

China's Millions

North American Edition



1895

CHINA INLAND MISSION

TORONTO, CANADA.

LIBRARY
KNOX COLLEGE.

PUBLICATIONS OF THE CHINA INLAND MISSION.

"In the Far East"

LETTERS FROM CHINA

BY

M. GERALDINE GUINNESS (MRS. HOWARD TAYLOR)

Paper boards, 75c.

This is a book of fascinating interest. Its graphic and natural descriptions of Chinese life and the work of a lady missionary in the homes of the people, make her readers see what she sees.

With a plentiful supply of good illustrations and a very tasteful get up, the book is one to be prized by very many. It is a specially suitable gift for young people.

"THE GREAT CLOSED LAND"

BY MISS ANNIE MARSTON,

Author of "The Children of India," "Wanted, Crown Advocates," etc., etc.

Embossed, gilt on white, 75 cts.; plain, 50 cts.

Miss Marston has a very clear style of writing, and she makes Thibet and its strange people as interesting as her "Children of India" were. She has studied her subject well, and she has also had access to much valuable information at first-hand from her sister, Mrs. Polhill-Turner, and her husband, from Sung-pan, on the Chinese-Thibetan frontier.

The book is very well illustrated, and deserves a large sale.

A NEW THING

BY MISS F. M. WILLIAMS.

Cloth, Gilt. Post Free, \$1.00.

Professedly written for the young, this beautiful volume will undoubtedly please them greatly; but it will be relished no less, we believe, by the older people.

In the form of letters from China, Miss Williams gives much information about the daily life of the people among whom her lot is cast.

The illustrations in the book are all new, and from recent photographs and sketches.

After a short furlough, the authoress has just returned to her field of labor in South-western China.

Three Decades of the China Inland Mission

BY J. HUDSON TAYLOR.

With Colored Map of China and numerous illustrations. Stiff paper covers, 15c.

"A record which may well stir the hearts of many and set them all aglow with missionary ardour."—*The Christian*.

"The work of the China Inland Mission is admirably summarized in this book."—*The Baptist*.

Union and Communion;

.. OR ..

Thoughts on the Song of Solomon.

By REV. J. HUDSON TAYLOR.

PRICE, 35 CENTS.

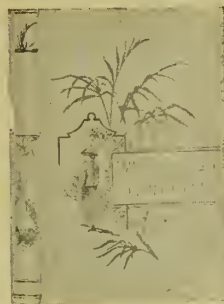
CONTENTS.

Introductory.
The Title.
The Unsatisfied Life, and its Remedy.
Communion Broken—Restoration.
The Joy of Unbroken Communion.
Communion Again Broken—Restoration.
Fruits of Recognized Union.
Unrestrained Communion.
Appendix.



DAYS OF BLESSING IN INLAND CHINA.

Cloth extra, reduced price, 30 cents..



Being Bible Readings
on

"The Sufficiency of
Christ for Life
and Service;
and the
Hindrances to its
Practical
Enjoyment."

By J. HUDSON TAYLOR,
Etc.

Reported by STANLEY SMITH, B.A., and edited by
MONTAGU BEAUCHAMP, B.A.

SETS OF BACK VOLUMES OF CHINA'S MILLIONS

AT GREATLY REDUCED PRICES.

In order to put these volumes into circulation, we offer the seven volumes, from 1886 to 1892, handsomely bound in cloth gilt, for \$2.75, express paid. The seven volumes in paper boards, free by express, for \$2.00.

A RETROSPECT

By J. HUDSON TAYLOR.

WITH MAP OF CHINA. PAPER BOARDS, 25c.

"From first to last it is full of profound instruction as to the leading of God, when His people are willing to follow and obey. Some of the incidents and facts recorded may well seem marvellous to any who have not learned by happy experience, the inner secrets of fellowship and simple trust in God. The book is deeply interesting as a story of the events which led to the formation of the China Inland Mission; but as we have hinted, it has besides a peculiar value as a testimony to the love and faithfulness of God, and the joy of living in close communion with Him."—*The Christian* (London.)

C. I. M. BOOKLETS

5c. EACH, 50c PER DOZEN.

Lengthened Cords and Strengthened Stakes.
The Evangelization of the World.
The King's Business.

By Rev. A. T. Pierson, D.D.

These Forty Years, and Information concerning the C.I.M.,
by M. Geraldine Guinness (Mrs. H. Taylor).

Can't You? by J. A. Anderson, M.D.

China's Millions' Series of Booklets

No. 1.—*China's Crisis*. J. Hudson Taylor. 1c. each, 10c. per dozen.

No. 2.—*Wang: A Chinese Christian*. Rev. W. W. Cassels, B.A. 2c. each, 20c. per dozen.

No. 3.—*A Wayside Testimony*. J. A. Heal. 2c. each, 20c. per dozen.

The Evangelization of the World

A RECORD OF CONSECRATION AND AN
APPEAL.

BY B. BROOMHALL.

"It is one of the best books conceivable to put into the hands of young men and women. Its paragraphs are a history, a poem, a prophecy, all at once. Short, suggestive, on fire with God's Spirit."—*Dr. A. T. Pierson, in The Missionary Review of the World*.

"That God hath blessed it, we know; that God will bless it, we are sure. It should lie on every drawing-room table, be within reach in every clergyman's study, and be given as a present to every Christian young man."—*Church Missionary Intelligencer*.

Twentieth Thousand; Cloth gilt, gilt edges, \$1.25; plain, 90c.

NOW READY.

NEW WALL MAP OF CHINA

SIZE 32 X 34 INCHES.

Suitable for use in small meetings of Mission Bands Y. P. S. C. E. Prayer Circles, etc., also in the home. This map contains the stations of the C. I. M. It is well printed in black on limp cloth, so that it may be folded to carry in the pocket or handbag.

Cloth, 75c. Paper, 50c. Post Free.

THE STORY OF THE C. I. M.

By M. GERALDINE GUINNESS.

(MRS. HOWARD TAYLOR).

In two volumes, cloth extra, bevelled edges, with colored maps and illustrations. Price, \$1.25 per volume.



CONTENTS OF VOLUME I.

- Part I. White unto Harvest.
- " II. J. Hudson Taylor—A Retrospect.
- " III. The China Inland Mission:
Origin and Formation;
Growth and Extension;
"Nevertheless Afterward."

CONTENTS OF VOLUME II.

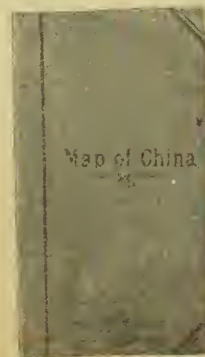
- Part I. Progress and the Regions Beyond.
- " II. Inland China and the Chefoo Convention.
- " III. "Oh Rock, Rock, hast thou opened?"
- " IV. Woman's Work for Woman.
- " V. Recent Developments.

COLORÉD

MAP OF CHINA

New Edition. Book Form.

Showing the Stations of the China Inland Mission, corrected to January, 1894. Mounted on linen, in book form, cloth extra, with List of Missionaries, 60c.; plain, 35c.; mounted on board for hanging, 35c.



ORDER FROM THE CHINA INLAND MISSION, 632 CHURCH STREET, TORONTO, CANADA.

CHINA INLAND MISSION.

REV. J. HUDSON TAYLOR, *General Director*, LONDON, ENG.

H. W. FROST, *Home Director*, TORONTO, CANADA.

Council for North America.

* H. W. FROST, *Chairman*.

* J. S. HELMER, *Treasurer*.

* REV. F. A. STEVEN, *Secretary*.

Hon. S. H. BLAKE, Toronto, Ont.

* J. R. CAVERS, Galt, Ont.

Rev. T. C. DESBARRES, M.A., Toronto, Ont.

Rev. W. J. ERDMAN, D.D., Germantown, Pa.

* WILLIAM FERGUSON, Toronto, Ont.

* J. J. GARTSHORE, Toronto, Ont.

Rev. ELMORE HARRIS, B.A., Toronto, Ont.

ROBERT KILGOUR, Toronto, Ont.

The Hon. R. MORETON, London, Eng.

* Rev. J. MCCARTHY, Toronto, Ont.

Rev. D. MCTAVISH, B.D., D.Sc., Toronto, Ont.

* J. D. NASMITH, Toronto, Ont.

* Rev. R. WALLACE, Belleville, Ont.

HENRY O'BRIEN, Toronto, Ont.

Rev. H. M. PARSONS, D.D. Toronto, Ont.

* ELIAS ROGERS, Toronto, Ont.

* ALEX. SAMPSON, Toronto, Ont.

EDMUND SAVAGE, Hamilton, Ont.

Rev. R. A. TORREY, Chicago, Ill.

Rev. THOS. WARDROPE, D.D., Guelph, Ont.

L. M. SWEETNAM, M.D., Toronto, Ont., (Hon Medical Examiner.)

The members marked thus * meet frequently; the whole Council meets quarterly.

Mission Home and Offices: Cor. Church and Charles Streets, Toronto, Canada.

Friends are requested kindly to address all Mission correspondence, and to have all drafts, cheques and post office orders made payable to the Home Director, Mr. H. W. Frost. U. S. or Canadian postage stamps of the 1c., 2c. and 3c. denominations may be used when most convenient.

In the case of a donation, or part of it, being intended as a contribution toward any special object, either in China or at Home, it is requested that this may be stated *very clearly*; any sums of money sent for transmission to a Missionary and *not* intended as a donation to the Mission to be applied toward the *support* of the receiver, should be *clearly indicated* as for "*Transmission only*."

FORMATION.—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing Missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual destitution of China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later he said:

"I was very anxious that what we did should not appear for a moment to conflict with the work of any older Societies; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or the cause of God; but that we should have such a method of working given to us as should draw out *fresh* labourers who, probably, would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched.—*From an Address delivered at Westminster Chapel, August 14th, 1876.*

CHARACTER.—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational. It is also international, having, besides its work in China, its home departments, with headquarters in London, England, and Melbourne, Australia, as well as in Toronto, Canada. Duly qualified candidates for Missionary labour, who are sound in the faith, whether ordained or unordained, are accepted.

STAFF.—The present staff of the Mission numbers about 650 (viz.: Missionaries and their wives, 240; unmarried Missionaries, 419). Of the total number 121 are associates. The members of the Mission from North America number 79. There are also 417 native helpers. These give their whole time to Mission work as Pastors, Evangelists, Colporteurs, Bible-women, etc.; of these about 45 are supported by funds from North America, and 108 of the total number are not supported by the Mission.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have gone out, in dependence upon GOD for temporal supplies, with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT.—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, Schools, etc., are met by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1894 was \$163,148.13 from all sources—North America, Great Britain, Continent of Europe, Australasia, China, etc.

PROGRESS.—Stations have been opened in *ten out of the eleven* provinces which were previously without Protestant Missionaries; from one of these, however, the Missionaries had to retire, but they have done much itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun.

Over 122 stations and 126 out-stations are now open, in all of which there are either Missionaries or resident native laborers. Over 7,000 converts have been baptized; deaths, removals and discipline leave over 4,700 now in fellowship as members of 134 organized churches. The number baptized in the Mission during 1893 was 746.

CHINA'S PRESENT NEED.—China, at the present time, taken as a whole, has only one male Missionary to about half a million of its people; while some of its interior provinces have a still smaller supply. "Pray ye, therefore . . . that He will send forth labourers."

Any further information desired will be gladly supplied upon application to the Director, at the office, as above.

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission the sum of.....dollars; and I direct that the Release of the Director for the time being of the said Mission in North America shall be a sufficient discharge to my executors in the premises.

WEEKLY PRAYER MEETINGS.

A Prayer Meeting for China is held in the Mission Home, Corner Church and Charles Streets, every Friday at 8 p.m. All Christians who may find it convenient to attend will be heartily welcomed. Similar meetings are also held at the following places and times:

Buffalo, N.Y.	177 Cedar Street.	Saturday, 7.45 p.m.	Hamilton, Ont.	Y.M.C.A.	Friday, 8.00 p.m.
Williamsville, N.Y. ....	.....	.....	Galt, Ont. ....	.....	Tuesday, 8.00 p.m.
Brooklyn, N.Y.	278 St. James Place.	Monday, 2 p.m.	Port Hope, Ont.	85 Bruton Street.	Monthly.
Cleveland, Ohio.	88 Alanson Street.	Wednesday, 8 p.m.			

Other meetings may be formed, and these will be added to the list in due course. We trust that the friends of the Mission in these various places will avail themselves of the opportunity of uniting with others in prayer for China and the workers there,



Digitized by the Internet Archive
in 2013

<http://archive.org/details/millions1895chin>



MR. H. W. FROST,
Home Director of the China Inland Mission
(Council for North America).

CHINA'S MILLIONS

NORTH AMERICAN EDITION

1895



LIBRARY
KNOX COLLEGE,
TORONTO

TORONTO:

CHINA INLAND MISSION.

..... 30
-1... 59
..... 118
..... 135

20308
1916



INDEX.

A

PAGE

Arrivals in China	13, 50
"I'll Ask Him"	23
Accounts	25, 97
Answered Prayer	31

ANNUAL MEETINGS OF THE C. I. M., TORONTO—

Annual Meeting of the C. I. M. (N. A. Branch), April 26, 1895 ...	60
Report for 1894 by Rev. F. A. Steven, Secretary	
Address by Rev. R. P. McKay, M.A.	
" Miss Agnes Horsburg	
" Rev. J. McCarthy	
" Geo. Duff	

ANNIVERSARY MEETINGS IN LONDON, ENG.—

Address by Sir Geo. Williams	88
" The Secretary	88
Letter from Rev. J. Hudson Taylor	89
Address by Mr. C. H. Judd	91
" Archibald Orr-Ewing	92

Another Mohammedan Rebellion	130
Appeal of Heathenism, The. W. B. Sloan	141, 155
After the Riot at Kia-ting	149
"As Ye Go, Preach." Chas. Best	151
At the Tibetan Frontier. Cecil Polhill-Turner	159

B

Birth—Lao-ho-k'eo	11
" Toronto	153
Baptisms	18, 25, 33, 109, 164
"By the Good Hand of Our God Upon Us." Miss L. Hastings	38
Book Notices—A Mandarin Primer	41
"By This Shall All Men Know." (Par.)	68
"Brand Plucked from the Burning." Shih An-sin	50
Bean-curd Maker's Son, The	39
Bond of Perfectness, The. Pastor Otto Stockmayer	99
"Bright Virtue." George Miller	156
Beseiged in Lan-chau, Kan-suh	158

C

C. I. M. Prayer Union	13, 20, 27, 86, 98, 115
Chinese Officials. (Eng. Notes)	22
Cheh-kiang: the Cradle of the C. I. M. Rev. Jas. Meadows	32
"Cast Thy Bread"	47
" After Many Days"	53
C. I. M. Statistics and Missionaries	10
Chinese Pastor and His Epistle, A	45
Cloud Like a Man's Hand, A. Mrs. Thorne	42
Chicago Bible Institute, The	79
Capital of Si-ch'uen, The. Dr. Herbert Parry	95
Call to Service, A. H. W. Frost	106
China's Crisis—Appeal for Missionaries for China	116, 129, 146
Can't You? J. A. Anderson, M.D.	122
C. I. M., Statistics of	127
Cursing Turned to Blessing. Walter B. Sloan	136
Child of Happiness, A. Miss A. Gibson	144
Conference at P'ing-yao, A	

D

PAGE

Dragon Boat Festival	5
Deputation Work in England. (Notes)	9
Deputation Work in Sweden	49
Departures from England. (Notes)	9, 109, 136
Departures from America. (Edit. Notes)	13, 14, 69, 109, 139
Diary of Mr. Alex. Saunders	45
Dying Testimony of a Young Convert. Rev. J. Hudson Taylor	48
Deliverance from Fire	74
Deaths—Miss L. M. Forth	9
" G. S. Woodward	84
" C. A. Ewbank	149
" Mr. and Mrs. J. F. Woodman	167
" Mr. Menzies	167

E

Editorial Notes	13, 27, 41, 51, 69, 84, 97, 111, 126, 139, 153, 167
Eating the Doctrine. Francis Dickie	46
Extract from Diary of Miss Forsberg	76
Early Days at the Training Home	77
English Notes	124
En route for China	130
End of Our Journey, The	163

F

Fire in Chung-king. (Notes)	9
First Gleanings at Fuh-king hsien (Par.)	18
Farewell Meetings in Germany and Switzerland. (English Notes)	23
Fresh Conversions in Yun-nan (Par.)	67
First Fruits in Kwan-hien	68
Fruit from Long-buried Seed	94
Flood in Gah-hwuy, A	83
Foundation Work for the Miao-tsz	103
For Christ's Sake	115
"For Me". (Poetry)	161
Found "After Many Days." (Par.)	162

G

Girls' School, Yuh-shan, Report of	4
Gifts for the Mission. (Editorial Notes)	13, 14
"Go and Do Likewise." (English Notes)	23
God's Object Lesson in Foreign Missions. Rev. Andrew Murray	85
Generous Testimony, A. (Par.)	7
Glance at Ta-t'ung, A	37
Glimpse of Our Life at Lao-ho-k'eo, A. Mr. Sibley	94
Gambler's Testimony, The	78
German Alliance Mission, The	130
Great Feast of the Ping Miao. Miss N. M. Van Lear	133

H

"How Long Halt Ye Between Two Opinions?"	5
Hung-t'ung and Its Autumn Conference. Mrs. D. E. Hoste	33
Have You Faced the Question?	52
Healthy Church, A. Stanley P. Smith	30
Horrors of War, The. Rev. F. W. Baller and Mr. G. S. Woodward	59
His Children Shall Have a Place of Refuge	118
How We Preach the Gospel	135

	I	PAGE
Items of News from Various Sources.....	11,	28
In the Valley of Lake Urh. Rev. F. A. Steven.....	21, 34, 47,	73
In Memoriam—Miss L. M. Forth.....	9	
" G. S. Woodward.....	84	
" C. A. Ewbank.....	149	
" Mr. and Mrs. J. F. Woodman.....	167	
" Mr. Menzies.....	167	

	J	PAGE
Jubilee and Semi-Jubilee J. F. Woodman.....	121	

	K	PAGE
Kao-yiu on the Grand Canal, At.....	79	

	L	PAGE
Letters from Western China, <i>via</i> Bhamo. (Notes).....	9	
Letters from Rev. J. Hudson Taylor.....	44, 89, 93,	106
Ling Ah Chang. Robert Greirson.....	66	
Living Epistles.....	74	
Lives Laid down. Archibald Orr-Ewing.....	92	
Living Christ, The. Walter B. Sloan.....	29	
Lady Evangelists in Shan Si. Miss Hattie J. Rice.....	105	
Letters from Kwei-Chau.....	108	
Lonely Outposts in Kan-Suh. Charles Horobin.....	162	

	M	PAGE
Memory Pictures. Shih An-sin.....	24, 39,	50
Missionary Training Schools.....	77	
Map of China.....	83	
Missionary Tour in Sweeden, A.....	14	
Mandarin Primer, A.....	41	
Mosaic of Trial and Joy, A. Rev. E. F. Knickerbocker.....	72	
My Lord and King. (Poetry).....	103	
My Chinese Sister, Yang Si-mu. Miss L. Hastings.....	130	
Mr. Fransen at Hung-tung.....	134	
Missionary Message, A. (Par.).....	143	
Mohammedan Rising in Kan-suh, The.....	145	
" Martyrs of Jesus, The." (Poetry).....	145	
Mohammedan Rebellion. (Notes).....	153	

MISSIONARIES, CORRESPONDENCE OF, ETC.—

Adam, J. R.....	41, 152
Ahlstrom, Miss.....	137
Allen, H. A. C.....	166
Anderson, Miss A.....	40
Arder, Miss.....	166
Barraclough, Miss.....	166
Basnett, Miss.....	166
Belcher, W. T.....	26
Beschnidt, Miss M.....	74
Best, Charles.....	151, 165
Black, Miss Mary.....	96
Bolton, H. E.....	82, 165
Britton, Miss.....	125
Brock, John.....	110
Coleman, Miss.....	167
Collins, Miss F.....	8, 82
Cowley, Miss.....	11
Culverwell, Miss F.....	125
Darling, Miss.....	40
Darroch, J.....	110
Davies, Miss J. E.....	163
Davis, C. F. E.....	125
Dickie, F.....	12, 26
Dreyer, F. C. H.....	110, 125
Duffy, Alex.....	82
Dunn, Miss E.....	166
Elliott, Miss E.....	165
Emslie, Miss.....	138
Ewing A.....	125
Ferguson, H. S.....	166
Forsberg, Miss.....	12, 24, 76, 139, 164
Foucar, H. E.....	40
Garland, Miss A.....	118
Garland, Miss L.....	81
Giffin, Mrs. E. E.....	12, 80
Gracie, Arch.....	40
Graham, J.....	111
Grainger, Mr.....	41, 125
Grierson, R.....	26
Guex, Miss Marie.....	5
Hall, J. C.....	26
Hastings, Miss Harriet.....	164
Hastings, Miss Louie.....	38, 108, 137
Henrickson, Mr.....	41
Hollander, T. J.....	26
Hooker, W. C.....	4, 69
Horne, W. S.....	137
Hoskyn, Miss J. F.....	153
Hoste, Mrs. D. E.....	134
Hunt, H. W.....	18, 26
Irvin, Miss G.....	26, 40, 137, 152
Joyce, F. S.....	125
Karlsson, Aug.....	166
Kentfield, Miss.....	79
Knickerbocker, Rev. E. F.....	11, 72
Kumm, Miss.....	82
Lagerquist, W. G.....	96
Lawson, James.....	153
Leggatt, Miss.....	8
Lloyd, Miss J.....	26
Marchbank, Miss.....	40, 153
Marshall, George.....	27
Mason, A. J.....	26
Meikle, J.....	82
Menzies, Alex.....	119
Muldoon, Miss.....	57, 135
McKee, Stewart.....	153
McKie, Mrs.....	111
McOwan, B. M.....	3
Nilson, Miss.....	165
Parsons, C. H.....	96
Randall, Miss E.....	77, 96, 125
Redfern, T. A.....	158
Rice, Miss.....	81
Ridley, Mrs.....	111
Ririe, B.....	3, 11
Ririe, Mrs. B.....	11
Ross, Miss I.....	110
Rough, J. S.....	28, 51, 83
Saunders, A. R.....	40, 45, 144, 153, 166
Saure, E. B.....	77
Sibley, H. A.....	11, 69, 94, 138
Simonsen, Miss.....	81, 111
Simpson, Miss F.....	26
Sorenson, Miss.....	134
Stevenson, Owen.....	6
Strong, E. S.....	111
Taylor, Walter.....	81
Taylor, Wm.....	82
Thomson, D. B.....	26
Thor, August. E.....	82
Thorne, Mrs.....	45
Urry, T.....	138
Voak, Miss.....	82, 83

MISSIONARIES, CORRESPONDENCE OF, ETC.—Continued.

Webb, Miss.....	153
Westwood, W.....	110
Whitchurch, Miss.....	81
Whittlesey, H. B.....	166
Wilkins, Miss.....	40
Willett, T. G.....	46
Williams, Miss C.....	40
Williams, Rev. S. O.....	138
Windsor, Thos.....	49, 109, 164
Withey, Miss.....	40, 82
Woodman, J. F.....	121

N

Notes, English.....	9, 22, 4,
Notes from Shanghai.....	13, 25, 50, 109, 163
"No Resident Missionary" in Hu-nan and Kwang-si. (Notes).....	49
News from Mr. Frost.....	78
Neglected Continent, The.....	52
News from Southern Kiang-si.....	129
"Never . . . Until Now." (Par.).....	162

O

Oae New Testament. T. G. Willett.....	46
Our Party on the <i>Victoria</i>	53
Our Arrival in China. Miss Effie Randall.....	77
Our Twenty-ninth Anniversary.....	87
Origin of the C. I. M. in America, The. H. W. Frost.....	19
Open Doors and an Open Heaven. Rev. C. A. Fox, B.A.....	113
On the Yang-tsi.....	115
Our Out-going Party.....	163

P

Progress in Western China.....	3
Preaching Tour in Gan-hwuy. W. C. Hooker.....	4
Persecution in Cheh-kiang.....	11, 119

PROVINCES, TIDINGS FROM—

Kiang-si.....	11, 26, 40, 51, 83, 137, 152, 165
Kiang-su.....	12, 96, 125, 153, 164
Cheh-kiang.....	12, 26, 40, 125, 138, 165
Hu-peh.....	12, 26, 69, 96, 138
Kan-suh.....	26, 41, 81, 111
Yun-nan.....	26, 111, 166
Ho-nan.....	26, 40, 125
Gan-hwuy.....	40, 51, 69, 82, 110, 124, 138, 165
Shen-si.....	166
Si-ch'uen.....	41, 81, 96, 125, 138, 165
Kwei-chau.....	41, 137, 139, 152, 164
Shan-si.....	81, 96, 111, 153, 165

Presentation to the Empress Dowager of China (Eng. Notes).....	22, 49
Progress and Blessing in the West. Dr. Herbert Parry.....	66
Present Outlook, The. Rev. J. Hudson Taylor.....	44
Pathway of Life, The. Pastor Otto Stockmayer.....	71
Persecution of Christians in the Bing-yae District.....	119
Prayer Union, C.I. M.....	13, 20, 27, 86, 98, 115
People whom We Met, The.....	134
Pictures of To-day at Wun-chau and T'ai-chau. Rev. John Southey.....	142
Personal Matter, A. (Bible Reading).....	145
Pennies a Week, and a Prayer. (Poetry).....	164

PARAGRAPHS—

Witness for God at Wei-hai-wei.....	3
Dragon Boat Festival.....	5
"How Long Halt Ye Between Two Opinions?".....	5
A Generous Testimony.....	7
First Gleanings at Fuh-k'ing-hsien.....	18
A Sudden Conversion.....	23
Fresh Conversions in Yun-nan.....	67
"By This Shall All Men Know".....	68
First Fruits in Kwan-Hien.....	68
A Missionary Message.....	143
"Never . . . Until Now".....	162
Found After Many Days.....	162

R

Recent Baptisms.....	25, 109, 164
Retirement of Mr. Broomhall. The Home Director.....	46
Repentance and Restitution. Thomas Windsor.....	49
Rev. A. J. Gordon, D.D., The Late.....	35
Rise and Progress of Mission Work in Tai-chau. W. D. Rudland.....	107

S

South of the Clouds: The Province of Yun-nan. Owen Stevenson.....	6
Saved from Drowning. (English Notes).....	22
Stations and Missionaries of the C.I.M.....	53
Shao-hing and the Native Churches of China. Rev. James Meadows.....	75
Song of Thanksgiving, A. Walter B. Sloan.....	15
Sudden Conversion, A. Story of Little Ho-shang, The.....	24
Shanghai Prayer Meeting, The. Mrs. J. Hudson Taylor.....	31
Shadow of Thy Wings, The. (Poetry).....	46

S	PAGE	STATIONS, NEWS FROM—Continued.	PAGE
Si-ch'uen Riots, The	100, 131	Ts'in-chau	26, 81
South of the River. Rev. J. J. Coulthard	120, 133	Tsih-k'i Hsien	5, 51, 138
Statistics of the C.I.M.	122	Tung-ch'uan	166
Solitary Way, The. (Poetry)	132	Yang-k'eo	26, 40, 137, 152
		Yang-chau	12, 96, 164
STATIONS, NEWS FROM—			
An Ren	12, 165	Kiu-chau	26
Bing-yae	26, 66	Ku-ch'eng	4, 82, 165
Chang-shu	153	K'u-cheo Fu	165
Chau-t'ung	45	K'uh-tsing	6, 166
Chau-kia-k'eo	26	Kwan-hien	41, 125
Che-foo	3	Kwang-yuen	125
Chen-tu	66	Kwang-feng	40, 137
Cheng-yang-kuan	110	Kwang-teh-chau	40
Ch'u-chau	23	Kwei-k'i	40, 153
Ch'i-chau	40, 110	Kwei-yang	49, 137, 138, 164
Chin-kiang	125	Lan-chau	26
Ch'ung-king	46, 165	Lao-ho-k'eo	11, 69, 96, 138
Feng-hwa	125	Liang-chau	26, 41
Feng-kang	27, 82	Lu-ch'eng	81, 111
Feng-tsiang	166	Luh-gan	110
Fuh K'ing Hsien	18	Ning-kwoh Fu	5
Gan-k'ing	77, 110, 124, 166	Ning-po	12
Gan-shun	41, 152	Pao-ning	81, 96
Gan-tung	153	Pao-t'eo	166
Han-chung	111	Peh-kan	82
Hankow	12, 26	Ping-yao	40, 153
Hiang-hien	26, 40, 125	P'ing-yang	153
Hung-t'ung	96	She-k'i-tien	8, 40, 125
Ih-yang	40, 82	Si-ning	26, 111
Kao-yiu	79	Sin-tien-tsi	138
Kia-ting Fu	165	Ta-li Fu	26
Kien-teh	82, 83	Ta-tong	111, 153
Kin'hwa	26, 46	Tai'chau	138
Kiu-kiang	28, 51, 82, 83	T'ai-ho	125

T

Through the Heart of China. Mrs. Howard Taylor ...	1, 16, 36, 43, 57, 104
"Thou Art Worthy." Walter B. Sloan	2
Tokens for Good. Miss Leggat	8
Tidings from the Provinces ..	11, 26, 40, 51, 69, 81, 96, 110, 124, 139, 152, 164
Turned to God from Idols. C. H. Judd	91
Tour in Northern Kwei-chau, A. Jas. Adam	68
Thibet and the Thibetan Mission Band	131
Trip to a Mountain Village, A. H. A. Sibley	191

U

Up the Han River to Ch'eng-ku. Mrs. E. E. Giffen	80
--	----

V

Visiting in the Villages near An-ren. Miss Florence Collins	8
Village Lawlessness	78
Visit to Denmark and Sweden, A.	93
Village Market in Kwei-chau, A. Thos. Windsor	148

W

Witness for God at Wei-hai-wei. (Par.)	3
"When the Cloud was Taken Up, They Journeyed." Miss E. Forsberg ..	24
Work of Grace, A. Thos. E. Botham	19
Will of God, The. (Bible Reading.)	74
Watching for Souls	139
West of the River. H. N. Lachlan, M.A.	147
Wayside Testimony and its Results, A. Jas. A. Heal	150, 158

ILLUSTRATIONS.

	PAGE		PAGE
Frontispiece—Portrait of Mr. H. W. Frost		Five Glory Tower, Main Street of Ta-li Fu	82
Courtyard of an Inn	2	Missionary Ladies at a Chinese Meal	87
Temple of the "Goddess of Mercy," near Ta-li Fu	6	A Strange Feature of Chinese Idolatry	91
Shrine of the "Goddess of Mercy" within the Temple	7	Traditional Likeness of Confucius	95
An Unfamiliar Character	10	Primitive Mode of Threshing Grain	96
Pastor Hsi's Letter	10	Boys' School at An-ren	101
Some S. Shansi Christians	10	Entrance to a Honan Village	104
A Baggage Barrow	17	Viceroy's Sedan Chair	110
Our Caravan in Motion	17	The Sage Mencius	115
A Min-kia Village	21	Our August Party	117
"Kingdom Tidings" Missionaries	23	One of the Gates of Ru-ning Fu	120
The late Rev. A. J. Gordon, D.D.	35	Wheelbarrows Used in Honan	120
The Mountains	36	Travelling by Mule Cart	125
The Boundary Line	44	Town of Hsia-kuan, Yun-nan	128
Three Chinese Ladies, Ta-li Fu	47	Chapel at Pao-ning	131
Chinese Wheelbarrows	50	On a Missionary Tour	132
Father Teaching His Son to Worship	51	A Roadside Peep in Honan	133
Our Party on the Victoria	52	Chinese Punishments	137
An Ancient Temple	58	Pagoda at Kiu-kiang	141
Native Christians	59	Su-chau Creek, Shanghai	143
Boat with Mr. and Mrs. Geo. Duff on Board	65	Min-kia Woman and Child	146
Travelling Blacksmith at a Farm House	67	"The Riot Babies" at Chen-tu	149
A Chinese Barber at Work	69	A Wayside Restaurant	152
China Inland Mission Group, Ta-li Fu	73	Our November Party	157
Group of Christian Women and Lady Missionaries at An-ren	76	Stone Memorial Portal	160
Boats in the Yang-tsi River	79	A Chinese Pastor and Deacons	163
Mussulman Father and Son, Ta-li Fu	81	A Chinese Village	165

CHINA'S MILLIONS

Through the Heart of China.

(Continued from p. 140, 1894 vol.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

TSENG-KIA-KIAI, 100 *li* from Hankow,

Thursday mid-day, May 24th, 1894.

IT is just one month ago to-day since we were married. Praise the LORD! How good He has been to us through all, answering prayer and giving us fullest blessing!

We have been travelling now so long and with such incredible labour, weariness and patience, that it would seem as if hundreds of miles must lie between us and our starting point, Hankow, from which we set out forty-four hours ago; and yet, strange though it may seem, only thirty-three miles have as yet been accomplished. Thirty-three miles in forty-four hours! We are travelling in inland China.

And now it is mid-day. We have just reached a little inn in a wayside village where our barrowmen are taking a meal. They have managed this time to keep the people from crowding about us, so that, sheltered in a dark corner behind the barrows, we can attempt a little writing. Dear father is outside with the crowd, and I can hear my husband's voice telling of JESUS to a group of intelligent men at the door. The dear old woman of the inn is sitting here beside me on a low wooden form, and with her a bright young girl who is very friendly.

It is a poor little place, with mud walls and a mud floor; with smoky rafters rich in cobwebs, and a single layer of broken bricks to form the roof. The mud fireplace is built across one corner, and in the small triangular space behind an old, old man, crouched upon a heap of straw and cornstalks, is busy tending the flame. The red light flickers upon her careworn, wrinkled face, casting strange shadows upon the grimy wall behind. At a rickety, square table in the middle of the shed the barrowmen are devouring their rice. The rest of the space is filled up with the barrows, and a few rough benches, on which are piled the belongings of the inn. Brilliant sunshine without looks up the village street, and throws into dark relief the group of eager onlookers crowding the doorway.

Later.

It is evening, and we have found shelter for the night at a place called the "Six Mandarins' Inn." It was already dark when we arrived, and but few people seemed to notice us. The inn promised well, for it possessed a private room, which was put at our disposal "for the ladies." Very thankful for the quiet and absence of crowds we went to inspect this place, and found father and Howard there before us. Close and windowless, it took some moments to get accustomed to the darkness, but then we gradually discerned, to our dismay, that it was just

a horrid opium den. Four beds against the wall gave room for six or eight men to smoke at a time. On a couch at the upper end lamps and pipes were laid out; and in a drawer of the table little pots of prepared opium were waiting ready to hand.

"Is *this* the room in which we are to spend the night?" was the almost involuntary exclamation.

"Yes," poor father answered ruefully; "and the question is whether its inhabitants are to be counted by hundreds or by thousands!"

Certainly it was a filthy place. And in that dim evening light it looked more than ever repulsive. However, we made the best of it, spread our oiled bed-coverings over the questionable looking couches, and prepared our evening meal. A little later, while glancing with somewhat gloomy feeling around the unattractive spot, from unswept floor to windowless mud-walls, and dark, tiled roof, I saw a lovely sight that made my heart beat quick with joy. Up there amongst those grimy rafters, one loosened tile had slipped out of its place, leaving a small, square hole that framed a tiny bit of dark blue sky. And in the very midst of it hung one glorious, shining star—some splendid planet, radiant, calm, and oh, so comforting!—speaking of other worlds than ours, of other scenes than these. I looked until my heart thanked God, and was lifted up and strengthened.

Friday morning, May 25th, 1894, 5 a.m.

There stands the little house among the trees, I see it still, as we journey painfully along our toilsome way. The early morning sunshine spreading through the misty air falls in soft beauty on the quiet scene. It was only a few moments that we spent there; it was only a very little talk; just the briefest contact with that sad, dark life; but how my heart goes out to her in love and longing!

Scarcely half an hour ago we drew near the little place, shaded with fine old trees, and our barrowmen put down their loads and turned aside to seek refreshment at a friendly inn. Very few people were about, and no one seemed to notice us sitting quietly in our barrows in the middle of the dusty road. Presently, however, a brown, old, wrinkled hand came round the corner of the matting close by my side, steadying a tottering form, and a brown, old, wrinkled face peeped in with a look of eager interest and inquiry. There was no distrust or apprehension in the poor dim eyes, and no hesitation in the kindness with which those toil-worn hands clasped mine, and the dear old thing began at once her friendly queries.

Where had the strangers come from with their white faces and yellow hair? Were we two husband and wife? And where were our little children? Whither were we journeying,

and what was our business? Were we going up to Ho-nan to open a foreign shop?

And then she wandered on garrulously to tell us all about her own affairs. Yes, she had once been better off, but now was all alone in the world, and very poor and sad. She had had seven sons; but they turned out unfilial, and did not nourish her in her old age. Now all are dead but one—and he is a wretched opium sot. Better to have no sons at all than such as hers! At seventy-five she is left alone and unprovided for, half blind and wholly desolate.

Dear, sad old soul, how my heart ached for her, with her weary, careworn face and loveless life, and the dark, unknown future so near ahead! We spoke to her tenderly of the love of God and of the happiness of heaven. Would she not like to go there when this poor life was done? Is it not nice to know that up above the sky is ONE who loves and cares? She looked at us a moment wonderingly, and then replied with emphasis:

"*Ta puh kwan hsien si.*" "He does not care about our small affairs!"

And as to the happiness of heaven, all she would say was, shaking her old head sadly,

"*Teh puh tao! Teh puh tao!*" It cannot be obtained!"

In vain we tried to explain to her that there is a plan, a

way. "*Tsen-mo. Tsen-mo,*" she reiterated. "*Tsen-mo teh tao?*" "How can such happiness be for such as I?"

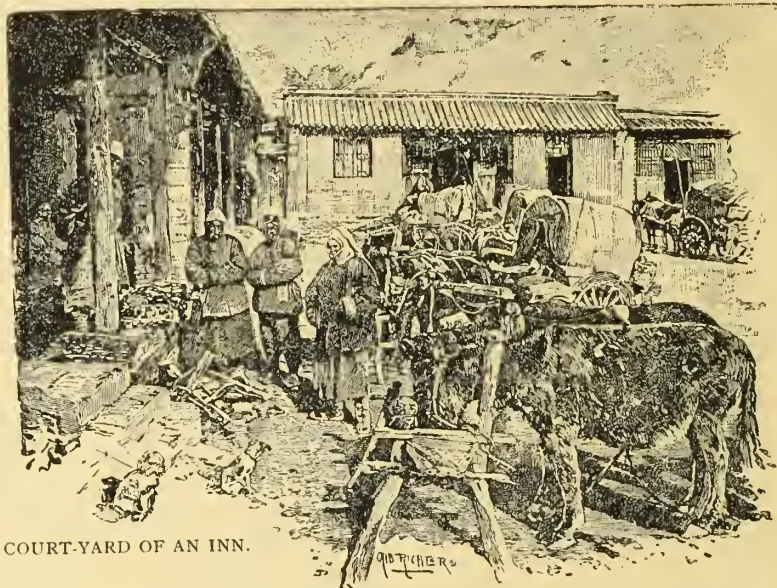
It was very pathetic to see and hear her. We could not make her understand, and the moments were so few. Her mind was very dark. All she could say was still the same. "*Tsen-mo teh tao?*"

And then the barrowmen were ready, impatient to go. Slowly and sadly we moved away, with the friendliest farewells from the dear old woman. My heart was very full as I watched her standing there, the morning sunlight falling upon her little mud walled cottage, but no light shining on the dark old face.

"How could such happiness be found? How could it be for such as I?"

Very pretty looked the little hamlet standing there amongst its trees, with the far-stretching country all around, rich with ripening harvests. She had lived in its shelter all her long, long life, but had never seen foreigners before; had never heard of a God Who concerned Himself with the affairs of a poor old woman, or of any way to reach the blessed-

ness of heaven. As we passed out of sight, she stood alone in her doorway, and I still could hear her sadly saying, "*Tsen-mo teh tao?*"



COURT-YARD OF AN INN.

"Thou art Worthy."

BY WALTER B. SLOAN.

Read Luke xvii. 7-10; Mark xiv. 3-9.

THE LORD JESUS had been setting before His disciples the measure of forgiveness that they should exercise towards one another as brethren, and when they learned that they were expected to forgive without respect to the number of offences, provided only the condition of repentance was fulfilled, they said, "LORD, increase our faith"—as if God had demanded something from them without giving them the necessary amount of faith to enable them to respond to His demand. The LORD answers their suggestion first of all in the words: "If ye had faith as a grain of mustard seed," etc. If we are really trusting God at all, then the greatest of God's requirements will not appear to be impossibilities, and if we are not in the attitude of faith we shall not be able to respond to the least of the MASTER'S desires.

Again, in the verses which we are specially considering (vs. 7-10), the MASTER brings before them an incident from everyday life. When a servant who has been ploughing, or feeding cattle, returns from the field, does the master bid him attend first to his own wants? Not so; the servant must first

gird himself and serve the master's table, and then he may eat and drink for himself. The point of the LORD's illustration is reached in the question: "Doth he thank that servant because he did the things that were commanded him? I trow not." And now we have the application—"So likewise ye, when ye shall have done all things which are commanded you, say . . . we have done that which was *our duty* to do."

In God's requirements there are no exorbitant demands. Unbelief sees God asking from us that which we have not capacity to give, while faith sees God requiring us to do our duty, and she recognizes that grace makes it possible for us to respond.

When we turn to the incident recorded in Mark xiv., we cannot but be struck with the contrast between Mary's position and that of the disciples, which we have been considering. She did not come to the LORD to ask how much of her treasure she *must* offer to Him, but, in the glad liberty of a heart that was "all for JESUS," she had evidently taken all her savings ("more than 300 pence," or over £30), and having therewith pur-

chased an alabaster box of ointment, she poured it forth upon the person of her LORD.

There were some who were made angry by her action; they could see in it nothing but a waste of the ointment. They saw no reason why CHRIST was worthy of such devotion as this gift expressed, and the darkness of their own hearts found excuse in the suggestion that it might have been sold and the proceeds given to the poor. How often the holy enthusiasm of a heart that would exceed all ordinary conventionalities in its service to the LORD is met by the opposition of those who, while they cling to the world, would yet hide from themselves their true condition in suggestions that some better use could be made of the life—in some service that would be less powerful in its testimony against their own worldliness. When any one to-day is led forth in the whole-hearted sacrifice of position, or wealth, or ease for the LORD'S sake, are there not always those standing by who, not feeling themselves the mighty constraint of Divine love, are ever ready to murmur against the sacrifice, and say that the life in question is being thrown away?

How differently the LORD estimates the offering! what joy must have filled His heart as the ointment was poured upon Him—a token that at least one human heart esteemed Him worthy to receive all that it had to give! How graciously the LORD shielded His child, whom *He* understood, from those around who murmured against

her; "Let her alone; why trouble ye her? She hath wrought a good work on Me!" How lovingly He explains that "she is come aforehand to anoint my body to the burying," and how gloriously He expresses His appreciation of her love in announcing that "wheresoever this Gospel shall be preached throughout the whole world this

also that she hath done shall be spoken of for a memorial of her."

The HOLY SPIRIT OF GOD working in this human heart had so revealed the love of JESUS that, ere she was aware of it, her inclinations had become wedded to her duties, and, without ever thinking that she was giving much, she had given *all*.

Progress in Western China.

FROM A PRIVATE LETTER FROM MR. B. RIRIE.

SINCE I wrote last we have received another by baptism. Oh, how slow they are in coming forward! Yet we feel we have much to praise God for when we look back to the time we came here, six years ago, and were driven twice from the city, and a third time narrowly escaped a riot. There are about ten women and as many men asking for baptism, and the sky is brighter than ever before. We have long prayed for more workers, and expected some for C.I.M. One—my wife—has come, and now it pleases God to send the others by other Missions. Dr. and Mrs. Kilburn are getting ready a hospital here, and six members of the A.M.B.U. have also arrived, and all have been able to rent houses without hindrance. There is plenty of work here for all of us, and for many more; for supposing we could reach fifty fresh persons each day, teaching them the elementary truths, and do so 300 days a year, during the past six years we would only have reached 180,000. It would take ten years more for two or three of us to reach the population around us, which numbers some two million souls.

Pray for us that we may have much blessed reaping in Kia-ting. There are many who would like to worship God with us and keep their ancestral tablets at the same time. Others feel too weak to give up opium, and, humanly speaking, it would kill them to do so. Several call themselves enquirers who are thus circumstanced. Some are very old, and others far gone in consumption.

On May the 26th (the birthday of C.I.M.) the LORD gave us a little daughter. My wife was very ill for three days, and, in answer to earnest prayer, she is now quite well. One of the Christians ran for medicine to Chen-tu and back—a distance of 250 miles—in three days! It was the young farmer who was baptised in the spring. He happened to be in the city, although he lives thirty miles away. How wonderfully the LORD provides for us in China!

We hope to unite with the Chen-tu Missionaries for a preaching tour to the out-stations, Ts'in-shen, Mei-cheo, Tan-lin, and Ts'iong-cheo during the whole of the month of October. There will be about ten foreign and native workers.

There is much to encourage just now in many parts of the field. Praise God.

A Letter from Chefoo.

Protestant Collegiate School, Chefoo,

August 30th, 1894.

I AM more and more thankful every day that the LORD has sent me to China. During the voyage and since I have been here I have known more of His Presence than ever before.

Of course I had formed many ideas as to what China and its people were before I came, but they all fell very far short of the reality. Utterly ignorant, without God, without love, a mere existence, no higher aim than to eat and sleep, such seems to be the life of the people around here. They are dreadfully poor, and have little or nothing to eat beyond what we should hardly give to our pigs at home. Happily for them the harvest this year is very great. How great is the love of our and their Heavenly FATHER! I often think of it as I walk through the fields of kao-liang and mien (millet and

wheat). Still between the harvests the people nearly starve, and the children are all naked and horribly dirty.

I pray I may never get *used* to the state of the poor here; I hear some people get so accustomed to seeing such poverty and distress that it ceases to have the same effect upon them.

I am working at Chinese as well as I can with my teacher, To-li-sien-seng, and am making a little progress, but of course it is hard for us, as we have our teaching to do as well, and we dare not do too much in the holidays as we need to keep our strength for the term. However, I hope in a year or two to be able to talk to the people a little. I take a few tracts and Gospels out, and sometimes try and talk if I meet anyone, and, if they can read, I give them a tract or Gospel.

As for the school, of course we are longing for the new buildings; the present premises are quite inadequate for the purpose. With proper buildings and school furniture we have the making of a splendid school here, of value not only to the C.I.M., but to the European population of China as well. We have numbers of their children. I hope you will pray for the work amongst the boys and girls. I mean the spiritual work; it is so different from home; but the grace of God is sufficient. Praise God!

We are expecting Mr. Taylor soon, possibly next week; he is near Tien-tsin now, we hear. Mr. Orr-Ewing is here with his children, and proposes to stay a few weeks. We also have Mr. Rudland and his family, and some other friends.

Of course we are in the midst of "wars and rumours of wars," and the harbour has numbers of men-of-war in it; but in the midst of all HE keeps us in perfect peace. We do not expect any disturbance here, even if the Japanese do come.

* * * * *

Yours, in the MASTER'S service,

B. M. McOWAN.

A WITNESS FOR GOD AT WEI-HAI-WEI.—Some seven years ago Mr. Cheo Jong-kiai came to Ning-hai to act as temporary school teacher during his brother's absence. The Gospel of JESUS CHRIST was put before him by a believer there. His reply, like that of most of the followers of Confucius, was: "What do I want with a foreign religion? Am I to cast away that which is near for that which is from afar off?" "But JESUS can save you," it was urged, "He can save you from your sins." And surely the poor fellow felt enough of the burden of sin to want relief from its power. He had lost his business, much of his property, and was deeply in debt through years of gambling; and if any one could save him from that fascinating vice, it was worth a hearing. He took a New Testament, and the first time of reading so took hold of him that it was far into the night ere he relinquished the book to get repose. The sword of the SPIRIT had entered his heart, and it was not long before he publicly confessed the LORD JESUS as his Saviour. He has since been the means of leading others to CHRIST, and the last we heard of him was at Wei-hai-wei, keeping a food shop, and there he had been the means of turning two or three Chinese soldiers to the same SAVIOUR. He is a zealous Christian, but not always a wise man; please pray that he may be kept from all evil, and for the Christian soldiers that they may be kept faithful in this awful time of war.—C.H.ŷ.

A Preaching Tour in Gan-Hwuy.

BY W. C. HOOKER, KU-CH'ENG.

BROTHER BEST and I started this morning for an itinerant and bookselling trip. We have one of the native Christians with us to help in the preaching, also a servant to carry our books, and two donkeys which carry us and our bedding.

As we did not get a very early start, we had travelled but four or five miles when we began to grow hungry, and upon reaching a little hamlet we stopped and ordered some tea, and ate a lunch that we had brought with us. Here we heard the hum from a school room not far away. That is a room with from twenty to thirty boys, each having a bench and table of his own, with the liberty of learning, as well as reciting his lessons, at the top of his voice. The studies consist of committing to memory, at first some of the more modern books, written within a few hundred years; after the second year's reading they take up the works of the ancients, all of them books that were written before the year 200 B.C. My teacher explains to me that what the timber is to the carpenter in building the house, these books are to the scholar in writing his essay. But, however, we must not make too long a halt at this dinner hour, for we have still sixteen miles to travel before reaching the inn at Ch'a-kiang. As we are nearing this place we notice men and women out in the harvest field, the women cutting the grain (wheat and barley) with sickles, and the men carrying it to the threshing floor. Here also, as in Bible times, the gleaners may be seen busily at work.

One noticeable feature of the small villages is the many fields of poppies which surround them, these poppies being that from which opium is made. What a sin that these fields, which should be producing food, are thus given up to producing that which is sapping the very life of their nation!

The roads in this part of China are not unlike the cow-paths in the pasture lands at home, so it need not be said that, in spite of many enquiries, we missed our way two or three times before reaching Ch'a-kiang at sundown.

Here we put up at a nice little inn, which had a rockery and many flowers and shrubs in the front. The inn-keeper wanted us to come there and erect a chapel, saying that he would sell us the land to build on. After tea

we had a good talk with him about his soul's welfare.

We selected a few books from our stock, and went out to a tea shop for breakfast. We had just taken our seats and given our order when, to our great surprise, we beheld the scroll, "Worship the spirit as though he were present."

What a text this is from which to preach JESUS to those who worship heaven and earth, their ancestors and their idols, but have practically lost all knowledge of the one true God. After we had finished speaking to them and sold a few books, we passed on to the street, but as there were not many that wanted to buy (the place having been canvassed once or twice this year already) we went into some of the shops. At one place in particular I felt that the man was interested, and after having a good talk with him and leaving some books, I took his name, hoping to see him again in a few weeks.

After dinner we saddled our donkeys and started for Shih-liang, seven miles distant. This is a place of about one thousand inhabitants, and has no good inns, but after much searching we succeeded in finding a place for the donkeys, and later on a place in a baker's shop where we could stop.

We were kindly received by the landlord, who made a bed for us by placing a pair of doors upon some benches. He then proceeded to get supper ready. This consisted of scrambled eggs and "mien" (a kind of macaroni). Later on we found a sweetmeat shop, and bought some Chinese sponge cake and ginger snaps.

After our evening meal we laid down, but not to sleep much. Five men and an ox shared the room. We did not mind the ox in the room, but at about 2 o'clock a.m. a man came down from his bed over our heads, and started the ox grinding at the mill. Then in a short time the man began sifting the flour, and made far more noise than the ox. This continued for an hour or so, and then the man went back to his bed, taking a long whip with him to urge on the ox; he would also call out occasionally at the top of his voice, and crack the whip.

We left this place at sunrise, both of us declaring that we would be careful about lodging again at a baker's shop where there

was a flour sieve. Tien-chang-hsien is a small, walled city, in which we hope to open a station as soon as possible.

We arrived here at about 9 a.m., and after breakfast went on to the street with some books. The sales were not large, but as it was market day we were able to get good audiences, who listened very attentively, and treated us with much respect.

One of our objects on this trip was to follow up the markets, as this gives the country people a chance of hearing the Gospel, which they would not otherwise have.

This is a very busy little place of some three thousand inhabitants, which we entered by a narrow road with large trees arching the way, and a small stream by the side. Passing through the south gate and the entire length of the main street, we finally succeeded in finding a very good inn.

We were much grieved at our reception by the people here. While in other places they called us "foreign devils," here they called us "sellers of JESUS." Thus we see the gross ignorance and darkness of the people; while they were familiar with the name of JESUS, yet they could associate it with nothing higher than a book or an idol. Thus we are forced to cry out, "LORD, how long?"

Is there not one to whom this message comes, who, realizing that his, "iniquity is taken away, and his sin purged," will hearken to the voice of the LORD saying, "Whom shall I send, and who will go for us?" and will say, "Here am I; send me."

It is market day, and many people are on the street. Both morning and afternoon we went out, taking our scroll containing a Gospel outline. This we use as a text to speak from. In the afternoon we visited a small school, the teacher of which brother Best had met on a previous visit. This school is in a temple, about a third of the room being given to two or three large idols, and the remainder used by the boys. We only had a short talk here, gave the teacher some books and passed on.

Upon our return to the inn, our servant told us that the people had taken two new idols up to one of the temples that day. With such scenes around us it is not very hard to realize that we are in the midst of heathenism.

Half-Yearly Report of Girls' School, February to July.

YUH-SHAN, KIANG-SI.

DEAR Friends: Since I last wrote you about the School, God has been filling our hearts with joy, by permitting us to see the gracious workings of His HOLY SPIRIT in a number of our scholars. During this session, which lasted six months, the studies have gone on without interruption, and the results of the examinations have once more well repaid the teachers for their efforts. How surprised and charmed you would have been to hear Lan-chu,—the

wild, disobedient Lan-chu of a year ago,—repeating with a firm, steady voice, and good intonation, the two books she had committed to memory during the term. It is true, the first book looks as if it had been to the war and back again, but do not judge her too severely, for you do not know how many victories the darling won over her terrible temper before she reached the last page, and, to her intense relief, could put it aside for another, of which she took better care. I

promised her something very pretty, that had come from "Uai-kueh"—the foreign country,—if she could show me her book, when learned, bearing no trace of vandalism. She tried hard for some weeks, but when last I looked (she is half through), I said to her, "Well, Lan-chu, I am sorry, but I don't think your third book will win the prize." She looked at me, wondering if I was in earnest, at the same time smoothing down, with the mischievous little fingers, the damaged pages. "What a pity!" some children will say. Yes, it is a pity, but I do not despair, and trust the fourth book will stand a better chance. The dear child is giving us pleasure. Her heart is opening to good influences; she is sorry when she has been naughty, obeys much more readily, and learns her Bible lesson very well now, whereas some months ago, she did not care whether she knew it or not. Continue to pray for her, that she may be converted while young; and not only Lan-chu, but all her companions as well. Remember also the teacher, Wang Sien-seng, a man who is almost persuaded to be a Christian, but who, though owning the superiority of the Gospel over all other religions, is not courageous enough to confess Jesus before men, take up His cross and follow Him.

An-uei (Comfort), our pastor's second daughter, was home for some weeks, on account of illness and was not present at the examinations. Those who head the list, this session, and who received prizes, are: An-hsueh, the pastor's third daughter, and Hsing, a foundling, twelve years of age, betrothed to the son of a Christian couple from Ta-yang. It grieves me to say that San-kiao, our little neighbor and day scholar, has left us. The parents of her betrothed thought they would get some material advantage by having the child in our School. Finding that this was not the case, and failing to see what good San-kiao would get by learning our books, they did not allow her to come back when we reopened the School at the end of February. Two new pupils have been added to our number. Lan-ü is thirteen; her parents, who are Christians, live in Peh-shih-kiai, a large village in the Cheh-kiang Province, fifteen miles from Yuh-shan. She never was at school before. Her mother brought her, a perfect tomboy in appearance, with short hair and bold look. I fully expected to have a good deal of trouble in managing her, and was agreeably surprised to see how quickly she understood what was expected of her, and with what good will she set about learning. She is not very gifted, but, as she is willing to be taught, I am sure she will make good progress. Ai-sien, the other new-comer, is from a village near Kiang-san, Cheh-kiang, nineteen miles from here, where not a single Christian is to be found. The eldest brother of this child came to Ho-k'eo, some years ago. He went to the Jesus-hall, heard of the SAVIOUR, and became so interested in the doctrine that he believed, and was subsequently baptized. He was employed by some of our missionaries, who, recognising that he had gifts which could be used advantageously, taught him more deeply in the things of God, and now he is an able evangelist in An-ren, another of our stations. About two years ago, he was married to a very nice girl, a former pupil in one of our schools. Since his conversion, the greatest desire of this young follower of Jesus has been that all the members of his family should "turn from idols to God, to serve the living and true God." His father, a man well instructed and in a good position, has several times visited his son in An-ren, where he, too has had the opportunity of hearing the glad news. Praise God! he is showing signs of interest. He promised his son to send his second daughter to the School, and, in March last, he brought his little girl to us. She is nine years of age. According to the rule, and with the parents' consent, the long bandages, used to tighten and shorten the feet, were replaced by a pair of pretty stockings, and the Cinderella slippers by shoes fitting the natural foot. Ai-sien was most happy with the exchange; but not so her father; he tried to smile, but evidently he and I were not of the same mind on the subject. He thought big feet were very unbecoming to a daughter of the flowery Land; I, on the contrary, that she had gained much in appearance by the transformation. The child is charming, open, and as merry as a lark, so that soon after her arrival, and in spite of her dialect, unknown to any of them, she became a favorite with the school girls. Now she speaks nicely the Kuan-hua or court dialect. At the end of the term, Ai-sien's father came to take

her home to spend the holidays. He seemed very pleased to see her again, and his conversation with her at that time I thought rather amusing. Taking the child on his knees, and looking gravely at her, he said "Ai-sien, I believe you have grown taller. You look well; show me what you have learned." The little one jumped down, ran to fetch her books, then, according to Chinese custom, presented them to her father with both hands, and jumped up again on her father's knees. He opened the books, saying: "Now, Ai-sien, say on." The child hesitated, but, as the father insisted, she began: "Tsao t'ien ti, san u hai, kih ts'ao ren, Shen chu tsai" etc. The HOLY RULER created heaven and earth, the mountains and the seas, and man also."

When she was through, her father, evidently satisfied, looked at her with pride, and, stroking her pretty head, he asked further: Ai-sien, do you know how to worship the true God? Do you worship Him? Can you sing?" (an accomplishment very much admired by the Chinese), etc. etc. When the questions had all been put and duly answered, the father freed the child, rewarding her with a bag of sweets, which she highly appreciated. Then he went out, coming back soon after to present me with a pretty fan, saying it was a very poor token of gratitude from his wife. I declared myself unworthy of such a kindness, and bade "good-bye" to our visitor. You will ask, with us, that soon God may send His light to Ai-sien's village; also that each member of that interesting family may become a true worshipper of God, and a bright witness for Him.

Yours very sincerely,

MARIE GUX.

The Dragon Boat Festival.—Returning by boat one day from visiting some of our scattered Christians, we found ourselves in the midst of the proceedings of this festival, the main idea of which is holiday making. It is really a sort of regatta. Some dozen or more boats, with a dragon for figurehead, manned by half-naked youths, and decorated with branches of trees and pieces of coloured cloth, race up and down the river, accompanied by the beating of gongs and firing of crackers. Thousands of excited people, who live by the river on the city side, line the bank and shout vociferously. Every available junk is utilized for the occasion, so, that for a considerable distance, the river is full of them, all filled with men and women, boys and girls, in holiday attire, feasting and making merry. We had to let down our sail and feel our way slowly up the river. We did not thus run the gauntlet without some pleasantry at our expense; but it did us no harm, and probably added to their enjoyment.—E. P., Ning-kwoh Fu.

"How Long Halt Ye Between Two Opinions?"—Until August 30th the heat was excessive—much hotter, the natives said, than ever they had known before. The crops were scorched, and we could not buy meat, fish, or eggs, and scarcely any vegetables. Daily, from two hundred to six hundred men and boys walked in from distant villages *beseeking* the idols for rain. I can scarcely describe the sight, as, in the burning sun, they paced the streets, carrying idols, beating drums, and half howling, half shouting. Still, rain did not come. The native evangelist preached all day long, telling the people that God only could send rain. One day the mandarin was away and did not go to the temple to worship, and no people came in from the villages. *At noon there was a heavy shower.* But when the people gathered and began beating drums, and praying to the idols, *the rain ceased!* The evangelist told the people plainly that God would not pity them if they prayed to idols. At evening prayers, while we were praising God for a shower, a heavy thunder storm came on. Again, for three days, the sun was fearfully hot. The people in the villages almost got beyond control, walking into the city during the night and making much noise. At last they stopped praying for rain, and we have had a little.—G. A., Tsih-k'i.

South of the Clouds : The Province of Yun-nan.

BY OWEN STEVENSON, K'UH-TSING.

THE beautiful province of Yun-nan, which has been called by some the Switzerland of China, was annexed to the Chinese Empire in the thirteenth century by the noted Mongolian warrior Kublai Khan, who appears to have been one of the greatest rulers that the Chinese have ever had. But, being a Tartar, and hence a barbarian, Chinese historians have avenged themselves on his memory by passing over his exploits in silence. How great these must have been is shown by the fact that all the tribes of the Siberian ice-fields, the deserts of Asia, together with the country between China and the Caspian Sea, acknowledged his potent sway.

Forming the extreme south-west corner of China, this interesting province is occupied by a noble spur of the mighty Himalayas, in which occur many peaks of great altitude and clad in perpetual snow, especially those next the Thibetan border. The remainder of the province consists, for the most part, of a plateau at an elevation of some 5,000 or 6,000 feet above sea level. The superficial area is stated to be over 100,000 square miles. The province is divided into 4 circuits, 14 prefectures, 4 departments, 3 districts, 13 sub-prefectures of the Chau class, and 39 counties, all of which are entirely under the Chinese rule. Besides the above there are 3 prefectures, 6 sub-prefectures of the Chau class, and 4 counties which are under the more or less independent rule of hereditary native chieftains.



TEMPLE OF THE "GODDESS OF MERCY" NEAR TA-LI FU.

Only five of the prefectures governed by the Chinese have mission stations.

The following are the main routes to Yun-nan Fu, the capital. From the north, *via* Ch'ung-k'ing and Sui-fu in Si-ch'uen; from the east, *via* Cheng-yuen in Kwei-chau; from the west *via* Bhamo; and from the south *via* Peh-seh, this latter being the one generally used by the Cantonese. By another route, through Meng-tsi in the south, which has only recently been opened up, the most direct communication may now be had with the coast, the journey being capable of accomplishment in about twenty five days—from Yun-nan Fu to Man-hao, eleven days; from Man-hao to Lao-kai on the borders of Tong-king, one and a half days; from thence about ten days' journey on the Red River to Hai-feng, partly by native boat and partly by steamer; and from Hai-feng to Hong-kong, about two days. In a short time steamers will be able to go all the way to Lao-kai, which is only three and a half days' journey from Meng-tsi. The general mode of conveyance in Yun-nan is by sedan chair or horseback for travellers, by beast of burden and coolie for goods.

The mineral wealth of the province is enormous; silver, lead, copper, iron, coal and salt are found in abundance, besides gold on the banks of the rivers, and precious stones.

The valleys have many fertile slopes, and there are extensive and finely-watered plains in which vegetation is luxuriant. Amongst the many vegetables that can be purchased are the English potato, beans of various kinds, peas, lettuce, sweet potato, cabbages, greens, onions, garlic, carrots,

turnips, cucumbers, vegetable marrow and pumpkins. Rice, wheat, barley, oats and Indian corn are cultivated, and of fruits there are the following—peaches, plums, apricots, cherries, apples, pomegranates, oranges, walnuts, chestnuts, etc.

Carnivorous animals are found within the province; but the tiger and leopard, for example, are not common, even in the south, although their skins are often offered for sale in the capital. The ordinary domesticated animals—horses, oxen and sheep—are numerous. Beef is eaten by the Mohammedans, and with mutton can easily be obtained. Pork, bacon and ham are well known throughout the empire. Geese, ducks and fowls are to be had in abundance. Tea is also largely cultivated in the south of the province in the country adjoining the Laos states. The particular species there grown is highly valued throughout China, and finds its way to all parts.

The climate is pleasantly cool in summer, and fairly healthy. The valleys of the Lan-chang, the Lu, and the Tong-chuen Rivers are, however, warm, sultry and so very unhealthy that few people live in them; they prefer to dwell on the neighbouring heights, whence they descend from day to day to cultivate the luxuriant crops.

The population, which consists of Chinese, Mohammedans and aboriginal tribes, has been variously estimated by the Government, as well as individual collectors of such statistics, at from five to seventeen millions; but after the civil war the numbers were greatly reduced. It is now probably about six millions, exclusive of the aboriginals of the Lo-lo, Li-su, Mu-su, Min-kia, Long-ren, Pai-i, Miao-tsi and Man-tsi, tribes called or classed by the Chinese as "I-ren," a term implying heathen, the Chinese having failed to convert them to Confucianism or any other system.

The various tribes have several times broken out in rebellion against the Chinese Government, but have never been able to regain the land they have lost.

Yun-nan Fu, the provincial capital, is situated in a large plain extending over some hundreds of miles. The city itself is built in a square, each side measuring about half a mile. It is surrounded by strong walls, pierced by six gates. The streets are wider, cleaner and better paved than those of most Chinese cities. Near the south gate there is a large memorial arch, while in the suburbs, outside this gate, there are several more, the workmanship, from a Chinese standpoint, being exquisite. These have all been built within the last few years, including the suburb, now quite a town in itself. If they continue building thus, the suburb will soon exceed the city in size. Not far off is a small arch and pagoda, which reminds one of India in its structure. We are told that a son of the

Prime Minister of the last dynasty, and afterwards Prime Minister to the rebel Li, lived here. He refused to acknowledge Li as sovereign, and flying across the mountains and through the valleys to Manchuria, he invoked the aid of the Manchus against the rebels. From that period the Manchus have swayed the sceptre of the Celestial Empire. The Viceroy of Kwei-chau and Yun-nan resides within the walls of the city. This causes a large number of ex-officials to congregate, who come from all parts of the Empire, while they are waiting for a fresh appointment.

Mandarin is supposed to be the language spoken, but the natives of Yun-nan and district have such a broad and guttural pronunciation that it is rather difficult for an outsider to understand them at first. This peculiarity, however, only extends over an area of about forty to fifty English miles.

The Yun-nan Fu plain lies at an altitude of over 6,000 feet above sea level, which makes it comparatively healthy. The temperature is mild during the months of January and December; a little snow may fall, but it does not lie. The rainy season begins in May and continues until September, when the temperature becomes rather cold, and I have seen the natives, especially those advanced in years, dressed in their winter costume. For the rest of the year the sun shines out in all its glorious splendour, and usually there is not a cloud to be seen in the sky. As the sun gets behind the western mountains, the reflection is exquisite, and nearly equal to sunsets on the Indian Ocean.

The wind is often high, and the beautiful Yun-nan Fu lake, over forty miles in length, is subject to sudden squalls, which make it unsafe to travel

native boats during the day. Towards evening, however, the wind usually goes down, and then the boatmen weigh anchor and set out for the city with grain from the south. There is no accommodation for passengers, but they never refuse one who is willing to pay the price and put up with the inconvenience of having only a small place allotted to him—say four and a half feet by three feet! A canal, ten miles in length, connects the city with the lake. Half way down the canal there is a popular pleasure resort, and at the entrance to the canal a famous Buddhist temple has been cut out of a high cliff, from whence a beautiful view of the city and plain may be obtained. The people delight to visit these places in the pleasure boats which ply on the canal. The plain, on which vegetation is luxuriant, is thickly studded with farm steadings. Women and girls may be seen at work in the fields, while their husbands and fathers are smoking opium at home, or chatting with their friends in the tea shops, which are found in nearly every village.

The young women are allowed more liberty here than in other provinces and even other parts of Yun-nan, and it is no uncommon thing to see them walking on the main thoroughfares and attending the markets! Although women are trodden down by man in Yun-nan, as in every heathen land, the birth of a girl is not so unwelcome as in other parts of China, and her young life is not destroyed. Infanticide is almost unknown. Probably this is because the demand is greater than the supply, and a good price will be paid for her in the future; for at the engagement of a daughter there is a transfer of money from the parents of the boy to those of the girl, which assumes, for all practical purposes, the aspect of a purchase.

The province of Yun-nan did not suffer from the Tai-ping rebellion, but for nineteen years was devastated by another great movement instigated by religious motives, namely the Mohammedan rising in the south-west, which began in the year 1855. A religious war with all its horrors ensued, and the wave of Mohammedan victory swept over the western part of the province, the remnant of the province eastward being transferred to the vice-royalty of Kwei-chau.

Towards the end of the year 1872 the city of Ta-li Fu, the chief strong-hold of the Mohammedans fell once more into the hands of the Imperial troops, and by 1873 possession of the whole province had been regained.

The treacherous massacre of Mr. Margary in 1875, while in the act of conducting into China the second expedition sent by the British to ascertain and open up the best trade route from Burmah, prepared the way for the opening up of the whole Empire to the Gospel. The negotiations which followed upon his death were concluded finally by the signing of the Chefoo Convention, under which the residence of foreigners was permitted in any part of the Imperial dominions. Various Missionary journeys were now made across China, Mr. John McCarthy's, in 1877, being the first, while Mr. J. W. Stevenson and Mr. H. Soltau were the first to cross from west to east. The province of Yun-nan was traversed on each of these, as well as other occasions, and in 1881 Mr. George Clarke proceeded to the city of Ta-li to open work in that new centre. On arrival he met with much opposition. Those in possession of the house rented for the mission by Mr. Stevenson and Mr. Soltau when on their way to Shanghai, refused to let him enter. Rather than return, he decided to live, with his wife, in an attic that was offered to him, and there they remained for six months. What they suffered during that period it is impossible for us to understand, but it was only the beginning of sore trials. Allowed at length to move into part of the house, they soon gathered a school around them, and set to work in good earnest. In 1882 Messrs. Andrews and Eason, after six months' study of the language at Kwei-yang, went on to Yun-nan Fu, and after living for some time in an inn outside the south gate, were able to rent a small house. At the end of the year Mr. Eason returned to the coast, and Mr. Andrew took up the work in Ta-li Fu, while Mr. and Mrs. George Clarke came down to take charge in the capital.

In the spring of 1883 the first convert was baptized in Yun-nan Fu.

The LORD has been good to us since then. He has sent forth a considerable number to work in the province, and with the aid of our associates of the Bible Christian Mission, we have been enabled to open three more centres without any difficulty whatever. For this we cannot but praise God. But

when we remember how much remains to be done, our hearts cry out to the LORD of the harvest to thrust forth yet more labourers, for if our progress be no greater in the future than it has been during the past ten years, it will be nearly 300 years before each walled town has its own representative!

The power of idolatry, and more especially of ancestral worship, is very great. It seems almost impossible for the people to break away. I have seen young men willing to destroy their idols, but when it has come to the ancestral tablet they have shrunk back, saying, "No, *this* cannot go; I would rather die than destroy it." Necromancy, geomancy, etc., prevail everywhere. Confucianism, Buddhism and Taoism are closely associated in Yun-nan as elsewhere in China.

Opium-smoking is general. Quite eighty per cent. of the men and fifty per cent. of the women take this pernicious drug, which undermines the constitution and ruins the health. It shortens the life of the consumer, and affects the population by producing sterility; it paralyses the moral nature, and prostrates the will; it is a fearful consumer of time, turning day into night, and night into day. It is rapidly effecting a very general deterioration, and threatens to transmute an industrious people into a nation of helpless idlers and imbeciles.

It is unnecessary for me to enumerate the sins of these heathen people in all their hideousness and enormity, the heart-sickening and heart-rending things in the midst of which they dwell from day to day, but I cannot refrain from mentioning the words of one young woman, who had not been married more than six months, and during that short period had thrice tried to take her life. "Oh, Mr. Stevenson," she said, "I don't want to live; it is better



SHRINE OF THE "GODDESS OF MERCY" WITHIN THE TEMPLE.

for me to die, for the sorrows of the unseen world cannot be greater than mine have been since I was married."

After listening one day to the Gospel for the first time, an old man went away saying, "It is very good, very good; but don't blame me. I never heard of Jesus before."

The sins, sorrows and desires of the heathen world appeal to every Christian man and woman, for whatever else the Chinese are or are not, they are *our brethren*. Let us, therefore, know what God would have *us* do. To go forth will mean *sacrifice*, but he who has the joy of working for such a glorious MASTER exchanges the word for *joyful service*.

A Generous Testimony.—The British Consuls in China have been instructed by the British Minister to warn all Missionaries in the interior to be very cautious in their intercourse with the Chinese at this time of possible disturbance. In sending this notice to our Local Secretary at Kiu-kiang, to be communicated to our workers in the province of Kiang-si, the Consul wrote a very kindly letter, in which is contained the following generous testimony: "It has been a great satisfaction to me to have learnt, during my two years' experience here, with what discretion the Missionaries connected with Kiu-kiang carry on their work among the natives, and it is therefore with a feeling of perfect confidence that I leave it in their hands to take such immediate measures of private precaution as they may think desirable, so long as quiet prevails in the neighbourhood."

“Tokens for Good.”

BY MISS LEGGAT, SHE-K'I-TIEN, HO-NAN.

BY many complex ways and strange dealings, the FATHER is teaching us to be still, and know that He is God, and beside Him there is no SAVIOUR.

“Just to let thy FATHER do what He will;
Just to know that He is true, And be still.”

My last journal told you something of our “trial season”—this will be a continuation of the same, lit up with tokens of His blessing which brings good out of evil. Several of our country enquirers have been much tried by the persecution of their wealthy landlady, who threatened to turn them out of house and home if they persisted in coming to our hall. Our women are the wives of farmers, who rent the land from its owner, and such a threat from the landlady was by no means an idle word, and considerably disturbed them. Since June she has taken up her residence in their village, so that their every movement is known to her. Calling them before her one day, she stormed and raved at them, vowing all manner of vengeance if they still came to worship. To avoid the landlady's knowledge, three of them now take turn about in coming, starting very early in the morning on the Sabbath. Once one left home before the stars had died out of the sky, and she reached us before six o'clock, having walked the five miles with such a joyful heart that she did not feel at all fatigued. Just then a good many robberies had taken place, robbers hiding among the tall grain, and springing out on the passers by; and, when asked if she was not frightened to travel thus in the early morning, she replied, “At first I was a little frightened, then, afterwards, I thought that as I was coming in to worship God, He would protect me.” “And so He has,” she added triumphantly. One does thank God when the desire to hear the Word of God is so strong that weariness of body is forgotten in the thirst of soul.

The daughter of one of the other women was to be married one Monday, and the mother thought she would be unable to come to worship on Sabbath, because she would be busy baking bread and getting food for the feast prepared. I quietly asked her to repeat the fourth Commandment. She did so, and I said “Does God say, ‘Remember the Sab-

bath day to keep it holy,’ but when you have a daughter getting married on Monday, you may stay at home and make preparations for the marriage?” She smiled and said “No.” I counselled her to pray and work a little harder during the week, and she would see that Jesus, would help her. The next Sabbath she came in, with her face beaming, and I gladdened her heart by giving her a piece of soap to carry back to her daughter as a marriage present.

Another morning when coming in to worship, the women told their landlady that they were going into town to see some relatives; but when crossing the river on their way in their conscience rebuked them, and they said to each other, “I think we have committed a ‘presumptuous sin.’” I had been teaching them the prayer, “Keep back thy servant also from presumptuous sins; let them not have dominion over me,” and the Word of God proving “quick and powerful” in their hearts condemned them. They came to me like little children, and asked if they had done wrong, adding, “You know we really are seeing our relatives when we come in to worship.” I told them not to be afraid to show their colours; the LORD would stand by them if difficulties should arise, and perhaps by their steadfastness their landlady might be won for the LORD. “Why,” said Mrs. Shu, “her heart is terribly hard. I have spoken to her several times about believing in Jesus, but she just storms at me, and says, ‘I called you in to rebuke you, and you are actually preaching to me; get you gone I will have none of it.’”

Several months ago an old woman came to our meetings for the first time. The Gospel seemed to take hold of her heart, and shortly after coming in one Sunday from her country home, seven *li* distant, she opened out the little napkin, in which her dinner was wrapped, and exultingly produced her “Lao-tsao-ie,” or kitchen god. When tearing it down from off her wall, her son and daughter-in-law said, “What *are* you doing? You are leaving the house without a god.” She replied, “This, does *this* reckon as a god? I spurn it; JESUS is my Saviour,” and down the paper came before they could interfere. I asked her if she was not frightened to burn it. “Frightened?” she replied.

“No, I have JESUS now.” And so by the application of a match, the thing was soon reduced to ashes. She is seventy years of age, and is *very* slow to learn; and after hours of teaching, mixes up different hymns most lamentably, in a fashion quite distressing to us who teach her. Nevertheless, the repeating of the different lines seems to afford her unbounded pleasure. Sometimes we see her sitting apart from the others, repeating to herself, “Jesus leads me, blessed thought. JESUS loves me, this I know! I am weak, but He is strong!” She will never be able to learn much; but of this she is fully persuaded, that Jesus loves and died for her, and, that having put away her gods and trusting now in Him, He will take her safely home to glory by-and-by.

When this old woman heard the sad news of Mr. Talbot's death, she said quietly, with the tears in her eyes, “I am a woman who has known much sorrow, and this is a very pitiful sorrow for Mrs. Talbot; what will she do now?” I told her of the comfort Mrs. Talbot had because she knew her husband was with Jesus; and then I pictured to her some of the joys and glories of heaven.

“Do you not think I might take a strong dose of opium, and so get quicker there?” she said. I told her if she did that, Jesus would not permit her to enter. “Oh, then,” she replied, “I must just wait until He calls me.” “Perhaps Jesus may want you to live a few more years to witness for Him in your home,” I said. “Nay, you must not pray that prayer for me,” she answered in alarm. “I don't want to live here when heaven is such a glorious place.”

Then, turning round to another visitor who had come in during our conversation, she repeated all that I had said about heaven, and added, “But people who go there must wait until Jesus calls them; they must not take their own life.”

After narrating some further incidents connected with the work, Miss Leggat concludes with these words:—Oh, China, China, how much need hast thou, with all thy superstition and cruelty, to hear the song of the angels, and to know that peace on earth and goodwill toward men that JESUS CHRIST came to give! Keep praying for us, beloved friends, even as we do for you.

Visiting in the Villages near An-ren.

BY MISS FLORENCE COLLINS.

NOW that the weather is cooler, we are able to go out on visiting tours, and it is a joy to be able to speak a little to those outside. Two weeks ago I went to An-ren for a few days, and, while there, went with Miss Cowley to visit what she had heard was a Nunnery. We had some difficulty in climbing the steep hill, as our barrowman did not know the right road, and, on arrival, found that it was an idol temple, the nunnery being farther away. We were a little disappointed not to see a crowd of women, as we had expected, but we found that the woman in charge had not descended the hill for sixteen years, and, therefore, had never heard the Gospel. Her husband had been down in the city occasionally, but if he had heard, he had not taken much notice of it. Both were very indifferent for a time; indeed, the woman would not hear, and tried to make light of what was told her; but after a while she began to listen, and was asking questions before we left. Poor woman! for sixteen years with

those dreadful looking images before her, only seeing those who came up to worship. What a life! There was also an old lady who had been brought there nearly two years ago. She had never heard the Gospel before, and listened well, understanding all that was told her. We were very glad that we had gone, as three persons heard the message that day who may never have the opportunity again. We had prayer for them at the foot of the hill, asking the Lord to use the words spoken, for we felt that He would not have us use all that time for nought.

Friday the 19th, I went out with our Bible woman for the day. We took our lunch with us, and visited a small village nearly two miles away. Some children saw us coming and told their mothers. In a few minutes, and before we had fairly entered the village, we were surrounded by women, all eager to see and hear, so we sat down on a stone and talked to them there. Some of them listened well, and one

woman, after the others had left, stayed behind, looking very earnestly into my face; so I began talking to her again, and she seemed to understand; but it was all so new to her; she could not seem to take it in, that any one had died for her. We had to leave her soon, and visited some homes, but were not quite so welcome, though some listened. At noon we sat under a tree and ate our lunch. Just as we finished a woman was passing, and the Biblewoman called to her to come and rest a few minutes, which she did. After looking at us for a time, she asked if I was the Biblewoman's daughter. She listened very attentively to our message, and thanked us on leaving, promising to come to the chapel soon. We visited two other small villages farther away, and many women heard the Gospel that day.

Tuesday, the 22nd, we went out again, this time taking a barrow, as we intended going farther. We were received very well in most homes and the people listened well. Just as we were entering one large village, some boys saw us coming, and shouted "The foreign devil has come." This is the first time I have been saluted thus, but I had no fear. The Lord gave us many women to preach to; some had heard before but many had not. We meet a great number of old people, some blind and some too deaf to hear us. One old lady told us it was no good, she could not understand at all. The Biblewoman tried hard to make her hear. An old man spoke to us by the roadside, and told us he had heard the Gospel a year ago, and remembered all he had heard. The Biblewoman was able to help him to understand more, and he seemed very earnest. May he come right into the light, there are many who seem to want to learn more, but they cannot be persuaded to give up a day's work to visit us.

Entering a large yard where the people were drying grain I saw an elderly woman standing by a grinding machine, she did not move away, and answered my enquiry as to whether she had eaten her rice very politely. Presently, some others came to see us, but kept at a respectful distance. On seeing this, the woman said, "You needn't be afraid of her, I saw her coming and never moved. The foreigners are people like us. I know them; they are good doctors, and are come to do good deeds." I found out afterwards that she had a daughter living at Peh-kan, who had, I suppose, at some time received medicine. Upon hearing this testimony, they came nearer and sat down to listen. The Biblewoman told them, very quietly, that we had not come simply to give medicine, but that our chief business was to preach the "Jesus doctrine;" and then we talked to them about the true God, and they listened very attentively. Some of them were carrying babies, some had their bowls and chopsticks. We were invited to the house to take tea, but had to decline as there were many homes yet to visit before it was time to return.

What a blessed work this is, just giving the simple message of Life day by day! And what joy the Lord gives! It is worth giving up all, to be thus enabled to work for Him!

I have had patients of one kind and another, since I came, and this helps me to know the people better. Some are not very grateful, so far as we can see; but how many returned to thank the LORD JESUS for what He had done?

We have a very faithful Biblewoman, who is always ready to go out and preach. Sometimes the people ask her why she preaches, and she tells them, "Because I am very glad to preach. I used to worship idols, but now I know the doctrine, I come to tell it to you."

She does her best to shake their faith in idol worship, and they are bound to say that she speaks truly. She has also unbound her feet, which is quickly noticed by outsiders.

I often wonder who will come out in the places of those who have been called up higher. Surely there are some whom our MASTER would have fill up these places; the need is so great, and the time is so short.

There is a man forty *li* from here who seems really seeking after the truth. We have sent our man to him once, but cannot do that very often, and the enquirer cannot walk. We are praying that the LORD will give us a man to put there soon, if we can get a house. Some have been offered, and the people are almost asking us to go. "Pray ye, therefore, the LORD of the harvest" is our continual cry.

I am alone in this station for a while, Miss Carlisle having been called to I-yang to nurse Miss Withey, who is very sick. Our mem-

bership at present only numbers three, but we have a few of the An-ren members living near, who spend their Sundays with us. I cannot say very much yet, but the LORD has helped me with words at morning prayers, and also in speaking outside. Our Bible woman has helped me very much; she is very patient, and always ready to go out. Yesterday we were out all day, and received good attention from all. One dear woman, after asking where my relatives were, seemed to think they were all here, and, when I told her they were all at home, she asked me to come and live with her, and, thinking I did not hear, shouted in my ear and shook her head in great earnestness, and followed us out, still asking me to stay. We are having lovely weather, and the country looks beautiful; the fields are being stripped of grain, and the trees are looking so pretty with their red leaves. Everything speaks of a loving God. Oh, that these people worshipped Him!

English Notes.

WE were much interested in the recent intelligence of the opening up of postal communication with Western China *via* Bhamo in Burmah, attested by the actual receipt of letters bearing the Bhamo post-mark from Mr. Smith at Ta-li Fu. The long-sealed gates of the West are slowly but surely opening, and the prayers of many years are at length, it would seem, being answered. The establishment of a safe and practicable route through Burmah would materially alter the prospects of Western China in relation not only to trade and foreign intercourse generally, but to her chances of a quick and widespread hearing of the Gospel. We hope shortly to publish some account of Bhamo, and our presently unoccupied station there.

In the course of his deputation work, Mr. Marcus Wood has now found his way to the south coast. Meetings have been held in Weymouth, Bournemouth, Torquay and other places. Messrs. Beauchamp and Cecil Polhill-Turner accompanied him on this tour, the latter for only part of the time, however. Mr. Islay Drysdale has meanwhile penetrated to the extreme north of Scotland. His meetings in the Orkney Islands, Caithness, etc., are said to be the first ever held by the C. I. M. in that district.

Mr. and Mrs. Herbert Hudson Taylor and Mr. and Mrs. Frank McCarthy (who recently came over from Canada), return to China, with their children and Miss L. Smith, on 20th December, and by the time this number reaches the hands of our readers will be well on their way. We trust their going forth once more may evoke much prayer for their preservation on the voyage, and deep blessing in the work which awaits them in China.

A disastrous fire, which rendered homeless some 2,000 families, occurred at Chung-king in August last, soon after the day set apart for the worship and propitiation of the Fire-god. The various mission premises of all the four Societies escaped unharmed. A similar fire, which destroyed 200 or 300 homes, took place in the previous year at precisely the same time. Occurrences of this sort are not infrequent in heathen lands, and can be explained in no other way than by recognizing the finger of God.

We deeply regret to have to record the death of Miss L. Mildred Forth. After about seven years of singularly self-denying and devoted labour in China, during which time those who knew her were impressed by her beautiful character, Miss Forth returned home invalided, and only arrived about six weeks ago. Shortly after her arrival, though in much weakness, she wrote brightly, and appeared to fully anticipate the recovery of her health. But this was not to be. She steadily and rapidly declined, and on Saturday, December 8th, at Leicester, at the house of her father, the Rev. J. C. Forth, she painlessly and peacefully passed away.

"Not passed away the love
So rich, so true, so pure,
But perfected above,
For ever to endure."

The Rev. C. G. Moore, who was present at her farewell meeting in Leicester before she left for China, conducted the funeral service. Her bereaved parents and family have our truest sympathy, and we ask for them in their sorrow the prayerful remembrance of our readers.

A Chinese Pastor and His Epistle.



*AN UNFAMILIAR CHARACTER.

PASTOR HSI, whose likeness appears in the accompanying group, is perhaps one of the most striking characters in the Chinese Church. Along with quite a number of others, to whom reference has from time to time been made in these pages, this once haughty scholar is now

both a prophecy and an earnest of what God will yet do for the native Christians of China in order that, *through them*, their country may at length be evangelized from end to end, and the Gospel preached in the power of the SPIRIT to every creature.

Even when but eight years old he was different from most other boys. "What is the use of being in this world, men find no good?" he said to himself, and wept at the thought. What was the use of studying and attaining to the position even of a Mandarin, for, sooner or later, one must die. He always feared the thought of death, and, years afterwards, sought refuge from it in the tenets of Tao-ism. But, sickness seizing him, his faith in that system was overthrown. The prosecution of his profession as a barrister was also seriously interfered with, and, in his growing distress, he resorted to opium. Strenuous efforts subsequently made to break from the habit proved futile. The outline of his ultimate deliverance and entrance to the way of peace, as given in the report of the Hung-tung Conference of 1886, is deeply interesting.

Ordained at that Conference as Pastor, he has since been much used of God to the eternal salvation of many who have passed through his numerous Opium Refuges, and the striking story of his life is interwoven with the spiritual history of the whole neighbourhood. His life is very simple, and his testimony to those around most definite and powerful, through the indwelling of the HOLY GHOST.

The following letter, addressed by Pastor Hsi to the father of one of our Missionaries, and kindly placed at our disposal for publication, is deeply interesting and instructive. As in a glass we behold in it not only the natural workings of the Chinese mind and character, but, deeper still, what the HOLY SPIRIT can do in the heart of an obedient and believing Chinaman. The former may produce a sympathetic smile; may the latter provoke to a like obedient faith. Verily, "The LORD beholdeth *all* the sons of men He fashioneth their hearts alike."

THE EPISTLE (TRANSLATED).

BY the grace, love, and commandment of our LORD (I may address you as)

Beloved and honoured General —

Though in body I cannot come and salute you, yet in spirit I have long ere this been with you enquiring after you. May the LORD relieve you of your sickness, that you may again become strong. From the time that I heard my much-loved pastor, Mr. —, say that you were ill, I have not ceased to pray that the LORD would with His own hand heal you. On a certain night, while engaged in fervent prayer, the HOLY SPIRIT put it into my heart to give two kinds of medicine to my pastor, Mr. —, that he might carefully hand them on to you to take. The one kind is red, and is called "Ho-Lo-Shu"—a supplementary pill, good for curing all kinds of weakness in hands or feet. Take eight pills in the evening with boiling water. The second kind is



PASTOR HSI'S LETTER.

black, and is called "Huan-sha-tan"; it helps to strengthen aged people, either man or woman; both sexes may use it. Take twenty pills every morning. I have prayed again and again that the HOLY SPIRIT would guide me aright in giving you these medicines.

Now what really can be the purpose, the intention, of our HEAVENLY FATHER in all this? Surely it is this: You have taken several of your sons and laid them upon God's altar, for the preaching of the truth in many lands, and for the salvation of men; their work is of all in the wide world the most important, and from earliest ages until now the most precious (in His sight): therefore the time must come for such work to pass through a term of fiery testing.

Last year one of your beloved sons left this world to go to his home in Heaven. This year you yourself are ill, and your honoured wife is not strong. The LORD ALMIGHTY wants to perfect this your work for the salvation of men, which must therefore for a time be tried with fire.

It was our HEAVENLY FATHER who led me to hand over these two bottles of medicine. He desires also that I should show to you, venerable sir, something of that true love which is obtained through the Cross of CHRIST. For it is not the mere taking of a medicine that is of any good, but it is that of which the medicine is a proof.

Receive this, then, from your humble servant: it is fervent love out of a pure heart, that you may know that your labour has not been in vain. So while you are being tried, each country is reaping the blessing. This is, indeed, following the example given by our HEAVENLY FATHER, who gave His SON to save the world. How great will be your reward hereafter!

Furthermore, I pray our HEAVENLY FATHER that He will use the medicine I have given you in just the same way as He used the clothes and aprons of the Apostle Paul, and that He will quickly cause your body to be healed.

And now I ask after the welfare of your honoured wife, and beg to greet all those who pray for China with its various provincial churches; those who help in prayer; those who help the C.I.M. with their money; all pastors, pastors' wives and teachers—indeed, the whole family of the kingdom of Heaven, both brethren and sisters. Peace and happiness be to them all!

I beseech them all to pray earnestly for me in my work to which the LORD has appointed me for the salvation of men and women by the opening of opium refuges in the several provinces of Shan-si, Ho-nan, Shen-si and Chih-li, that God may help me in my weakness.

Pray, too, that the LORD may pour out His HOLY SPIRIT, and still send many pastors and teachers from your honourable country to come to us in the Middle Kingdom and preach the Gospel; for in every province the LORD has opened a great door for preaching the Truth.

I pray our HEAVENLY FATHER that He will spare you, venerable sir, and your honoured wife yet many years in peace upon earth. Amen.

Written with his own pen by your humble servant,

HSI,

—trusting in the LORD,
Victorious over the devil.



SOME OTHER S. SHAN-SI CHRISTIANS.

A lady belonging to another Mission, who recently met Pastor Hsi, writes of him in the following terms:—

"He seems to have wonderful power in casting out devils, the devils recognizing him as God's servant the moment he comes face to face with them; and then he is truly a man of prayer, praying about the minutest details of his life. On one occasion a relation of his, an ungodly man, asked him to lend him some men to reap his harvest, and Pastor Hsi promised him ten. The same day, one after the other, three of his men got ill, and Pastor Hsi asked the LORD the reason of it, and, while praying, he remembered that he had not prayed before promising his relation help for his harvest; so he confessed his sin,

and told the LORD that he would not send them, but then he said, 'But, LORD, if I don't, I shall have told a lie. Shall I let him have five, and bear witness to him about it?' So he decided to do that, and did it. That is what the man is, so simple, so prayerful, and willing to do the right thing, although it may bring him any amount of ridicule. As soon as his mind was made up, all the men recovered.

"His converts have exceedingly bright faces, some of them it was quite a treat to see; and they love him so, and no wonder, for he lives for them, taking any enquirer in and feeding him for three months if he is poor, he, in return, doing any work required of him. At the end of the three months, if he

proves satisfactory, he is kept on, and food and clothing given them, and, best of all, he gets them thoroughly saved."

May the HOLY SPIRIT lay the life and work of Pastor Hsi, and all the other native Christians of China so strongly upon the hearts of our readers that, through much prayer in the SPIRIT, new possibilities of grace may be opened up within them. The present war will doubtless have the effect of unlocking for the Gospel doors greater and more effectual than ever before. Who will give himself to that ministry of prayer for the saints, which is perhaps after all the main agency employed by the HOLY GHOST in advancing the Kingdom, and so hastening the coming of our LORD JESUS CHRIST?

Items of News from Various Sources.

WE are glad to receive news from our friends, Mr. and Mrs. Horace A. Sibley, of Lao-ho-k'eo, that God gave them a little daughter on October 31st. They have named her Gertrude Dorothy. Both mother and babe were doing well when Mr. Sibley wrote on Nov. 1st.

Mr. Sibley's letter also tells us that Messrs. Goold and Burgess were at Hsing-an, a city which it is proposed to occupy as a station, when the people shall have grown accustomed to the visits of our brethren, and are willing to have them remain and hire a house there.

Mrs. Ririe tells us in a recent letter that her husband, together with Dr. Parry and Mr. Cormack from Chen-tu, and Mr. Vale from Kia-ting, with three natives, Dr. Chang, Mr. Fu (dispenser) and Mr. Yang (teacher) had gone out for a united preaching tour. At Tsing-shen a crowd of several hundred stood for two hours listening to these brethren preaching by turns in front of the Yamen.

Writing later, Mr. Ririe says of this occasion: "It was after two in the afternoon when we closed the meeting, and by the time we had our dinner it was well on in the afternoon, and was beginning to rain. We went out, however, and got a shed in front of an opium den for a chapel. The opium

seller kindly gave us seats, and hung up our Gospel scrolls for us. We then stood under the eaves of his house, and preached to a good crowd. That was the last public meeting, and I felt that we might well have stayed on, as the attention was so good.

In our issue for June of last year, page 94, we gave an account of the severe beating of an old Christian by order of a magistrate in Cheh-kiang. Now comes the sequel in a letter from Mr. Knickerbocker. After speaking of a visit to Tien-tai, where three men, one woman and a boy of fifteen were baptized, he says: "We also baptized fifteen men and three women at Da-wang, and organized them as a separate church. This is but the continuation of the story of persecution that I reported last spring. The old man who was beaten and imprisoned for believing the Gospel, with his wife, four sons and two of the son's wives, are among those now baptized. Eight out of eighteen thus come from this one family."

We are sorry that to such gracious tidings of blessing our brother Knickerbocker is obliged to add that he came back from his journey quite run down in health, and found his wife also sick with fever and some throat trouble. They had gone to Ning-po for medical advice, however, and were gaining strength at the time his letter was written.

Tidings from the Provinces.

KIANG-SI.

A KIANG-SI EVANGELIST.

Miss COWLEY, of Gan-ren, writes:

"Wang Yong-yen, the son of a well-to-do farmer, kept a shop in the city of Gan-ren, in which he sold incense, paper gods, candles and other things used in idolatrous worship. About nine years ago, a native colporteur visited the city, selling books and preaching. Through him Wang heard the Gospel, I suppose for the first time, and believed. He soon saw, of course, that he must give up his business, and had consequently some difficulty with his parents. The LORD answered prayer, however, and they were brought to a knowledge of Himself.

"The shop being entirely given up, young Wang was thrown out of employment, a serious thing for him as he has a wife and children, besides being far from strong himself.

"From the very first he was most earnest in preaching, and through the HOLY SPIRIT he seemed to get a really clear view of the plan of salvation. As the first convert of the clan, and one of the first in the city, his was no easy position, but he persevered, and the LORD used his preaching, not only to the conversion of his

parents, but also to that of his wife, her mother, his own brother, and others of his clan.

"Although not one of the literary class, he had a very fair knowledge of the written character, and being intelligent he soon became familiar with his Bible. After several years spent on his father's farm, trying to do work for which he had not physical strength, we thought the LORD's time had come for him to be used as an evangelist. We asked him if he would accompany us on an itinerating journey, promising him no payment and giving him no hope of future employment. We were so thankful as we observed his earnestness in preaching, and witnessed his tact in dealing with the crowds which assembled day by day.

"He came to stay in our house after that, his father offering to pay for his board if we would help him in Bible study. He proved himself an eager student, and so when an out-station was opened and an evangelist needed he was asked to go.

"The LORD has continued to bless and use him; in fact, at every examination of candidates for baptism when they are questioned as to how they first heard the Gospel, the reply is almost invariably to the effect that they first heard the good

news from Mr. Wang or his father. The latter is now one of the most earnest in the church, and has given over his farm-work to his second son, in order that he may be free to preach—of course, unpaid.

"After about a year at Peh-kan, the first out-station, the LORD raised up another man suitable for that village, while Mr. Wang was used to open a much more important place, a market town called T'ong-kia-pu. This is not an easy district to work, the Romanists having had a footing there for some years; but one is thankful to hear that there are six or seven men who come regularly to the hall in the evening to learn the Gospel truths.

"It is difficult for us to realize how much such evangelists as these need our prayers. Not many years out of heathen darkness themselves, to live, humanly speaking, alone in the midst of all that heathenism means, to preach day after day to the hardened gamblers, opium-smokers, and others without any desire for light, and amid all other discouragements to hold on their way faithfully, needs minds stayed on God.

"Please pray for Wang Yong-yen."

As our readers are aware, Mr. C. T. FISHE visited the Kwang-sin River stations last spring

with Mr. Orr-Ewing. In the course of a private letter, he refers to the family of which Miss Cowley writes. He says:

"The way in which God has been working along the Kwang-sin River is very cheering and strengthening to one's faith and hope. In nearly all the stations the Christians are themselves spreading the Gospel, seeking the conversion of their own families and clans. This gives great hope for the *permanence* of the work. One elderly farmer named Wang is a very interesting character. His eldest son was the first convert at Gan-ren. The father, although at first opposed to the truth, gradually yielded to its power, and finally accepted CHRIST. He has now got his second son to look after the farm, while the third manages for him a shop which he has in the town. He himself, thus freed, walks all round the country-side, selling books and talking to the people. There is not a house for miles around that he has not visited. His eldest son is assistant at an out-station, and the third and fourth sons, his daughter, wife, and other members of the family and clan, are now on the LORD's side. Other clans connected by marriage are also being influenced.

"Of course, this is a particularly cheering instance, but there are not a few others in other stations also who would compare very favourably with some of our best Christians at home."

KIANG-SU.

YANG-CHAU TRAINING HOME.

Writing in October, Miss FORSBERG says:

"Mr. Stevenson was here about two weeks ago. His visits to Yang-chau always mean "scattering." We had been waiting for him for some time, and it would have been very easy to get into a wondering, anxious state about where we were to be sent, if we got our eyes away from God; but He did keep our hearts in peace, telling us, in so many ways, that He would direct our paths. It was very encouraging to hear Mr. Stevenson say, when he came, 'I would have come before, but I did not feel ready; I have been praying about it for two months.' This made one feel that there was not much danger of any mistake being made in designating each for their spheres of labour.

"I suppose you have heard that Miss Muldoon has gone to An-huei, to fill Miss Scott's place. She was very happy in going, and felt sure it was the LORD's leading. One could not but rejoice, for the Gospel's sake, to see her go forward, but I felt her going very much, for the LORD had united us in a true, happy friendship while here together. Soon dear Miss Hastings and I will have to part, too, as the party for the west expects to start very soon, if God wills. There will be nine of them, some for Uin-nan, some for Si-ch'uen, and some for Kwei-chau. I had hoped to be among the number, but the LORD has seemed to lead differently. There are so many places needing reinforcements in Kiang-si that it is settled that I am to go there, though I do not yet know to what station. It was one of the last provinces where I had thought of going; I had expected to go far inland, to some hard place: but the LORD knows best, and I am sure He is leading aright. It is such a joy to think that soon I can get into the work. I am only waiting for the word to go forward. We do not know when it may come, but stand ready to go at a moment's notice.

"And now, as I expect soon to leave, I just want to say that the LORD has been very good to me all summer, and this has been such a real,

happy home. The blessed influences of the lives of the dear ones in charge of the Home have had much power in one's life, and the MASTER has spoken to one's soul in so many ways. I thought I had a great love for the Chinese when I was at home, but oh! it does not take one long to find how altogether insufficient it is. God must fill us with His own love, for nothing less will do."

MISS HASTINGS writes:

"We are in an attitude of waiting,—waiting upon Him for guidance and patience, a very much-needed grace just now. There is quite a large party of us expecting to go west, and I am thinking it will be somewhat of a disappointment to the friends in the different stations who were looking for a fresh supply of workers; but the LORD knows how to do His own work best. I would not go one moment before His time. I am sure He has some lesson to teach us, in all this time of uncertainty and waiting. My heart is full to-night as I think of the LORD's goodness to me. I thank Him so much for giving me these past blessed, happy months. I am sure the LORD has been verily present, imparting His fullness to every one of us. Oh, that we had greater capacity for receiving all that He is so graciously willing to give!

"You will rejoice with me, I am sure, in being permitted to work with my sister in Kwei-chau. She is looking forward with great joy to my joining her. I do so want to go in the power of the HOLY GHOST to try and win souls for CHRIST."

CHEH-KIANG.

CHRISTIAN ENDEAVOUR AT NING-PO.

Mr. Ma, the evangelist, has been a Christian for over eleven years. He has a wife and five children—three girls and two boys. He had one year's training in Shao-hsing, after which he was engaged as a colporteur. A little over eight years ago he came here to work as an evangelist. He is an earnest Christian, and a great help to me in the work.

The LORD gives us much to praise Him for in the work. We have only a few Christians, but, praise the LORD, most of them are very earnest, and willing to help in spreading the knowledge of the Gospel. A year ago we were led to begin a Christian Endeavour Society. The Christians who joined it promised to take their turn in going out on Saturday to preach in the villages, and invite the people to the Sunday services. Each Friday evening we meet to pray specially for the two brethren who go out the next day. A monthly meeting is held on the first of each month to give reports of the work done during the month. Those who go out on the Saturdays take a note of the villages they visit, and of any persons who seem to be interested. This they read at the monthly meeting. Lately we found that the heavy part of the work fell on the most earnest of our band, so at our last monthly meeting it was decided that a list should be made out, and the date that each one should go out fixed. If they failed to go, they should pay fifty cash (about five cents). Our monthly meetings are full of interest, and tend, I believe, to make each one of us more earnest.

The work at present is mainly sowing, so we go on sowing in faith, believing that God will give the increase. Just now there are several who profess to believe the Gospel and desire to follow JESUS. Some of them have asked to be baptized, but we have not yet decided when they shall be received.

Our chapel is on a busy street, so we have it open each afternoon, and usually get a good many in. Often we meet people who seem very much interested, but they go away and we seldom see them again. In visiting the villages round the city we are well received by the people. We have as yet only one out-station, a city named Pu-kiang, about forty miles north of this. There is only one Christian there, but we have the names of six who are enquirers. Many others are said to be interested in the Gospel. We hope, should the LORD tarry, to see many precious souls won for JESUS in that country.

F. DICKIE.

HUPEH.

STARTING FOR THE NORTH-WEST.

MRS. GIFFEN writes from Hankow on Nov. 14th:

"You will see that we have reached Hankow—started, at least—on our long journey towards the North-West, and I am sure you will rejoice with us, and praise God for inclining the consuls to give us passports and to permit us to go forward, for you of course know that the consuls were for a while reluctant to grant passports, and it looked as if we might have to remain at the Training Home, or near the coast for some months, but God in His own time has removed all difficulties.

"We arrived here last Monday morning, and as Mr. Broomhall had engaged one boat, and everything was in readiness, we expected to start up the Han river Friday of this week, but Mr. Giffen has been sick since Sunday evening, and is still in bed, though much better, so there is very little probability of our moving forward this week.

"Our party consists of two young ladies, Misses Slater and Basnett, and ourselves. We are anticipating a pleasant visit with Mr. and Mrs. Sibley at Lao-ho-kio. We change boats there, and will possibly stay several days. The Misses Black arrived from England before we left Shanghai in the spring, so we also feel acquainted with them.

"A party of ten, eight sisters, and a married couple with one little one, will be leaving for the West (D.V.) early next week. Mr. Hope-Gill and Mr. and Mrs. Southey came from the West last night but are going on down the river to-night. The house is quite full, and dear Mr. and Mrs. Broomhall do indeed have their hands full. They serve us all so gladly, and make this a very happy, bright home.

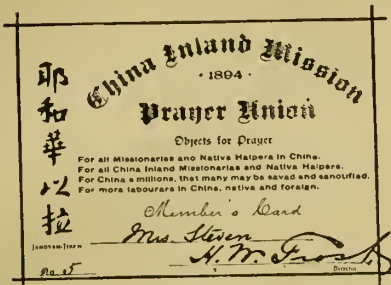
"Mr. Hollander is well, and as usual happy in the LORD. We had a nice visit from him at Gan-king this summer.

"Mr. Baller had returned to Gan-king several weeks before we left, having seen his primer through the press. Mr. and Mrs. Knight were also quite well settled in their new work. We were glad of the opportunity of becoming acquainted with Mrs. Knight. Mr. Knight we knew quite well before he left in the spring. We shall always look back upon the months spent at Gan-king with pleasure. First of all because our LORD met with us, dealt with us and blessed us, and we trust we are better prepared in heart for our work in China, because of the months spent there. We do feel that the LORD has been so good to us since we came to China. We can truly say, "surely goodness and mercy have followed us" every day since we landed. We feel quite sure that Ch'eng-ku is the LORD's place for us, and we go forward desiring more than ever to honor and glorify our Master, and praying to be used of Him in bringing some of these poor, dark souls into the true Light."

The C. I. M. Prayer Union.

THIS Union was formed in 1893, and it has now over 800 members. The object of the association is fellowship in prayer on behalf of—

- 1st.—All Missionaries and native helpers in China.
- 2nd.—All China Inland Missionaries and native helpers.
- 3rd.—CHINA'S MILLIONS, that many may be saved and sanctified.
- 4th.—More labourers in China, native and foreign.



Membership in this Union imposes no new burden, for surely all believers are called upon to have prayerful fellowship with their LORD in His longings for the salvation of the heathen. We ask for no pledge, but desire that each member shall, as far as possible, pray daily for these four objects.

A membership card is issued each year, and to cover the cost of this and other stationery and postage of the Union, an annual payment of 25 cents each is received from all who wish to pay it. We desire it to be clearly understood, however, that *all* who would pray for these objects, are most heartily invited to join the Prayer Union, whether they pay this subscription or not.

The new card for 1895, and the Director's letter to the members of the Union will, we trust, be ready to send out in a few days.

Notes from Shanghai.

FROM LETTERS OF MR. STEVENSON AND MR. COOPER.

OCTOBER 13TH.—Mr. and Mrs. Folke returned from Sweden with their two children; also Misses Buren and Sandberg. On the 11th we had the pleasure of welcoming five Missionaries from the Scandinavian Alliance Mission, U.S.A., who leave to-night for Han-kow and the Si-gan Plain.

I am sure you will continue to pray that this terrible war may be overruled for the furtherance of the Gospel. There seems to be a sincere desire on the part of the Chinese officials throughout the Empire to protect the Missionaries.

October 26th.—On the 14th inst. we had the

pleasure of welcoming two brethren from Australia, Messrs. Barnett and Nicholls. Mr. Nicholls was rather unwell on arrival, but is now recovering. On the 19th Mr. and Mrs. Botham and child arrived from the Si-gan Plain *en route* for England. I am sorry to say that Mr. David Smith, who arrived here in December, 1893, has been advised by two doctors to return to England on account of his health.

On the 20th Mr. Orr-Ewing and his three children, with Miss Sundstrom, arrived from Chefoo. On the same day Mr. Baller left for Gan-k'ing to resume his work at the training home.

On the 24th Mr. and Mrs. Wm. Cooper, with their three children, returned from Chefoo. Mrs. Cooper appears to be in better health. Messrs. Davey and Ritchie left us for Gan-k'ing, the former returning to N. Gan-hwuy, and the latter proceeding to Hung-tung, S. Shan-si. Mr. Middleton from Australia goes to the Si-gan Plain to join Mr. Bland. Messrs. Gemmell and Clinton go to Tai-ho for the present. On the 25th Mr. Hibbard left for Wun-chau *en route* for Bing-yae.

No doubt this is a critical time for China; but we are thankful to be able to report that, so far as our information goes, our Missionaries have been kept in peace, and that the country is quiet.

Editorial Notes.

A **HAPPY NEW YEAR** to all our donors, subscribers, members of the Prayer Union and other readers of CHINA'S MILLIONS. May this be to each of you the most fully consecrated, and thus the most useful and happy year of your lives.

With all our hearts we thank you all for your loving sympathy and practical fellowship in service during 1894.

Looking back over the year that has just drifted away from us, we are filled with grateful love to God as we see the way in which His good hand has led and fed and protected us throughout its weeks and months.

We have to record to the praise of God that the year has been one of increase in almost every department of the work. The number of members of the C. I. M. Prayer Union has more than doubled during the year, and the number of donors to the Mission has also increased considerably. We have had the joy of seeing nineteen new Missionaries, and two who are returning to the field, leave us for China during the twelve months, and with our increasing numbers, God has also given an adequate increase of funds.

The number of offers of service from new candidates also shows a very large and blessed increase, and our correspondence is growing continually. For all these and many other tokens of His favour, our hearts give fervent praise to our gracious FATHER in Heaven.

Not least in the record of increase do we count the growth of interest in CHINA'S MILLIONS, and the additions which have been made to our list of subscribers. No previous year has shown anything like so large an increase. Whilst we praise God for this, and for all that it means, in the spreading of information about China's need and claims, we are also glad to acknowledge that these results have been attained mainly

through the kind interest which our readers have taken in introducing CHINA'S MILLIONS to their friends. To all who have thus given time and thought to helping the Mission and helping China we give most hearty thanks.

On the last day of the year it was our privilege to say farewell to Mr. F. C. Dreyer and Mr. J. S. Dooly, who were leaving us for China. Our Home Director, Mr. H. W. Frost, accompanies them as far as St. Paul. They went first to Cleveland where they were joined by Mr. R. B. Whittlesea of that city, and Mr. Ernest B. Saure of Norwood, Ohio. They have held farewell meetings in Cleveland, Chicago, Milwaukee, St. Paul, and Minneapolis, and hope to do the same also in Tacoma and Seattle. The party is due to leave Tacoma on the 16th for China. We trust that our readers will follow them with their prayers.

Our last party of ladies, Misses Batty, Fuller and Hancock, will have arrived in China some days ago we suppose, and will now be commencing their studies at the Training Home.

Among the many gifts that came to cheer us at the Christmas season, was one consisting of a box of tea for the Home, a package of candies for the children, and \$5.00 for the work in China from a Christian Chinese laundryman in Toronto. This is, we believe, a real gift of love to Jesus and to His people, and our hearts are made glad thereby.

At the end of our donation list will be found a list of provisions for the Home which have been sent in during the past month. So far as is possible we acknowledge each gift by a letter to the kind donors. In some cases, however, the gifts are from anonymous friends, and we ask them kindly to accept in this note the hearty assurance of our thanks for the loving fellowship in service which their gifts have manifested.

We have also to acknowledge the kindness of a friend who has not only sent some gifts of provisions and money for the Home, but has also shipped over 400 pounds of provisions (consisting of butter, bacon and dried apples) to China, as a gift for the use of the Mission.

Mr. H. S. Bolton did not sail from London with Mr. and Mrs. F. McCarthy, as we expected, but will wait for a few weeks and then be joined (D.V.) by Mr. J. B. Miller, who sailed from Halifax on the 5th inst. to visit his mother and other relatives in Scotland before going to China.

Mr. Henry S. Ferguson, of King, Ont., started on Wednesday evening, the 9th inst., for Tacoma, to join the four young men who left Toronto on the 31st December, and to sail with them in the s.s. *Tacoma* on the 16th.

After the exodus of the party, our Mission Home is again filling up. We have four candidates with us at present, and expect others soon.

A Missionary tour in Sweden has just been made by Miss Williamson and Miss Williams, who are now home on furlough. There are a large number of Swedes in connection with the C. I. M., and it was with a view to fanning the flame of Missionary zeal that this visit was planned by friends in Sweden. The ladies arrived in Gothenburg on November 4th, and had a first meeting, for ladies only, in the Y. W. C. A. on Monday forenoon. They stayed three days there, and addressed two meetings in English and one by interpretation. Two days were spent in Norrköping, where they met with much friendship and held three meetings. At Stockholm they met many friends, some of them belonging to our own Associate Committee.

Our Illustrations.

We have reproduced two pictures of a celebrated temple—the "Kwan-in T'ang," or "Goddess of Mercy Hall"—about three miles south of Ta-li-fu, the second city of Yunnan. The first picture shows the outside of the temple with a group of travellers in front, who have stopped to drink tea at the teashop by the temple.

The second picture represents the shrine of the Goddess of Mercy, which stands in the middle of the courtyard. Underneath the shrine, and in front of this picture, there is a small pool, in which are numbers of carp and other fish. These have been purchased, and placed here, by devotees who wish to gain merit through the saving of life.

To accompany Mrs. Howard Taylor's description of an inn at which they stopped on their journey, we print a picture of an inn courtyard in north China.

The two cuts accompanying Pastor Hsi's letter represent the pastor himself and several of the Christians associated with him. We trust that the portraits and the letter may serve to call forth much prayer for these and other native brethren and sisters in China.

China's Millions.

Now is a good time to renew your subscription to CHINA'S MILLIONS if it expired with 1894.

We are always glad when friends who have been receiving a free copy of the paper, ask us to put them on the subscribers' list.

We send out these samples with the prayer that they may be used to arouse some of God's people to consider CHRIST'S claims upon them for

Large numbers attended the six meetings held there, and deep interest was shown by many. Six more meetings were held in the university town of Upsala, one in the Queen's Hospital in Stockholm, for the nurses; and then Miss Williams went to take other meetings in Norrköping, and Miss Williamson remained to speak in Stockholm. After three more meetings in Gothenberg, they sailed for home on November 29th, with hearts full of praise for all God's kindness to them in Sweden.

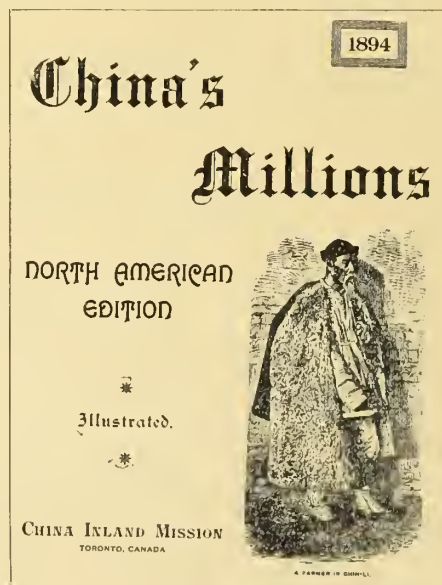
Miss Annie R. Taylor and the friends in England of the Thibetan Pioneer Mission, have requested Mr. Cecil Polhill-Turner of the C. I. M. to undertake the superintendence of the young Mission on the field, and so set Miss Taylor free to do the pioneer work for which she is so suited. As Mrs. Polhill-Turner's health prevents their return for the present, to Sung-p'an on the Chino-Thibetan frontier, Mr. Polhill-Turner has consented, with the hearty concurrence of the China Inland Mission, to proceed immediately to Sik-kim in order to render all the assistance in his power to the band of workers who are already there. The friends of Thibet are asked to continue in prayer, that God may overrule every difficulty to the furtherance of the one object of preaching the Gospel to the Thibetans.

A recent note in the *Bombay Guardian* says that Miss Taylor's party has already settled down at Gna-tong in Sik-kim, and that the British officer in charge of the garrison there is showing them much courtesy and kindness.

Owing to Mr. Frost's absence, we are obliged to omit the continuation of his story of the "Origin of the C. I. M. in North America." We hope, however, that the narrative will be resumed in the February issue.

service, and also that they may bring us new subscribers to the paper.

Our bound volume for 1894 is now ready and presents a very attractive appearance. (See cut of cover below.) An excellent half-tone engraving of Rev. J. Hudson Taylor forms the



frontispiece. The articles on the "Origin of the C. I. M. in North America," by Mr. H. W. Frost, run through the volume and will be continued for several months of the present year. The price is only 50c. and we hope it may have a large sale.

Copies of the 1893 volume may also be had for 50c. each.

Hearty thanks are given to those who have sent us lists of names of friends to whom they wish us to send sample copies. We will be glad to receive names from others of our readers.

We hope to print an extra number of

each issue of CHINA'S MILLIONS, so as to be able to send free sample copies to all whose names and addresses may be sent to us for this purpose.

Our correspondents can facilitate our office work and lessen the risk of mistakes by giving in each letter a sufficient postal address and also the title that should be used, whether Mr., Mrs., Miss, Rev., or other designation.

Book Notices.

"China's Millions." Published monthly. 50c. per annum.

The Story of the C. I. M. By M. Geraldine Guinness. 2 vols. Cloth extra, with maps and illustrations, \$1.25 per volume.

Days of Blessing in Inland China. Cloth extra, gilt, 40c.

Union and Communion, or Thoughts on the Song of Solomon. By Rev. J. Hudson Taylor. Cloth, 35c.

The Evangelization of the World. By B. Broomhall. Cloth, gilt, \$1.25. Plain, 90c.

A Retrospect. Containing an outline of the life of Mr. Taylor and the origin of the C. I. M. By Rev. J. Hudson Taylor. Cloth, gilt, 50c. Stiff boards, 30c.

"These Forty Years," and Information Concerning the China Inland Mission. By M. Geraldine Guinness. 5c. each; 50c. per doz.; \$3 per 100.

New Map of China. Folded in book form. Mounted on linen, 60c. Paper, 35c.

The Great Closed Land. The latest book on Thibet. By Miss Annie W. Marston. Author of "Children of India," "Children of China," etc. Published by S. W. Partridge & Co., London. 75c. and 50c.

In the Far East. Letters of M. Geraldine Guinness. Edited by her sister. Published by Morgan & Scott, London. Well illustrated. Paper boards, 75c.

CHINA'S MILLIONS

A Song of Thanksgiving.

BY WALTER B. SLOAN.

Read 1 Sam. ii. 1-10.

THE Bible is a wonderful book of praise, and this is one of the many tokens of its Divine origin. No heathen ever thinks of praising his idol; for praise is the expression of a heart which has experienced blessing or deliverance, and the heathen knows only too well that his god never blesses him, and if at times deliverance is scribed by a heathen to the interference of the gods it is so indefinite and unreal to awaken the glad response of heart that we signify when we use the word "praise."

The Psalmist gives expression to the Bible conception of praise when he says, "Praise ye the LORD; for it is good to sing praises unto our GOD; for it is pleasant; and praise is comely." (Psalm cxlvii. 1.) In the prayer of Hannah (1 Sam. i. 1-10) we have an instance of praise to God in the consideration of which we may learn many lessons and find much refreshment of spirit. We have here the overflowing, triumphant expression of a heart that had sought the LORD in its deep sorrow, with a cry to which he had given heed; and now on the glad day when she has brought up her God-given son Samuel, and presented him in Shiloh, she gratefully acknowledges how graciously the LORD has dealt with her.

Although the words that Hannah uttered were spoken in the attitude of prayer, they are truly a song of praise, and we may learn from them how essentially praise is a part of the ministry of prayer. Her heart rejoices, or exults in the LORD; her horn is exalted in the LORD; she has been brought by the LORD's dealings with her into a position of great honour. Her mouth is enlarged over her enemies; she is no longer put to silence in their presence (1 Sam. i. 6); because she rejoices in God's salvation, that is the deliverance that God has wrought for her. Her adversary spake against her because she had no child; the LORD has granted her a child, and in so doing has closed the lips of her enemy.

Her thoughts pass on from what the LORD has now wrought on her behalf, and she expresses the new sight she has obtained of God Himself through his dealings with her. "There is none holy as the LORD; for there is none beside Thee; neither is there any rock like our God." In another sense than in the case of Moses the LORD has taken her up into the mount and caused His glory to pass before her, and she can scarce find words in which to tell us how surpassing He is in His holiness and in His person, and also in His strength, faithfulness, and unchangeableness, for "the Rock" signified all these three. Men sometimes seek to *think out* what God is, and then they tell us the result of their thoughts, and we feel how poor they are. But here a woman who has *learned* what God is from her

own experience of His dealings with her, sets Him before us, and we realize that her words tell forth His glory.

Once more she looks back at her adversary (verse 3), but only to remember that while with words *she* had exalted herself, God, who judges and who weighs actions, had Himself come in and removed the cause of her boasting. How important for us ever to remember that while we may deceive ourselves by our own words, or be deceived as to our own real position by the words that others utter regarding us, the God of judgment ever lives, and all our actions are still weighed by Him.

In verses 4-10, with the inspiration of a true prophet, she interprets the facts of life around her in the light of her past sorrow, and the deliverance by which the LORD has brought her out of it. The bows of the mighty are broken; they that stumbled are girded with strength; the free hire themselves out for bread, and the hungry cease (to be hungry); the barren hath borne seven, and she that hath many children waxes feeble. In all these various pictures from ordinary life she sets forth the fact that what is desirable and satisfactory in the eyes of man comes to nothing unless God be in it; and on the other hand that when God comes into that which seems feeble and useless, then all is well. Thus declaring again the greatness of the LORD, she anticipates the truth that was yet to be made fully manifest in the New Testament, that human weakness is the chosen channel of Divine power while human strength is passed by.

Still further the power of the LORD is set forth. In verse 6 He is said to kill and make alive, to bring down to the grave and to bring up, and in verse 7 she adds: "He maketh poor and maketh rich; He bringeth low and lifteth up." The hand of God is acknowledged to be beneath and above life and death—the highest earthly interests of man, and to be ordering his lot in bringing about wealth or poverty. What a true sight this gives of God's power and sovereignty in human lives, and when we turn to the New Testament (1 Cor. iii. 21-23) we learn that life and death, things present or things to come, all are ours, when we belong to Him who owns them all; for "ye are CHRIST'S and CHRIST is God's."

But there are still further manifestations of God's power to be declared. In the offering of praise we seem to be ever learning to appreciate more truly how worthy God is to be praised. In order to more fully describe the power of God in exalting those whom He blesses, there must be a further description of their degradation, and so the poor from the dust and the beggar from the dunghill are set among princes and made to inherit the throne of glory. To Hannah, as she uttered these words, they

were but figures of speech, but to us how their meaning is enlarged! We behold in them that principle of God's working by which the LORD JESUS Himself endured the cross that He might be seated at the right hand of the throne of God.

The LORD "will keep the feet of His saints" (verse 9). How comforting and helpful to us, amidst all our various paths in life, is such an assurance as this. "By strength shall no man prevail." What a real anticipation we have here again of the truth that the Apostle Paul was to utter so long afterwards in the well known words, "When I am weak then am I strong."

In the closing verse Hannah is led forth in the spirit of praise until the limits of space and time seem to be transcended.

With irresistible power God thunders from heaven upon His enemies, and His judgments stretch forth to the ends of the earth, and the climax of His glorious works is set forth in His giving of strength to His King, and exalting the horn of His anointed. Here for the first time in connection with the King occurs the word "anointed," which afterwards becomes so familiar as "the Messiah," "the CHRIST." A King has been promised in the seed of Abraham; kings there shall yet be ruling over Israel as a nation; but the glory of God shall only be manifested in all its fulness when the LORD gives strength to Him who, born of the seed of Abraham, was foreshadowed by all the kings of Israel.

Through the Heart of China.

(Continued from p. 2.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

[MAP SHOWING ROUTE OF MR. HUDSON TAYLOR AND PARTY. Reduced from a map drawn by Mr. F. McCarthy.—Starting from Han-keo in Hu-peh, the party travelled north-west to Shae-ki-tien in Ho-nan, and thence to Si-an in Shen-si (to the left of the map). After leaving this place their route lay north-west through the chain of stations in Shan-si to the capital Tai-uen. Thence they turned westward and travelled through Huai-luh and Pao-ting to Tien-tsin, whence they returned by steamer to Shanghai. We suggest that our friends mark this route on the map in red ink, and preserve it for reference as Mrs. Howard Taylor's account of the journey progresses.]



Every here and there large tanks or reservoirs are made, into which water is brought, by various clever devices, from the nearest streams. These, again, are connected with the waiting fields, which in their turn are arranged in terraced order with wonderful skill so as to overflow from one to another as each is sufficiently supplied. Low mounds or dykes of reddish earth surround the fields, and lie like a network all over the fertile country with picturesque effect. Along the tops of these run the footpaths that connect hamlet with hamlet and are often the only roads.

When once the fields are flooded the patient oxen come along with primitive ploughs and set to work—all in the muddy water. Then certain small patches are selected for seed sowing, over which the rice is scattered very thickly, so that the delicate green blades grow up as closely packed as threads in velvet pile. These little fields are beautiful beyond description. Here they lie on either side of us scattered amongst the rest like glorious emeralds gleaming in the sunlight. They are just the most vivid and wonderful green that can be imagined. Fresh cornfields and spring verdure look poor and brown beside them. Their colour seem something too intensely radiant for earth. It is more like one's imagination of the fair fields of heaven.

When the little rice shoots have grown about four inches high, bands of men and lads go out and pull them all up by the roots. They are tied in bundles and thrown together in heaps in some corner of the field. But this is not the end of the story; their best life only then begins. All around them spread the wide fields, flooded with water, ploughed and puddled but brown and lifeless. The little rice bundles are carried off and every blade is planted out by itself two or three inches from every other, until all over the far-spreading country verdure and beauty extend. Anything

more lovely than these freshly-planted rice-fields it would be difficult to imagine. The changing sky above is reflected in the still water below, which lies like a burnished mirror terrace by terrace in every direction, while over its polished surface wave the delicate shoots of exquisite green, each one doubled by its fair reflection, and all together mingling in the softest sheen of green and silver, green and crimson, green and gold, according to the drifting clouds or sunset light, far, far above. Here and there, also, adding a characteristic touch to the finished beauty of the scene, stand the white storks, gleaming and graceful, with long tapering necks and slender legs, watching for tiny fish among the rice, and seeming the calm possessors of all that they survey.

Later, 4 p.m.

Now we are getting up amongst the mountains. Oh marvellous land! What roads—what means of progression! Down these sheer steep's of rock—over these iron-hard foot-paths, like ploughed fields baked in the sun—up the steep banks of mud—and across ditches and hedgerows of all sorts and sizes, persistently, relentlessly we travel on, from four o'clock in the morning until the sun goes down, our springless barrows, creaking and squeaking like perpetual bagpipes. One never knew before how much the human frame could stand.

Saturday, May 26th, 5 a.m.

In the cool morning twilight we are making ready for a new day's journey. I have just been outside the great doors of the inn, and a few steps down the quiet street. No women seem to be about as yet, though the shops are opening and the coolies stirring. How dirty and deplorable everything looks on a Chinese street in the early morning light—with mud and filth everywhere, refuse unswept up, smoke-begrimmed walls, forlorn, unwashed figures, wrapping their few rags of wadding about them, and a generally limp and miserable appearance that the Chinese and their surroundings seem inevitably to possess apart from warmth and sunshine.

Last night we slept very quietly and comfortably here at Siao-ho-si. Our barrows and

EXCELLENT, hard-working, ingenious people! Passing on from day to day over the green undulating country we are continually surprised at the patient industry and skill that they display.

This Hu-peh is a rice growing region, and in the present early stage of cultivation the whole elaborate process may be seen to advantage. And very interesting and beautiful it is. First, the fields have to be prepared and flooded, no easy matter in such a thirsty land.

men occupied this particular inn, and we went over to another just opposite. Both are constructed on much the same principle. A wide entrance from the street leads right through into the back premises, and ends in a large barn-like room, into which the barrows



A BAGGAGE BARROW.

are wheeled, and where the men lie about on the ground and sleep. There may or may not be a corner of this space somewhat separated from the rest that can be appropriated to the requirements of travellers. In the present instance we found a sort of recess that we were able to curtain off into a fairly private apartment. Here a few boards were laid across two trestles to form a bed for mother and me, while the gentlemen slept outside.

Iang-kia-k'iao, 1 p.m.

We have just passed through a little wayside temple, which is quite a famous place in its way. Perched on a rocky height above the river, it stands right across the path-way, shaded by overhanging trees. The reigning divinity is the popular "Goddess of mercy," and all round the deep recess in which the idol stands, the wall is crowded with little banners and tablets recording her responses to many a prayer. When we came up our barrows were wheeled right through and put down just beyond the entrance on the further side. Then the men all went back to the door, washed their hands in a basin on the ground and trooped in to worship. Three or four together knelt at a sort of communion-rail in front of the image; crackers were fired off; the priest beat loudly upon a sonorous gong; the men bowed thrice, knocked their foreheads three times on the ground, bowed thrice again and rose; incense burning and the gong resounding all the while. They then came out in quite a merry mood, laughing and saying,

"Ih ku kong-hsi!"—"All are congratulated!"

And taking up their barrows without delay,

they ran on down the rocky path. Cheerful, pleasant, kindly creatures, but oh, how dark!

And now we are winding along this pretty mountain road—quite a miniature Rhine in its way. The hills are not high but very picturesque, fairly wooded, and crowned by the ruins of many a temple and deserted fort. The river-bed is almost dry at present.

We have just passed a little field by the wayside, where in a shady corner a dear old woman was sitting all alone. Just a poor old woman quietly looking about her—nothing surely to attract special attention. But my heart was straitened when I caught the look on her wrinkled face, and thought that she had never heard of a FATHER in heaven. There she sat quietly, all alone; no hope in her heart of a life brighter than this; nearing the brink over which she so soon must slip into the dim Unknown, and no one had ever told her of the love of Jesus.

A little further on we passed some cottages close by the pathway. Outside the door of one, an old, white-headed man is stooping over some work, so busily engaged that he does not even look up as we go by. Worn and feeble, tottering on the verge of the grave, more than seventy years have blanched that bended head and traced those deep furrows in the sunburnt brow. But never has any thought of the love of God dawned on his soul. Just one more amongst China's dark millions! My heart goes out to him. There is something very pathetic in the old, bent figure and kindly, quiet face. I long to sit down beside him and tell him of the hope that is for all the world. He does not even look up. We pass on and cannot stay.

Half an hour later we descend the steep slope to the river bed, leaving the green lanes and trees for the sand expanse below. Here we have to cross the stream, and oxen are engaged to drag the barrows through. Our men all bargain loudly while the little herd-boys are fastening the ropes. A powerful ox is yoked on to each barrow in front of the foremost man; and with a steady pull we are dragged across the river bed. Here and there a stream still wanders through the sand. Our men ford it—the water up to their knees. From the middle of the river I look down many miles between the undulating tree-clad shores, and up to where the stream is lost amid higher hills.

How cool and delicious this fresh, running water all round the barrow, instead of the hot, dusty ways we have been traversing all the day! But what a torrent this must be when it is flooded from bank to bank, as in the rainy season!

While the oxen were being unyoked on the far side of the river a little group gathered about our barrows. A nice old man came up and Howard asked his honourable name.

"My unworthy name is Tai," he pleasantly responded.

"Ah, the very same as ours!"

"Is the teacher also named Tai? Why we are of one family!"

And an interesting conversation ensued. Howard told him briefly but clearly about the love of God and Jesus the SAVIOUR. He understood well and listened earnestly. But presently, with a little laugh, half sadly, half incredulously, he said:

"That cannot be, that cannot be."

Howard had only time to assure him that the words were true, however strange they seemed, when the barrowmen were ready to go on, and we had to say good-bye to the friendly little group. To the last the old man was still incredulous. I see him now—standing in the middle of the roadway, his intelligent face full of interest, looking after us—and still I seem to hear him say:

"No, no, that cannot be!"

As we moved away we prayed together earnestly that someone else might come to tell him more. But he is old, his hair is grey, his figure bent and stooping. Who, who will come to him before he goes away? Oh, will he ever hear!

Up the bank a little farther on we stopped again beside some cottage dwellings.

The people gathered round at once, and we began to tell them of Jesus. One young woman understood quite remarkably. She took my hand and held it all the time, and eagerly asked how it could be that sins could be forgiven. We had so few minutes! I tried to tell her clearly. "When are you coming back? when shall I see your face again?" she questioned.

"I cannot tell," was the reluctant answer; "perhaps never."

She held my hand so tightly, and with her bright, intelligent eyes looked eagerly into mine.

"How shall I thank Him; shall I burn paper and incense to the gods?"

"No, no; not that. Only tell Him you are glad He died for you, and ask Him to wash all your sins away."

"Come, come!" cry the barrowmen. "We must go on."



OUR CARAVAN IN MOTION.

"Oh will you remember? Tell Him every day that you thank Him for such grace."

"Thank Him," she echoed, "for . . ."

But her apprehension of the truth was very dim. With a warm grasp of the hand she said:

"Good-bye, come soon again!"

And we were parted.

(To be continued).

The Origin of the C. I. M. in North America.—Continued.

BY H. W. FROST.

N EARLY half a month passed by now, without our receiving any further indications from the LORD that the remainder of the party would be provided for, or that the balance of the five thousand dollars would be given; but God's grace proved all sufficient, and our hearts, which, aside from grace, would have been very unbelieving, through grace, went on praising, day by day. And happy days they were, in spite of ignorance of time and seasons, and ways and means; for a praising heart is always a happy heart, and a happy heart means happy days. At the end of the half month, however, GOD revealed HIMSELF, and showed us once more that the work was entirely HIS, and so also, all responsibility. How blessed it is to be taught this lesson; and how much more blessed to *learn* it! It is a wonderful thing to enter by experience into the meaning of that word, "Casting *all* your care upon HIM, for HE careth for you!" It is at such a time that we are taught at last to rejoice in the exhortation of Him who wrote:

"Bear not a single care thyself;
One is too much for thee;
The work is MINE and MINE alone;
Thy work is rest in ME."

With great pains the LORD had been seeking to teach us these lessons, and, through grace, we had begun to learn them; now HE put grace over against grace, and answered prayer and praise. It came to pass in this wise:

One day, about this time, I was sitting in my office in the Christian Institute, when I heard a knock at the door, and had the privilege of opening it to welcome two ladies who had called to see me. At once, I recognized one of the ladies; but the face of the other, though somewhat familiar, I could not recall. Upon inquiring, I found that the second and unknown friend was the mother of one of our lady Missionaries in China. Then I remembered having seen her once before, about a year previous, at a farewell meeting when the daughter was saying her good-byes just before starting for China. But what a change! Then, that mother's face was pale, the eyes were full of tears, and the lips were trembling; now, the whole face was lighted up with peace and joy. No wonder I had failed to recognize one who, when I had seen her before, had looked so different from what she now appeared.

Then the dear mother began to tell me how the change had come about; she told me how precious her daughter had been to her, how hard it had been to let her go to China, and yet, how she had been enabled to give her consent to her doing so; how she had begun to receive blessing at once, as soon as she had given her child to the LORD, and how that blessing had gone on increasing until her cup was running over; how she had come to feel at last that she could hold nothing back from her SAVIOUR, and how, having still another daughter, she was willing to give her also to the LORD for China. Having said this much, she concluded about as follows: "Now I have brought to you, Mr. Frost, a little gift which I want to make to the LORD as a thank offering to HIM for taking my daughter to China, and for all the blessings that HE has brought to me in consequence;" and with these words she handed me a cheque.

The friend who was before me was not a rich woman. If I had thought of the matter at all that day, I would have supposed that her gift would amount, perhaps, to five, or possibly, to

fifteen dollars. I looked at the cheque—it was for the sum of *five hundred and fifty* dollars; she had given her all. And hearken, dear mothers and fathers! this was a mother's *thank-offering* to the LORD for his goodness to her *in taking her daughter to China*. I fear that some Christians think of God as a great Robber, who plunders our families and breaks tender hearts! Here was one who had been asked indeed to give her best, but who had found, in the experience, that to give was but to receive, and that to yield was but to obtain. And so will it be always. The LORD is the tenderest, as well as the best of all, and never asks our love-tokens but in order to give us back HIS love-tokens in richer measure than He has asked for ours.

I was, of course, very grateful to GOD for this large and loving answer to the petitions which had been offered, but did not know, as yet, whether the gift which had been made could be applied to the then pressing need of sending out the party that was in waiting. The thought that had come into my mind, as I looked at the cheque, was to the effect that this mother would wish at least a portion of the amount set aside for the use of her daughter in China. I turned, therefore, and asked our friend what she would like the money used for. Now, as far as I know, the donor had never heard of our prayer, and did not know of our various needs; and I am quite sure that she was not aware of the fact that we had a party waiting for funds to carry it upon the way. But God did know these things, and had evidently put it into the heart of His servant to answer, not according to her knowledge, but according to His knowledge; for immediately that my question was asked, it was answered, clearly and distinctly: "I would like to have the money used in sending Missionaries out to China." With such a manifest token of God's thoughtfulness and care before me, I could not wait until the friends were gone to raise my voice of praise to the living God, and it was with gratitude to the LORD that the mother and her companion realized afresh that they had been sent there that day by HIM who heareth and answereth prayer.

Thus in two donations, coming within a month's time, nearly one-fifth of the full five thousand dollars had been given to us, and nearly the whole of the expenses of the outgoing party had been provided for. What was lacking for the sending out of the Missionary friends was given in a few days, and the whole of the five thousand dollars was in hand within three months.

First Gleanings at Fuh K'ing Hsien.—It will be remembered by many of our friends that Mr. Ren, our first convert here (see CHINA'S MILLIONS for February, 1894, p. 17), was interested through reading a New Testament purchased from a Chinese book-stall in his own city. He subsequently visited us, was converted, and, after some time, was received into the church. His profession was that of an astrologer and necromancer, and we suggested his publicly burning his bad books on the street. This he did, in company with us. He read aloud, Acts xix. 18-20, and prayed before the heathen, after which he destroyed over one hundred volumes of books. Perhaps of all the cities in our province, Fuh K'ing Hsien has had the most attention and effort bestowed upon it, and the first gleanings of what, we trust, may prove a good harvest, have now been gathered in. God has blessed the preaching of His Word by natives and foreigners, and, yesterday, five men from Fuh K'ing were received into the church by baptism—one Tsin-chau man was also baptised at this time. Already there are in the city several more enquirers, whom we hope to visit soon, and whom we may hope someday to baptise in their own district.—H. W. HUNT.

A Work of Grace.

BY THOS. E. BOTHAM, FENG-TSIANG FU.

WHERE have you been working?" was the question asked by a dozen friends on our arrival from China. "On the Si-gan Plain," we answered. "And where is that?" was the next enquiry. "In the province of Shen-si, north of the Sin-ling mountains. If you find Si-gan city on the map you will see that it is about the centre of the Plain, on the western half of which we have been working." "Oh, well!" said one friend, "we could hardly be expected to know much about a part of a plain which is itself only a part of the northern part of the province of Shen-si—not by any means a large part of the Chinese empire—could we?" "Perhaps not," we answered. One individual cannot know every part of this world, but it is very sad that the Church of CHRIST, as a whole, should so long have found it possible to overlook a part of this world twelve thousand square miles in size, and containing a population of two-and-half or three millions of people, when the command is "Preach the Gospel to every creature."

"What kind of work have you been doing?" is generally the next question.

"A WORK OF FAITH,"

we answer, for until the last year or two we had very little to show for it. Even yet it would puzzle a stranger to know the real state of things could he see our periodical statistical forms as sent to Shanghai, which show literally *nothing*, and at the same time hear the workers on the Si-gan Plain singing with all their hearts,

"To God be the glory,
Great things He hath done."

Truly great things He *hath* done, greater often than we had faith to expect.

Si-gan was once the capital of China, and has always been one of the great political and religious centres of the empire. Much of the history of the past is associated with its name. Almost every city and village of the district, every hill and stream, has some wonderful story attached to it. Si-gan was the place where first, in China, the Mohammedans propagated their faith. It was here, too, that Buddhism first gained a foothold; and, from the far-famed, but very disappointing Nestorian tablet, we gather that Si-gan was one of the first cities in which Christianity was preached to the Chinese.

The C.I.M. work on the Si-gan Plain was first begun by Mr. George King and Mr. Easton, and, although they never gained a permanent settlement,

THE HARD PIONEERING WORK

was so well done that years afterwards when we arrived it was not to begin a new work, but to "enter into their labors." We found many who remembered not only them, but their message,

My own first acquaintance with the Plain was formed in 1888, when I took a journey through the district of about two months' duration. The chief things impressed upon my memory by that journey are the great heat of the weather, and my own sickness of body and anything but hopeful state of mind. In my weakness I prayed God to send the Gospel to the district, and laid myself on God's altar for that work. When telling Mr. Easton about it I added: "It is hard, monotonous work, with no apparent prospect of success, but I am willing to walk in the dark with God." "In the dark with God?" he said. "Why, my dear brother, 'in Him is no darkness at all!'" he said. From that moment this text became a bright star in my spiritual firmament, and, though we have met with much darkness in the work and in our surroundings, there has always been light in our dwellings, for we have dwelt in God.

Later, in 1888, Mr. Redfern joined me, and, near the end of that year, Mr. Bland also.

Our preconceived ideas of how things ought to be done led us to make many mistakes in those early days. One thing was an especial hindrance. We thought that of course we must get a house and begin work by starting

AN ORTHODOX MISSION STATION.

But the house was not to be had, and our attempts to secure it only aroused intense feeling against us, and threw hindrances in the way of the Gospel. At the same time we all felt that God was pressing home upon us as never before the simple command, "Preach the Gospel." So much was this one thought in all our minds that at last we said to each other, "The command is, 'Preach the Gospel.' Let us go and do that anywhere and everywhere, and leave the rest to God. He has given us no command to rent houses, but, if he sees we need these, He will give them, and give them in such a way that the Gospel will be furthered and not hindered by it." From that time we began to "go everywhere" in the district preaching CHRIST.

In 1889 Mrs. Botham joined me and began work among the women. There were now four of us on the Plain itinerating over twelve thousand square miles of country, with twenty-one cities, sixty market towns, and innumerable villages. We did once discuss the advisability of confining ourselves to a smaller district, but the discussion only led us more strongly to decide to work over the whole. We were impressed with the fact that our work was a work of faith; and "according to your faith be it unto you," whether you attack a country, a district, or only the corner of a city,

In those days we never felt it quite safe for more than two to be in a city at one time, and even two found it advisable to

"FLEE TO ANOTHER CITY"

rather frequently. We obeyed our LORD's command and "fled," but we were careful to flee in a circle, and, coming to the same places occasionally, the people soon grew accustomed to see us, and the opposition gradually died away. The city of Feng-tsiang was perhaps the hardest soil in the district. For months we were treated like lepers as we moved through its streets. The city gates were covered with placards abusing us, and accusing us of most atrocious crimes. We were not callous about these things, but felt them very keenly. The psalmist, speaking of the LORD in the spirit of prophecy, says: "Reproach hath broken my heart;" and this text was a great help to some of us who had thought we ought not to feel the scorn and reproach that was daily cast upon us. I shall not soon forget dear Mr. Bland coming home from a city where we knew there had been much opposition to the Gospel, and when we asked him what he had been able to do, he answered: "I was able to praise the LORD." We all rejoiced together over the triumph of faith.

In 1890 we were joined by Mr. Lagerquist. How anxiously we looked at him when he arrived, wondering how he would take to our pilgrim mode of life! Our fears were soon silenced; for almost the first words he said were, "You are better off than your MASTER was. When He came to earth there was no room even in the inn."

Soon after his arrival Mr. Redfern was asked to take up the work in Lan-chau. Shortly before he left I was with him on a journey (of, I think, about three weeks) in the southern part of the Plain. On that journey we saw

THE FIRST DAWNING

of the new day that is breaking slowly but surely over the Si-gan Plain. We met with more attention and sympathy from the people than ever before. In nearly every city and village visited we had attentive crowds of listeners. Often when preaching in their streets they showed their friendliness by giving us tea to drink and chairs to sit on. On our return we met as usual for praise and prayer, and the key-note was struck by Mr. Redfern reading: "The darkness is passing away" (1 John ii. 8, R.V.).

It was about this time that we were able to rent a house in Feng-tsiang.

Our work henceforth took a different form. Instead of long journeys over a large extent of country, we chose centres for work in six divisions of our district. We made our temporary abode in the centre, and worked the district round, inviting the people to meet us in the evenings or on Sundays in our rooms or inn as the case might be. By-and-by our hearts were gladdened by the arrival of

SIX NEW WORKERS—

dear Swedish brethren, whose whole hearts were full of love to God and perishing souls.

Since then the work has gone forward so fast that we are filled with praise to God. During the last two years he has exceeded our faith, though perhaps not our prayers. Three years ago we were unable to gain a footing of any kind for settled work, but now from seven mission stations the Gospel is daily preached without let or hindrance. The fruits of the Gospel, too, are seen in the numbers of earnest enquirers that have gathered round the workers in some of these stations. When I left the Plain, there were from fifty to sixty people attending worship in Lung-chau. Of these nearly thirty came *every night* for instruction and united prayer. In Feng-tsiang there were signs of awakening. Sometimes from fifteen to twenty came to worship, and of these we have good hopes that some are the LORD's children. In Mei-hien, which has from the first been such a remarkably friendly place, there are not a few enquirers, and several people who give evi-

dence of a new life. When Mrs. Botham and I left for home, a deputation was sent from this city with presents and banners for us. In Cheo-chih Mr. Lagerquist has great opportunities for service. I shall not soon forget our last visit to that city, when the crowd at the Gospel Hall overflowed and filled half the street, while Mrs. Botham in the guest hall had to dispense with chairs and benches, and ask her 200 women guests to sit on the floor! At Hsing-ping, where Mr. Renius has been working, the evangelist told me, with great glee, that there were three solid enquirers and five he had some hope for.

HOW SI-GAN FU WAS OPENED.

Two years ago our brother Holman (recently called home) rented a house in Si-gan. There was, of course, opposition, as usual, but when a few days after his arrival a vast crowd, bent on mischief, collected, Mr. Holman, standing in the doorway, played on his guitar and sang hymns in Swedish (his native language), English and Chinese till, at the

end of about three hours, the crowd grew tired and dispersed. On several subsequent occasions he resorted to the same tactics, and was finally allowed to settle down. The Gospel is now preached in that great city without hindrance, and there are several men who have declared themselves on the LORD's side.

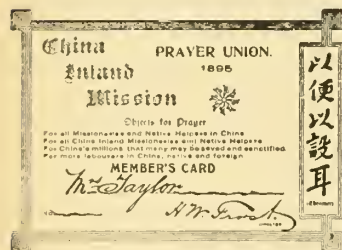
In the north and west of Si-gan a large number of Christian emigrants from the Province of Shan-tung have settled. The Rev. Moir Duncan, M.A., and Mrs. Duncan were living there when we left. They have a most cheering and blessed work, and the influence of these Christian colonists is felt far and wide.

There is, of course, still great opposition to the Gospel in many places and in many hearts. The offence of the cross has not, and never will, cease, but this does not prevent God from calling out His own. The demoniac of whom we read in Mark v. cried out against JESUS: "What have I to do with Thee"; but even while he cried he was, by a greater power than that of the devil, drawn to the feet of JESUS for healing.

PRAYER UNION LETTER No. 2.

TORONTO, January, 1895.

DEAR FRIEND IN CHRIST,



WE would send you greetings in the name of our LORD, and^d would express them in the words found in Titus 1: 4, "Grace, mercy and peace from God the FATHER and the LORD JESUS CHRIST our SAVIOUR." May this benediction come to you from the heart of God Himself, and enrich

your life unto all well-pleasing before Him.

We have again, at the close of another year of service, to greatly magnify the name of our God for all the marvels of His grace which He has shown to us in CHRIST JESUS. We thought, at the close of last year, that few years could ever be better than that. But the LORD has shown us at once, in a single year following, that the "exceeding richness of His grace" has not been in any sense exhausted, and that there is wealth untold for every coming year, so long as our LORD shall tarry, above our asking or our thinking.

In answer to our prayers, God has greatly blessed the work in China. Not only has this been shown in lives quieted and preserved amidst many troubles and not a few dangers, but also it has been made manifest in continued additions to the number of workers, in the supply of their needs and in the spiritual blessings granted to the members of the Mission, both foreign and native. It is no small thing that a Mission that does not make any appeals for money has been able to sustain a work which, in territory, touches almost three-fourths of the Chinese Empire, which includes in its regular and associate membership nearly 700 workers, and which has a considerable number of native helpers; and it is a larger and more blessed thing that a Mission, having within it representatives of nearly every evangelical denomination, has been kept in deep and growing fellowship with CHRIST, and that its members have been kept in the same fellowship with one another. And thus we are enabled to rejoice in the fact that the Mission in 1894 was used to open up many new districts, and to plant not a few stations, and in addition, to win many precious souls to CHRIST. To God's name be all the glory!

Our prayers have been answered, too, in behalf of the Home work.

The beloved brethren in England and Australia have been filled with praise, as they have felt the hand of divine love and power resting upon them in things great and small; and we in this country have stood by, day by day, gazing upon our blessed LORD as He has moved to and fro in our midst, forgiving our sins, over-ruling our mistakes, planning and fostering our service, and bringing to pass what was pleasing in His sight. As never before we have learned to desire to stand still and see the salvation of our GOD. Oh, for grace, to stand aside from GOD, to let Him work and not to limit the HOLY ONE of Israel!

At the beginning of the year 1894, as you know by blessed fellowship in prayer, we began to make supplication for "one hundred consecrated men." We had no desire to limit GOD to this number of persons, either one way or the other; but we had heard there was special need in China for about this number of men, and so asked our FATHER for that many. We had not offered that prayer for long before GOD gave us the assurance that our petition had been given us of the SPIRIT, and that it was thus answered as one according to GOD's will. We had no indication at the time as to when GOD was purposing to let us *see* the men whom He had thus given to us; but having accepted them by faith, we at once praised Him for them all, as well as for those women He would likewise give us as those who were likewise needed. A little after this GOD gave us the assurance that all the funds needed, some \$25,000, were also reserved in store for us, and we were permitted to praise our rich and loving FATHER for these as well as for the men and women. Since these events we have never once asked GOD for either the "one hundred consecrated men" or the funds, though we have often reminded Him of what we felt He had assured us He would give. We have been privileged to go on praising Him and, though the year has worn away without our seeing the "one hundred," our joy has been full, as we have seen JESUS and have left our all with Him. GOD has not left us without evidence, however, that He has heard and answered prayer. For, while in 1893, we only had thirty-nine offers for service, and the majority of these were women, in 1894 we had *one hundred and fifteen* offers of service, and the majority of these were *men*. Of these also, eight men have been already accepted, and they are now, at the beginning of 1895, on their way to China. We will keep on praising, and GOD will give the ninety-two, and more, in due time. "Thanks be to GOD, which giveth us the victory, through our LORD JESUS CHRIST."

It has been the greatest encouragement to us that the Prayer Union, almost without effort on our part, has rapidly increased. At

the end of 1893, the Union had about 300 members; at the end of 1894, it had over 780 members. These figures would mean nothing if they were mere figures; but back of these numbers are men and women of flesh and blood, who have been redeemed by the precious blood of CHRIST, and who believe and delight in prayer. No wonder, therefore, that our hands have been strengthened, that we have received blessings abroad and at home, that the work has rapidly grown and extended, and that every need has been supplied. Accept, dear friend, our heartfelt thanks for your prayers. We cannot recompense you, except in prayer for yourself: but the LORD will do so with that blessing that maketh rich.

We have decided to send to the members of the Prayer Union our monthly publication, CHINA'S MILLIONS. While the Prayer Union (voluntary) fee of twenty-five cents will not cover the expense of doing this, we feel that each member should have the paper in order that intelligent as well as continued prayer and praise may be offered. If any member of the Union prefers to pay for his paper, he may do so by remitting fifty cents; otherwise, kindly accept it as a gift so long as we are able to send it to you.

For the coming year we wish you that blessedness which comes from constant abiding in CHRIST. Let us remember that "in Him dwelleth all the fulness of the GODHEAD bodily," and that we "are made full in Him:" "Of His fulness have all we received, and grace for grace." We can ask for no more for you or for ourselves. May we all enter into our inheritance, and thus be, in experience as well as in fact, "the fulness of Him that filleth all in all." Then may we ask what we will, and it shall be done unto us.

With grateful remembrances,

Yours in our coming LORD,

A. W. Frost

In the Valley of Lake Urh.

BY REV. F. A. STEVEN.

TA-LI FU, city of "Great reason," is situated in a charming mountain valley in Western Yun-nan. It is a little to the south-east of 100 degrees east longitude, and 26 degrees north latitude. The city lies four-square, each of its walls being about a mile in length. Beyond the walls, to the westward, the ground rises in a gentle slope of about two miles, with the graves of past generations lying thick on every hand, to the foot of a majestic range of mountains called the "Tsan-shan." On the east of the city, highly cultivated grain fields and vegetable gardens fill the whole of the valley till the margin of lake "Urh" is reached, at about three miles from the city wall. The lake is fed by torrents formed from the melting snows on the Tsan-shan, and by a stream flowing in from the north. It empties itself at its southern extremity through a narrow rocky gorge, and the brawling stream thus formed becomes one of the sources of the great Mekong, which joins the ocean in the Gulf of Siam.

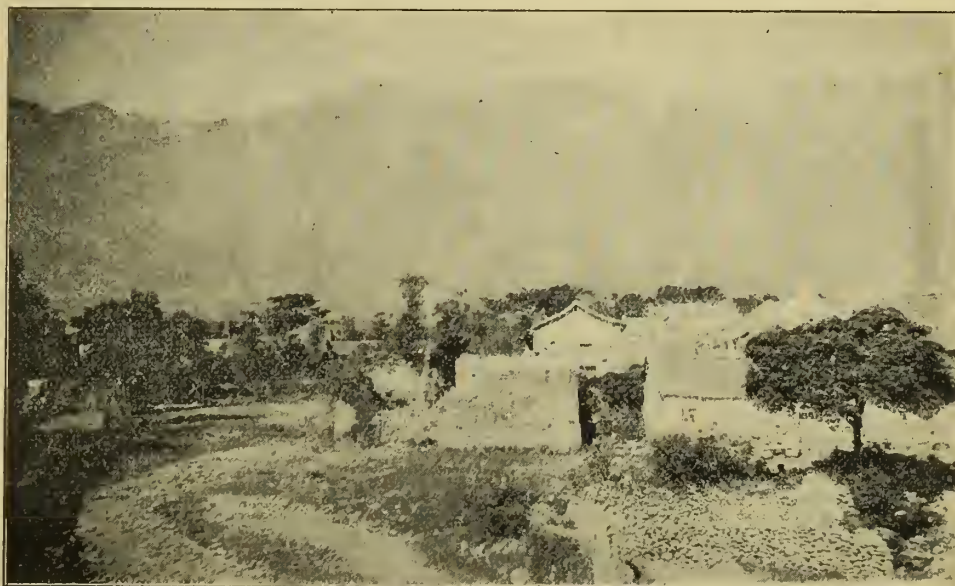
Lake Urh is 30 miles long, and in this place is about 7 miles broad; and this body of water is about 6,000 feet above the level of the sea. Travellers have estimated the highest peaks of the Tsan-shan range to be over 7,000 feet above the lake; they are snow-capped during two-thirds of the year, and even in summer, the snow lies thick in the crevices, as is evidenced by the fact that villagers bring in great baskets of snow beaten hard, on their backs and sell it on the streets in the warm days of summer. They pour a spoonful of molasses over a little cake of the snow, and sell it for about a twentieth part of a cent to the loungers and children and busy, heated market-people, who enjoy it just as much as we would enjoy ice-cream.

At such an height above sea level, and in close proximity to snow-capped mountains and to a large body of water, the climate of

Ta-li Fu is found to be much cooler in summer than is that of many places in the same latitude, but at a lower altitude. In point of fact, the temperature seldom rises above 76 or 80 degrees in the shade, and, strangely enough, the same moderation is experienced in winter, for the thermometer very rarely touches freezing point, and then only for an hour or two in the night. The climate is thus very pleasant and healthy. Several streams of pure water flow through the city on their way from the mountains to the lake, and these are a great boon to the people. This

places where potatoes and wheat—and, indeed, all the other crops—are to be seen in so great perfection as in the valley of Lake Urh.

The history of Ta-li Fu is a remarkable one, and stretches away back into obscurity. So far as can be traced from the traditions of the Min-kia, who were the Aborigines of the country, their first great ruler, the "White Prince," had his palace at a spot about five miles north of the present city, in the year 25 A.D., at the very time when our LORD was upon the earth. The Min-kia



A MIN-KIA VILLAGE.

and the neighbouring valleys are very productive; often, indeed, five different crops are obtained in two years, and the staple articles are grown on the same ground somewhat in the following order: beans, opium, rice, potatoes, and wheat. Probably there are few

still offer sacrifices of fowls at this spot on stated occasions in each year. About the seventh century A.D. one prince grasped the rulership of Yun-nan, which had before consisted of six Princedoms. Five centuries later the Tartar conqueror, Kublai-Khan, an

nexed their country to China, and the old-time palace of the Princes of Ta-li is now the Confucian temple.

Within a short distance of the walls of Ta-li Fu there are several pagodas, one of which is nearly 300 feet high. These buildings are of peculiar shape, differing entirely from Chinese pagodas. They are built of very hard fire-burnt blue bricks or flat slabs, about 18 in. x 7 in. x 2 in. The strangest detail, however, is, that each of these bricks contains an inscription in duplicate—on one half it is in Chinese, and on the other half, in Sanscrit characters. This, doubtless, points back to intercourse with Yun-nan by people from northern India.

In more recent times, Chinese of Moslem ancestry and religion came to form a very considerable portion of the population of Yun-nan, and, in 1858, the oppression of the rulers led up to a rebellion in which the Mahometans under a young leader named Tu Wen-shu, were victorious, and as a result a small Moslem state sprang up in the western half of Yun-nan, and Tu Wen-shu, as caliph, or king, established his court and built him an inner royal city within the walls of Ta-li Fu. In these days many heathen temples were purged of their idols and transformed into mosques, and, on every hand, the religion of Islam prevailed and spread among the people. The record of this strange period in the

history of Ta-li Fu is that, on the whole, justice was more fairly administered and the people were better governed than under the usual Chinese rule.

For 18 years the new kingdom succeeded in resisting all the power of the Chinese Empire; but, at length, it was overcome by treachery; promises made to the Mahometans were violated, and, in three days, the city was sacked, and nearly, or quite, ten thousand persons were butchered without resistance.

Within the walls of the city, the many ruins, and the dilapidated condition of some fine houses and temples, testify alike to the destruction of property and to the impoverishment of wealthy families which took place at this time.

It is said that, previous to the rebellion, there were over 360 villages of the Min-kia tribe within the "T'ai Ho Pa-tsi," or "plain of the great river," the name given to the valley in which Ta-li Fu stands. These villages suffered very severely, however, and, at the present time, there are probably not more than 150, or 200 all told, and many of these are partially in ruins, as in the case of the hamlet of which we give an illustration.

Ta-li Fu contains many officials, as it is the capital of the county and of a Prefecture, and is also the residence of the Intendant for one of the three circuits into which Yun-nan is divided. On account of the half-indepen-

dent and often turbulent character of some of the native states included in this circuit, which reaches to the Thibetan, Burmese and Laos borders, the Chinese call this "Wild West Circuit."

Besides these civil rulers, there are several minor military officers, and the Manchu T'i-tai, or provincial commander-in-chief, directs the forces of the province from the city. The last-named officer holds his commission direct from the throne, and not from the Viceroy of Kwei-chau and Yun-nan, as do most of the other officers.

The new population of Ta-li Fu is composed partly of native-born Yun-nanese, and partly of the more enterprising Si-chuen immigrants, who have largely monopolized the business of the city. These men from Si-chuen bring no women with them, the consequence being that wives are in demand. Thus many Min-kia girls are practically purchased from their parents and married to the Chinese of the city. Here, too, we meet with a few members of the mountain *Lo-lo tribe and wandering bands of Thibetan horse-traders, medicine-sellers, and Buddhist devotees are frequently to be seen passing through the streets, bargaining in the shops, or encamped with their little black tents on the outskirts of the city.

(To be continued.)

English Notes.

MR. J. W. STEVENSON, our Deputy Director in China, writes again with reference to the war in the following reassuring terms:—"It is satisfactory to be able to report that, notwithstanding the exaggerated and alarming telegrams that are constantly being sent to England regarding the war, our brethren in the interior are still preserved in peace. As far as our information goes, there never was a time when the missionary was safer in the interior than at present. The Chinese officials seem to be doing their utmost to protect the missionaries; indeed, the change that has come over the ruling classes towards missionaries is something to be profoundly thankful for, and is sure to have a good effect upon the people long after the war has ceased. We are praying earnestly—as we are sure you are at home—that the LORD will soon close this war."

We are glad to say that our friends in Shanghai have received a telegram from Si-gan stating that the disturbance which recently occurred at Kien-chau (about fifty miles to the northwest of that city) has been satisfactorily settled, and that through the intervention of the *local officials*. Mr. Stevenson adds: "I think this is a confirmation of what I said in my last letter with regard to the officials doing all in their power to protect missionaries."

Mr. Hudson Taylor has returned to Shanghai, and we are glad to learn that he is well, and has not suffered from the extreme cold of winter in these northern provinces through which he travelled. On the previous journey to Shen-si the abnormal heat of the past hot summer was the chief difficulty.

The last day of the year has, from the beginning of the Mission, been set apart for waiting upon GOD in humiliation and prayer. Meetings were held in our own Prayer-meeting room both in the afternoon and evening, at which Mr. Broomhall, Mr. Sloan and Mr.

Wood delivered addresses. Much of the LORD's presence and blessing was experienced, and we felt that fresh openings of prayer for China in the year upon which we have entered had been granted by the LORD Himself.

Continual prayer goes up to GOD for all who may be travelling in China, or to or from that land, and it is a matter of deep thanksgiving that not one life has yet been lost in the Mission on any such occasion, although, frequently, the peril has been imminent. We are moved to special thanksgiving by tidings of several recent cases of merciful deliverance. Each of the last two vessels which arrived in England with members of our Mission returning from China on board were, for a time, in great jeopardy during the recent gales. In the one case, "when the storm was at its height, a heavy sea broke over the vessel (the s. s. *Chusan*), smashing in the fore-bridge and carrying away part of the chart house, while a large volume of water found its way below." Several of the crew were injured more or less seriously and one fatally. In the case of Mr. and Mrs. Williamson's ship (s. s. *Ulysses*), the propeller shaft broke, and for hours the vessel drifted helpless, dangerously near the French coast, but was at length rescued and towed into Falmouth. The health of Mrs. Williamson, we are glad to say, has not suffered from the voyage. Our friends are remaining for the present in Falmouth.

From China, again, we learn by last mail that Mr. E. J. Cooper narrowly escaped with his life while disembarking from the ss. *Kiang-foo*, in the middle of the river at Shanghai. As the result of a slight collision he was precipitated into the water, along with a Chinaman and some goods. Being a good swimmer, he was, however, enabled to save both himself and the Chinaman.

On the occasion of her sixtieth birthday, over ten thousand of the Christian women of China recently presented the Empress-Dowager with an elaborate silver casket containing a copy of the New Testament. That same day a eunuch from the palace called at the store of the American Bible Society. Producing a slip of paper, on which

was written, in Chinese characters and in the Emperor's handwriting, the words, "One Old Testament, one New Testament," he ordered copies. Reference being made to the presentation copy that morning sent in, the eunuch remarked, "Yes, the Emperor has seen it, and now wishes to see copies of the books of the Jesus religion." "We pray that the entrance of God's Word may give light in the imperial household of this land," says Mr. T. J. N. Gattrell of the above society, in whose authority this deeply interesting and perhaps momentous incident has been widely circulated.

The *China Bote*, the organ of the German Alliance Mission, contains an interesting account of Mr. Wupperfeld's farewell meetings in Germany and Switzerland, and asks prayer on his behalf. The meetings were blessed to many, and several offered themselves to the LORD for China. May the HOLY SPIRIT Himself separate them for the

work. Mr. Wupperfeld's meeting in Barmen was also addressed by Mr. D. M. Robertson, one of our missionaries who is at present in Switzerland.

We were much interested in hearing of some meetings regularly carried on in a private house in a well known manufacturing town in the West of Scotland. These informal gatherings have been the means of blessing to not a few, and a strong interest in foreign missions has been developed by the HOLY SPIRIT. Our missionaries are specially prayed for every Sunday afternoon, and there has been a practical outcome in the willing offering of means to carry on the work, while some of the workers have also offered *themselves* to God. It has been suggested that a reference to this quiet work might open the hearts of others to "go and do likewise." We insert the paragraph, trusting that its perusal may bring forth much fruit."

"III. Ask Him."

"**K**INGDOM Tidings" is the appropriate name of a bright and helpful monthly paper, edited by Rev. D. M. Stearns, of Germantown, Pa. For several years past the LORD has led many of His servants to give of their means, through this paper and its editor, for the support of native helpers in various mission fields; and not a little has been done in this way for China. Some three months ago it was laid upon our brother's heart to pray and believe that the LORD would send forth and support a young man, in whom he was much interested, as a "Kingdom Tidings" Missionary in connection with the C.I.M. On hearing of this thought, a sick and "shut-in" saint, who was herself wholly dependent upon the LORD for the supply of her needs, was led to pray: "Please, dear Jesus, give us that Missionary." She took His answer to be: "I will; fear not." She then prayed that it might be quickly done, and, in writing to Mr. Stearns, she enclosed \$2. Speaking of this in a later letter she said: "All there was for me to do was to *send what I had and trust Him*. When the letter had gone I asked the LORD to multiply it, and He said He would." The LORD answered her request and then enlarged her prayers, and so she added: "When I received word from you that the \$100 was sent for Mr. D., I asked Him to send in the rest quickly and *give us another Missionary*, and the end is not yet. I learned, a number of years ago, no matter how impossible a thing might seem to me, if it was of God I would believe it. I wonder, and am at times perplexed, that He should manifest Himself so marvellously to such a worm as I am, but I cannot doubt." At the end of this letter there is the above significant message: "III. Ask Him."

Rapidly, indeed, did the LORD work in answer to such prayer as this, and in answer, too, to the longing prayer of many other hearts for more workers in China. No. 1, the Mr. D. referred to above, and No. 2, a brother already at work in North-west China, were soon provided for. A young man then preparing to start was chosen to be No. 3, and, in a letter written just at this time (only five days after the above message from the "shut-in" remembrancer was recorded), Mr. Stearns says: "And now comes further enlargement. The poor and suffering widow, who started this train of things by her offering of \$2, says that we are to have four 'Kingdom Tidings' Missionaries, and yesterday 'a friend' handed me 50 to start No. 4. I have nothing to do but to say, 'Amen, O Lord,' and look unto Him in glad surprise." A lady, now working in South-western China, was chosen to be No. 4; and then, the prayer being answered, there came the LORD's gracious "more abundantly," for more money was given than was required for these four workers for 1895, and Mr. Stearns was led to designate the overplus toward the passage and outfit of No. 5, a young man who was then ready, and only awaiting the word to go forward. As this was all that was necessary to open his way, we telegraphed to his home in



J. S. DOOLY,
(Canaan Four Corners, N.Y.)

F. C. H. DREYER,
(Dunmore, Pa.)

R. B. WHITTLESEY,
(Cleveland, O.)

H. S. FERGUSON,
(King, Ont.)

E. B. SAURE,
(Norwood, O.)

Ontario, and within three days he had come to Toronto, packed his outfit, and started for Tacoma to overtake the party that had gone some days before. Thus, in the short space of time between November 26th and January 5th, the prayers of this poor, sick and shut-in widow were answered in the sending forth of three new Missionaries to China, and in the support for 1895 of two of these and two others already on the field. The LORD has also used this chain of prayer and its answers in the arousing of a new interest, on behalf of Chinese men and women, in the hearts of many of God's people at home,

A Sudden Conversion.—Mr. Gilmer wrote from Ch'u-chau some time ago (see October Number, p. 133) about a very interesting case of a young man who, on hearing the Gospel from a friend, immediately threw away his idols and began to worship God. Four months later Mr. Gilmer visited him at his home. The following is our brother's report of what he saw: "As we reached his home, to our joy we found him reading his hymn-book. He welcomed us very warmly, and was soon ministering to our comfort. We found that he and another man had observed the LORD's Day, and that all his family were interested in the Gospel. His eldest son, a bright lad, told me that he believed in Jesus and meant to follow Him. We spent a few days with these people, and many others heard the story of redeeming love during our stay. We cannot but feel that God is working in that place. One man professed his faith in the LORD Jesus, and three others are interested."

“When the Cloud was Taken up, they Journeyed.”

FROM THE DIARY OF MISS EMMA FORSBERG.

NOVEMBER 14TH.—Since Mr. Stevenson was at the Training Home we have daily been expecting word to start on our respective journeys, but the LORD saw fit to keep us waiting, and learning to stay our hearts on Him and wait for Him. But we must also learn to move on quickly when “the cloud” moves. One afternoon last week a telegram came asking the party for the west to start forward. Oh, what joy there was in the hearts of those dear sisters at the thought of going out into the work! At once we all left our studies to help them pack in readiness to go the next morning. The verandah outside the box-room afforded a lively scene, and soon they were ready for their journey. When the servant who had gone down to see about the boat came back he said there were none to be had, for the soldiers were seizing all the boats they could get at on the canal to take them up to Peking, en route for the seat of war. For fear of the soldiers many of the owners had pulled their boats to pieces or filled them with water in order to save them. Ultimately Mr. Andrew secured a boat, however, and the party got off the following day.

On Monday morning another telegram came saying: “Kiangsi, join ‘Uin-wo’ Thursday. This meant that Miss McCullough from Australia, Miss Kumm from Germany, and myself from America were to join the steamer “Uin-wo” when she passed Chin-kiang on the following Thursday night. Again the LORD undertook for us, and we were able to secure a boat in spite of the scarcity, and barrows to take our things down, although the soldiers have also been seizing every available barrow. We arrived at Chin-kiang just in time to see the baggage of our sisters, who were going west, being carried down to the hulk. (These hulks are dismantled sailing vessels, which are anchored in the stream at different cities and connected with the shore by pontoon bridges, so that the river steamers can go up to the outside and discharge cargo and passengers on to the hulk at either low or high water.) We were glad to see our sisters again, but they were rather surprised, as they had not heard we were coming. Their steamer arrived about 11 p.m., and they took the cabins vacated by Miss Murray and her party, who had come up from Shanghai.

A HAPPY VISIT TO CHIN-KIANG.

We all feel very grateful to Dr. and Mrs. Cox, who are in charge at Chin-kiang, for their kindness to us as we come and go in this sudden way.

There was a prayer meeting here one afternoon, and a number of Missionaries of other missions came in. After the reading of the 37th psalm, which seems so especially suited for the present time of war, a number of earnest prayers were offered, all breathing such perfect trust and confidence in God that He was working out all things to His glory, and for the good of this poor, dark land.

November 15th.—Mr. Folke, Mr. and Mrs. Berg, Miss Mina Hedlund and Miss Emma Peterson started to-day up the canal on their way to Shan-si. There are many soldiers going up at this time, but their confidence is in the living God. Miss Ferriman, the two Misses Murray and the newly-arrived sisters also left at the same time for Yang-chau. It was quite a change to be only five for dinner after having had such a large number. Miss Kumm, Miss Hammerin and I went up on the hills for a walk, and were delighted with the lovely view from these hills, looking out on to the river, speckled with white sails, and the valley, with its green rice-fields and trees, making one forget that it is the middle of November. Then we visited the little graveyard, where the bodies of dear Bertha Porter and other C.I.M. workers are resting till He come. The whistle of our steamer blew, and soon we went on board, joining Miss MacFarlane, who will escort us into Kiang-si, whither she is returning after furlough; Mr. and Mrs. Felgate and two children, who are going to Gan-king to study the language, were also in the party.

KIU-KIANG FU, “CITY OF NINE STREAMS.”

Kiu-kiang, Nov. 18th.—We arrived here safely this morning between seven and eight o'clock after a pleasant journey. The steamer was not expected till ten, so no one was down to meet us, but Miss MacFarlane knew where the house was, and she took me up with her, while the other two sisters stayed with our baggage. We found Mr. and Mrs. Rough and Miss Meyer at their

breakfast. It was very nice on arriving to get a warm welcome and breakfast, though we felt sorry that Mr. Rough had to leave the table and go down to see about our baggage and bring the other two sisters up to the house. Mr. Orr-Ewing returned in the afternoon from a visit to the stations south of here. We had a prayer meeting at his house in the evening—a very blessed time. He gave us a message from 2 Chron. xxii. 11-13, which was very helpful for us who hope soon to be “building the house of the LORD.”

Sunday was a blessed day. At 10 a.m. we gathered around the LORD's table, and He made Himself very real in our midst. Mr. Rough gave us a sweet, simple message from Mark xiv. 17-26 and 2 Cor. xi. 23-27. The one portion, which speaks of the death of Christ, would be gloomy without the other, which reminds us of His coming again. After this there was a native service in the chapel, Mr. Orr-Ewing preaching from 1 John v. 11, 12. It was encouraging to see that, though the dialect differs from that at Yang-chau, yet we were able to understand some things. The happy looks on the faces of some of the native Christians made our hearts rejoice. In the evening we went to the praise meeting, which was led by Mr. Rough. This morning Mr. Rough gave us John x. for the morning portion, speaking especially of the “life more abundant” that Jesus wants us to have, and also about “the good Shepherd.” It is evident that the LORD would have us remember on our journey that He is our Shepherd, for we have twice had this message already. We had a little talk with Mr. Orr-Ewing before he left again for another journey inland, and he told us about the stations to which we were appointed. I am to go to An-ren and join Miss Cowley and Miss Clough. I feel quite sure that God is leading in this decision. This evening we had a happy, social time in the little sitting-room, Mr. Rough telling us a little about how God led him out to China. It was very blessed and encouraging to hear the story of how God really undertakes for those who leave their choice in His hands. I can see how very dishonouring it must be to Him for us to doubt or fear or make plans of our own. I have, indeed, learned to know God better within the last few weeks.

Memory Pictures.—No. 1. The Story of “Little Ho-Shang.”

BY SHIH AN-SIN.

HIS real name was probably “T'ien-tsi,” “Heaven's Gift,” or some such good-sounding phrase, but the boys with whom he studied at school and played on the streets all called him “Siao Ho-shang,” and that was the only name I knew him by. The reason why he bore this title was that his head was shaven, and he wore the dress of the Buddhist priesthood. He was, in fact, as the name implies, a “little priest,” having been handed over by his father or mother (probably in exchange for a sum of money) to the monks of a neighboring temple, to be brought up as a novice among them.

At the time when little Ho-shang came under my notice I was living with another English lady in a small city called Nang-kang Fu, on the shore of the Poyang lake in Kiang-si. Oppressed as we were by the noise of the busy street on which our little house stood, and by the constant presence of awful heathenism, we often sought relief in a walk at sunset on a little hill within the city, or on the city wall itself. This custom of ours was soon

noticed, and we were often followed by a group of merry lads, among whom the strange dress and shaven crown of the “little priest” were very conspicuous.

They were curious to know why I gazed so long upon the mountain range behind us, for their eyes saw no special beauty in the majestic heights, or in the wondrous light and shade, as the sun shone upon the hills through the ever-changing clouds, or in the bright, snow-capped peaks of Li shan standing out against the blue sky. Their ready questions opened the way for me to tell them that I loved these old hills, and this broad lake, and the grand tints of the setting sun, not for their beauty so much as because the great God who made them all was *my Father*. They were amazed when I told them that the red sun did not *really* sink into Lake Poyang each night and return in some strange way during the darkness to the other side of the mountains, where it should rise in the morning, as *they* supposed, but that

the earth was big and round, and the sun kept on lighting up different parts of it at different times all through the twenty-four hours. To interest them I told them, too, a little about the strange land on the under side of the globe from which I came; and the little fellows evidently gave me their confidence, and liked to be with me. Day by day I had many opportunities of telling these dear boys the story of God's love to men in sending His Son JESUS to bear our sins in His own body on the tree; and I trust that many of them received, in those quiet sunset half-hours, seed thoughts that may bring forth fruit in other days.

"Siao Ho-shang" and a few of the others began to come to our little teaching hall, for they loved to hear the singing, and the story of JESUS was very strange and sweet to them. The "little priest" told me once that, after hearing me say that the true God only should be worshipped, and that the idols were only dead lumps of clay or stone or wood, he had made up his mind to put the matter to the test, and find out whether the idols

could protect themselves or avenge an affront. Accordingly, he watched for an opportunity when no one was looking, and with a stick he struck one of the idols in the temple to which he belonged. In telling me of it he said: "Now, I know that these idols are useless, and I will never worship them again. I believe in Jesus, and will trust Him."

What became of the "little priest?" Where is he now? Ah! would that I could tell you a bright story of growing faith in the six years that lie between then and now; but here is a glimpse of one of the Missionary's disappointments. The monks were annoyed and alarmed by his visits to us, and I was told that, to get him away from our influence, they removed him to another temple at a distance from the city. I saw him again but once, and then he looked as though he wanted to speak to me, but could not do so on the public street. God only knows his present state; yet I trust that his was a true child-faith, and that one day I may meet him again, if not here, then in the King's presence.

(To be continued.)

Cash Abstract from January 1st to December 29th, 1894.

RECEIPTS:—		DISBURSEMENTS:—	
BALANCES: brought forward from 1893:		Missionary Account: remitted to China and paid out at home for support of Missionaries	\$12,401 13
Missionary Account.....	\$ 440 67	Native Helper Account: remitted to China for support of Pastors, Evangelists and Bible-women	1,396 25
Native Helper Account	85 15	Native School Account: support of Native Children in Schools in China.....	104 41
Transmission Account	32 00	Transmission Account: private gifts remitted to China for personal use of Missionaries.....	913 00
General Account (various items)	1,843 73	Special Account: purchases of goods ordered by Missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home	2,402 45
	\$ 2,401 55	General Account:—	
Received in 1894:—		For outfits and passages to China	4,828 23
Missionary Account: for support of Missionaries in China and at home.....	\$11,960 46	" publication of "China's Millions"	1,552 80
Native Helper Account: for support of Pastors, Evangelists and Bible-women.....	1,311 10	" Prayer Union cards, stationery and postage	63 61
Native School Account: for support of Native Children in Schools in China	104 41	" Mission literature	782 29
Transmission Account: private gifts for personal use of Missionaries in China.....	881 00	" rental, furnishing and repairs of Mission Home and Offices.....	1,058 11
Special Account: remittances from Missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	2,402 45	" Candidates' travelling expenses, and testing and training in the Home	590 90
General Account:—		" fuel, gas and water.....	372 52
For outfits and travelling expenses of Missionaries to China.....	\$ 3,791 19	" support of Office Helpers.....	501 33
" publication of "China's Millions," donations and subscriptions	1,588 25	" travelling expenses of Deputation Workers.....	142 01
" Prayer Union, subscriptions	59 55	" bank charges.....	8 77
" Mission literature, sales ...	823 33	" expenses of Secretary	197 00
" building fund	10 00	" printing, stationery, postage, telegrams, etc.....	483 20
" general Mission use.....	4,582 51	" board at Mission Home of Officers and families, Office Helpers and Visitors	1,151 21
	\$10,854 83	" sundries	19 05
	27,514 25	Cash on hand for General Account	947 53
	\$29,915 80		\$29,915 80

Audited and found correct.

J. BARNETT, Auditor.

Notes from Shanghai.

FROM LETTERS OF MR. STEVENSON AND MR. COOPER.

NOVEMBER 16TH.—A party of sisters for the West, with Mr. and Mrs. Squires, have gone on to Han-kow. We hope it may be possible for them to go forward without delay.

Mr. and Mrs. Hoste reached Hung-t'ung in safety, and have since held a conference with the native Christians, at which sixty-eight persons were baptised.

November 23rd.—On the 12th Misses C. and M. Murray, with Misses Cole, Thomas, Nathan, Elliott and Drake, left for Yang-chau. On the 14th Mr. and Mrs. Felgate and their two children left for Gan-k'ing, also Miss McFarlane for Kiu-kiang.

On the 17th Mr. and Mrs. Southey, with their three children, and Mr. W. Hope Gill,

arrived from Si-ch'uen. On the 19th Mr. and Mrs. Gracie and their two children arrived from Ho-nan. On the following day Miss Hanbury arrived from Yang-chau.

December 7th.—You will be pleased to hear that Mr. Marshall Broomhall arrived here this afternoon, having seen the party of from I-chang.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM SHANGHAI.

KIANG-SI,	Yuh-shan	..	..	July 22	10	CHEH-KIANG, Ning-hai (out-station)	Sept. 30	1	SHAN-SI,	Hung-tung	..	..	Oct. 13	68		
"	Kwei-k'i	..	..	Sept. 29	1	"	"	"	"	Ta-ning	..	..	"	—	13	
SI-CH'UEN,	Sui-fu	..	..	"	5	"	"	10	2	"	Lu-ch'eng	..	..	"	22	7
"	Chen-tu (out-station)			Oct. 28	4	CHEH-KIANG, Kin-hwa	Nov. 4	6	HO-NAN,	She-k'i-tien	"	31	6
CHEH-KIANG,	Kiu-chau	"		Sept. —	15	"	Bing-yae	..	..	"	4	4				
"	"	"		"	2	SHAN-SI,	Ta-t'ung	..	..	Sept. 13	9				Total	189
"	Ning-hai (out-station)	"		"	17	4	"	P'ing-yang	..	..	"	16	14			

tidings from the Provinces.

KAN-SUH.

Ts'in-chau.—MR. HUNT and his co-workers in Ts'in-chau have twenty-one neighbouring cities under their care. The Kan-suh people are naturally very dull and heavy, but Miss Holmes' last letter shows that the HOLY SPIRIT is working in the hearts of the people.

Si-ning.—At the time of the great Butter Festival, MR. HALL visited Kum-bum on the Thibetan border. "It is well worth seeing," he writes, "but quite indescribable. The crowd was immense. . . . On my return our evening meetings for singing and repeating were recommenced, and they were getting on nicely, when some talk on the street led all but two to discontinue coming. I long to see the people enquiring the way of life."

Lan-chau.—Things are changing for the better in Lan-chau, and prayer is already being answered. MR. MASON writes of deep interest in some of the meetings, and, later, says: "Yesterday (Sunday) enormous crowds heard the Gospel both morning and afternoon, and none of that open cursing there was when I first came to Lan-chau seven months ago." Of Ning-hsia, his old station, he remarks: "There is every prospect of a good harvest speedily."

Liang-chau.—The people here are "hard and unbelieving." The work is specially difficult. Referring to an afternoon service held now many months ago, MR. BELCHER wrote as follows: "We had an audience of about fifteen men, but every time we have a service they are mostly fresh people who come—passers-by attracted by the singing or the notice board. . . . There is as yet no relish for the truth in Liang-chau, *but we believe the time is coming soon when the LORD our God will work.*" Later and more encouraging accounts from another source tell of crowds, and the people listening well. There are only two enquirers and no communicants. Many women call to see Mrs. Belcher.

CHEH-KIANG.

Bing-yae.—The cultivation of the opium poppy is deeply rooted in this neighbourhood. Four men once engaged in this business, but now brightly converted, were baptised in September. "It may mean less money in their pockets," says MR. GRIERSON, who writes, "but, praise the LORD, it does mean more joy in their hearts."

Kiu-chau.—MR. D. B. THOMSON wrote to Mr. Taylor on 31st August last: "You will be glad to hear we are getting on very well up here, though slowly. The other LORD's day we had two baptisms—two women who have been about us now a long time. I hope to receive in the out-stations ten or twelve on my next visit."

Kin'-hwa.—"The LORD has been giving us more and more to praise Him for," writes MR. F. DICKIE. "Yesterday we had the great joy of receiving six persons into the Church, one woman and five men." A preliminary week of special prayer was much blessed to all.

YUN-NAN.

Ta-li Fu.—MISS SIMPSON, writing soon after her arrival, says: "There are only three Christians here, all men. One is a Min-kia man (aboriginal), first fruits of his tribe (*see Mr. Smith's account in September issue, p. 113*). He seems so

bright, and has borne faithful witness in his village. One other has been brought under the influence of the Gospel through him, and, we believe, is truly saved. Most of the villages round here are inhabited by different aboriginal tribes, and it seems so sad that we can do nothing for them. . . . I take a children's class on Sunday afternoons. Miss Box has also begun a class, and by going out to fetch an audience we get a room full, but they do seem so dense." The Missionaries are sometimes called to three cases of opium poisoning in one day, the majority being women.

HO-NAN.

Chau-kia-k'eo.—A most interesting account of the reception at this station will be found in a subsequent chapter of Mrs. Howard Taylor's graphic sketches of the journey through the interior of China.

Hiang-hien.—A threatening notice was recently found pasted up on the door of the Mission-house. The mandarin, however, on being applied to, issued a proclamation, and nothing came of the threats. Miss J. LLOYD writes of a visit to a village in the neighbourhood never before entered by a foreigner. The people listened attentively, and besought her to remain.

HU-PEH.

OUR BUSINESS STATION AT HAN-KOW.

MR. T. J. HOLLANDER writes, on November 29th, 1894: "The Shen-si party—Mr. and Mrs. Giffen and Misses Basnett and Slater—left us last week, by native boat, for Lao-ho-k'eo. Mr. and Mrs. Giffen are designated for Cheng-k'u; Misses Basnett and Slater for Feng-siang. These good friends will doubtless spend Christmas with Mr. and Mrs. Sibley. The party for the West, eleven in number with Mr. and Mrs. Squire's little boy, left us three days ago, by steamer, for I-chang, at which place they will arrive, all being well, this evening or to-morrow. Mr. Marshall Broomhall had gone up to I-chang previously, to engage a boat, etc., for Chung-king, thus enabling the party to go on without delay, as we have no accommodation at I-chang at present. A lot was purchased there last year, on which a much-needed house will be erected, perhaps early next spring, the LORD willing.

"Mr. and Mrs. Southey, with three children, and Mr. Hope Gill, passed through to Shanghai a few days ago. Mr. Southey's health is failing, and, although it is against his desire, he may have to return to Australia. Mr. Gill is going back to Wan-hsien, Mr. and Mrs. B. and child passed through not long ago, on their way to England, after nine years in the field. They already spoke of their return to their much-loved work in Shen-si. They are model Missionaries, travelling with, I think, less baggage than any I have yet seen. I believe the fewer things a Missionary has, the better, and the fewer things he brings from home, the happier he will be in China. Anything can be purchased here as needed, and happy is he whose needs are few.

"The people here are quiet and friendly as usual, and no trouble is anticipated. Were it not for the newspapers, we would hardly know there was a war going on at the present time. May God have mercy upon poor China in this her humiliation! It is almost impossible to tell what the

outcome will be. Doubtless the present is a very critical time in the history of this Empire.

"Our work is varied and full of interest, especially in the spring and autumn, when we have the receiving and the helping forward of so many of our dear friends, bound for the forefront of the battle. Since last spring I have not been able to do much at the language, but I hope to put in a little study this winter (D.V.). The LORD has placed me here for the present, and I am content and happy. Praise God!"

KIANG-SI.

FROM MISS GRACE IRVIN, AT YANG-K'EO.

It was very encouraging indeed to receive your letter, telling of the LORD's faithfulness to you all in connection with the work in Toronto. Thanks for all the news items, each of which calls forth a note of thanksgiving. Thank you, too, for the little booklet, "These Forty Years," which I read with much interest and passed on. May the LORD send forth many dear workers this season, to help fill the gaps made recently, as well as to enter new openings!

The whole country is wonderfully accessible, in this part, to the messengers of the Gospel, and so also are the homes of the people. We can enter almost all of them to tell something of JESUS. A great change is noticeable in this respect, even within the three years since I first came to Iang-k'eo. We can go anywhere and everywhere unmolested, and tell forth the Gospel; in fact, when visiting entirely new districts, we have been surprised to see how glad the people were to welcome us. During the ten days of the Empress Dowager's birthday celebrations we had over fifteen hundred women (and I suppose that the evangelist had an equal number of men) visiting us. The result is that, wherever we go now, we have people say to us, "I was at your house once," and we are often called by name when out of the city. It is a great advantage to the work to be for a length of time in the same district, so that the people come to know us well. We were benighted in the country once, and stopped in a village, when it was quite dark, to ask for a light made of bamboo splints. Just then someone called out my name, Lien-kiao-si. I was startled at being recognized at that late hour, in a strange district. Thus the LORD is continuously doing us good and showing His kindness.

One finds so much to do by way of ministering to the needs of the people, and often I am quite overcome by their gratitude. Within the last few days the LORD has helped me to cure a man's hand. He was a great sufferer, and the hand was much swollen. I did not know in the least where to apply the poultice, as the swelling had no visible point. After a time, however, the gathering broke between the knuckles of the hand, and he was soon relieved of the great pain which he had been suffering in his hand and arm. Two days since, He came to call upon us, bringing me a fine fish, a cattie (1½ lbs.) of sugar, two catties of waternuts and ten eggs, as a gift. I have so many gifts brought me by grateful persons, that often I do not know what to do with the things.

The work is most encouraging in this station. We have over eighty enquirers, and a number more who are interested, but who do not come

regularly; yet there is plenty of trial—quite enough to keep one from being exalted above measure. It is such a joy to see some souls leaving the darkness. It seems like the very joy of heaven. Moreover, faith leads us to expect greater things still.

ITINERATING IN SOUTHERN KIANG-SI.

MR. GEORGE MARSHALL, writing from Feng-kang, on November 8th, says: "I do hope and pray that many may be sent forth to China ere long. May your every desire for the home work and for China be granted in so far as it will glorify our FATHER! The work here is going on very quietly, and our neighbours are quite friendly.

This is all, however, for they take but little interest in the Gospel. The faith of many in their idols has been shaken during the past few months, and we long to see them really turning to the LORD. The HOLY SPIRIT alone can enlighten their darkened minds, and lead them into the truth.

Last Friday I returned from a journey of three weeks. Some seventeen cities and markets were visited. Most of the places visited are among the mountains. The road is but a narrow footpath, and is very poor walking; part of the road had not been travelled by any foreigner before. I visited Kuei-tong Hsien, and travelled south to Kuei-yang Hsien, visiting two markets on the way. The country people were very friendly, and bought

the Gospels and tracts freely, whilst much time was also spent in conversation about the Gospel. At Kuei-yang Hsien the people were not so friendly. I learned that a foreigner had visited this place six years ago. Still, I sold many of our books, and many came to the inn to see me, asking all manner of questions. The officials requested me not to stay long, so I only stayed there two days, selling out all the books I had. Afterwards I returned by the great road. Please pray that the seed sown may be blessed of God, and that more workers may be raised up.

Mr. Meikle is well, and hopes to leave here tomorrow for a journey. I am enjoying good health, thank God.

Editorial Notes.

REV. A. J. GORDON, D.D., of Boston, has gone from us, and in his death the whole Church has been bereaved, and the cause of the world's evangelization has lost one of its most powerful advocates.

Amid our sense of personal loss, we think of those on whom the blow falls most heavily, and our prayerful sympathy is given to the wife and children of our beloved brother in their sore trial. We pray also for the Church, the Training School, the "Watchword" and other departments of service thus suddenly left without their well-tried leader.

In such a time as this we do well to remind ourselves that the Good Master, who has called away His servant, loves His own work far too well to do or permit any real injury to it, and that the right man or men will surely be ready in His time to carry on the service that Dr. Gordon has now laid down.

We hope in our March issue to present a photogravure from the last and best photograph of Dr. Gordon, together with a sketch of his life work.

Our Missionary party, accompanied by Dr. and Miss Glover, of the International Missionary Alliance, who are going to Canton, sailed from Tacoma on the 17th January, and a telegram just received from Mr. Lee of the Northern Pacific Railway tells us that their steamer the *Tacoma* reached Yokohama February 7th. Letters sent back on the day of sailing told of their having a number of opportunities of speaking for China and giving their farewell testimony in Tacoma and Seattle, in both of which places the LORD has given to the Mission many warm hearted friends.

Letters from Yokohama inform us that Misses Batty, Hancock and Fuller arrived there on January 2nd, the steamer having been delayed several days on account of rough weather.

The C. I. M. Prayer Union Card for 1895 has been sent out to all the members, together with the Home Director's letter, which we reprint, with a reduced facsimile of the card, on page 20. The membership is growing, and we trust that many more of our readers, who delight to be God's remembrancers on behalf of China, will join this band of praying friends.

We are mailing a large number of specimen copies of this issue to persons who have never seen CHINA'S MILLIONS before. We ask

for the prayers of our regular readers that these specimens may be much used of God, in bringing many of our brothers and sisters in CHRIST throughout the land face to face with the awful need of the heathen, and with the last words of the LORD JESUS on earth, "Ye shall be witnesses unto

Me . . . unto the uttermost part of the earth (Acts i. 8.).

We send out these specimens, not only to introduce the paper to those who may possibly become regular readers, but also and mainly as *Missionary tracts*, in the belief that each issue contains messages which the HOLY SPIRIT may use to bless the lives of God's people, and to call forth new workers for China.

The Bible Training School in Toronto is doing excellent work in this its second session. The students on the roll now number over forty, and the course of study conducted by Dr. Stewart, the resident instructor, is such as cannot but be a great blessing to them all in their future work. Rev. T. C. DesBarres, M.A. (Episcopalian), has lectured on Ephesians, and Dr. Parsons (Presbyterian) on "Dispensational Truth." The practical work done by the students is also being blessed to the winning of souls for CHRIST.

The Secretary of the School is Mr. Wm. Ferguson, 55 Walmer Road.

It has been arranged for our brethren, H. E. Bolton and J. B. Miller, to sail from London by the P. and O. steamer on February 28th.

Three editions of CHINA'S MILLIONS are published. One in England, one in Australia, and one in America. The edition for North America is edited and printed in Toronto, but our labour is much lightened by our receiving advance sheets of the English edition, from which we transfer a considerable portion of the matter to our own pages, adding thereto other letters from China and original articles, and using new illustrations as seems advisable. As this edition is larger than the parent edition in England and contains about one-fourth more matter, we are able to give our readers many valuable letters and articles which would otherwise have to be excluded for want of space.

We cordially invite correspondence from those who desire further information about the C.I.M. or who wish to offer themselves to the LORD for His service in China in connection with this Mission.

"WHOM SHALL I SEND AND WHO WILL GO FOR US?"

"HERE AM I, SEND ME."

IN CONNECTION WITH THE CHINA INLAND MISSION

THERE IS URGENT NEED IN
CHINA FOR

100 **CONSECRATED** MEN

Existing Stations are calling for Reinforcements
and GOD is opening new doors which
there are no Workers to enter.

"The harvest truly is plenteous, but the labourers are few."

"How shall they hear without a preacher?"

"PRAY YE, therefore, the LORD of the harvest that he will send forth labourers into His harvest."

"GO YE into all the world and preach the Gospel to every creature."

Items of News.

MR. J. S. ROUGH writes from Kiu-kiang on November 28th and gives the following items: Mr. Orr-Ewing and three children, with Misses Morrow and Sundstrom, reached here from Che-foo on November 1st. Misses Kumm, Forsberg and McCulloch, with Miss McFarlane (returning from England) arrived here on November 17th. These friends left us by native boat on the 23rd. Miss Kumm is designated to Yuh-shan, Miss McFarlane to Ho-keo, Miss McCulloch to Kuei-ki and Miss Forsberg to An-ren.

Mr. Meikle has been away from Feng-kang for an itinerating trip of twenty-one days. He crossed over from Kiang-si into Kuang-tung and sold about \$3.00 (Mex.) worth of Gospel books. Miss Marchbank mentions a visit of ten days among the villages north of Kuei-ki. Mr. Lawson has left the village of Hsia-lu, where he was staying.

All over this province, and probably it is the same in other provinces, the empress dowagers' birthday celebrations have afforded special opportunities of giving the Gospel to large numbers of people. Miss Goold says that at Ho-keo they have been having streams of visitors from nine in the morning till 9 at night. Mr. Thor and Mr. Johnson attended the conference of Scandinavian Missionaries at Yuh-shan, and made their journey serve the cause of the Gospel. The former writes from Kih-ngan on their return: "We have had a very good time all the way, selling books and speaking for the MASTER. We have visited hundreds of villages, towns and cities on this journey, of which I have not time to tell you details. May the LORD bless the seed sown!"

Our Illustrations.

The two pictures accompanying "Through the Heart of China" are from photos taken by Dr. Howard Taylor. In the first view Mr. and Mrs. Hudson Taylor occupy the front barrow, the one behind being so loaded with baggage as to provide a seat for a man on the top.

In the second picture the mountains of Honan are seen in the distance, and on the right of the pathway is a reservoir for the supply of the rice fields.

Our picture of a Min-Kia village was taken a short distance from Ta-li Fu by Mr. Jensen, of the telegraph service. The dry bed of a mountain stream is seen in the picture. These streams often become raging torrents in the course of a few hours.

The group of our five Missionaries is from a photograph taken by Mr. Lynn, photographer, Tacoma, the day before they sailed. The three "Kingdom Tidings Missionaries" referred to in the article, "I'll Ask Him," are Messrs. Dreyer, Dooly and Ferguson. Cabinet photos of this picture may be had for 25 cents each, or engravings on card for 10 cents each, post free.

To Our Readers.

Please be careful in writing to us to indicate how you should be addressed, as Rev., Mrs., Miss or otherwise. This may save us much trouble.

Remittances for the China Inland Mission, whether intended for subscriptions to CHINA'S MILLIONS, purchase of books, donations to the mission or for any other purpose may be sent in the form most convenient to the sender. For large amounts cheques are best, but for small

sums post office or express orders, postal notes, currency bills, United States and Canadian coin or postage stamps may be used.

Kindly notice the reduced rates for groups of subscribers to CHINA'S MILLIONS on the top of the first page.

We would call attention to the fact that our new wrapper for CHINA'S MILLIONS bears on the reverse side a list of our publications. These may be ordered from our office in Toronto.

We would value letters or post cards from all friends who have been receiving CHINA'S MILLIONS on the free list (that is apart from either donations to the mission or subscriptions to the paper) saying whether they wish to have it continued to them or not.

Students, ministers and Christian workers who want CHINA'S MILLIONS but are not able to pay for it are invited to write to us. In such cases we will, if possible, gladly send them the paper on the free list.

Donors to the mission and friends who are seeking to help us in the increase of our circulation, may feel at liberty to suggest for our free list, the names of such persons as are mentioned above, whom they know would really value the paper.

Your copy of CHINA'S MILLIONS may be used of GOD after you have finished with it. Please do not let it lie idle, but hand it or mail it—with a prayer for GOD's blessing—to some Christian friend. The needs of China are very pressing, and men and women are wanted to carry the Gospel. You may not be able to go, or to give, but each one can do something useful to China by prayerfully spreading the information this paper contains.

Donations received in Toronto during January, 1895.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
Jany. 1.—	1.....	\$5 00	Jany. 7.—	42.....	2 00	Jany. 15.—	83.....	10 00	Jany. 24.—	124.....	5 00
	2.....	10 00		43.....	10 00		84.....	50		125.....	25 00
	3.....	1 50		44.....	20 00		85.....	1 00		126.....	30 00
	4.....	2 00		45.....	41 67		86.....	5 00		127.....	10 00
	5.....	5 00		46.....	5 00		87.....	10 00		128.....	1 13
	6.....	5 00		47.....	5 00	17.—	88.....	1 00		129.....	5 00
	7.....	50 00		48.....	50 00	18.—	89.....	15 00		130.....	1 00
	8.....	35		49.....	34 00		90.....	50 00		131.....	3 50
	9.....	4 87		50.....	2 00		91.....	25 00		132.....	2 50
	10.....	1 00		51.....	5 00		92.....	300 00		133.....	5 00
	11.....	15		52.....	5 00		93.....	1 00		134.....	125 00
2.—	12.....	5 00		53.....	10 50		94.....	5 00		135.....	1 50
	13.....	12 00		54.....	25 00		95.....	5 00		136.....	50 00
	14 Anon.....	10 00		55.....	1 15		96.....	1 00		137.....	2 00
	15.....	4 50		56.....	54 00		97.....	25 15		138.....	5 00
	16.....	2 00		57.....	5 00	19.—	98.....	50 00		139.....	2 00
	17.....	50		58.....	2 00		99.....	1 00		140.....	50 00
	18.....	1 00		59.....	4 00		100.....	6 00		141.....	8 00
	19.....	1 00		60.....	6 00		101.....	25 00		142.....	5 00
	20.....	1 50		61.....	5 00		102.....	14 40		143.....	1 00
	21.....	2 42		62.....	20 00		103.....	10 00		144.....	5 00
3.—	22.....	1 30		63.....	10 00		104.....	3 00		145.....	60 00
	23.....	2 00		64.....	5 00	21.—	105.....	11 50		146.....	2 00
4.—	24.....	5 45		65.....	3 30		106.....	2 00		147.....	2 00
	25.....	161 31		66.....	5 00		107.....	10 00		148.....	4 50
	26.....	4 00		67.....	25 00		108.....	25 00		149.....	5 00
	27.....	1 00		68.....	2 00		109.....	8 00		150.....	20 00
	28.....	2 00		69.....	25 00	22.—	110.....	25 00		151.....	4 00
	29.....	300 00		70.....	10 00		111.....	25 00		152.....	7 29
	30.....	25 00		71.....	2 00		112.....	5 00		153.....	2 00
	31.....	25 00		72.....	5 00		113.....	50 00		154.....	2 25
5.—	32.....	1 25		73.....	10 00		114.....	1 00		155.....	50 00
	33.....	15 00		74.....	20 00		115.....	5 00		156.....	10 00
7.—	34.....	25 00		75.....	1 00		116.....	5 00		157.....	2 00
	35.....	75 00		76.....	10 00		117.....	1 00		158.....	3 00
	36.....	5 00		77.....	5 00		118.....	50 00		159.....	1 00
	37.....	2 00		78.....	10 00	23.—	119.....	4 25		160.....	30 00
	38.....	2 00		79.....	5 00		120.....	175 00		161.....	5 00
	39.....	7 00	15.—	80.....	50		121.....	5 00			
	40.....	1 00		81.....	10 00		122.....	1 50			
	41.....	1 00		82.....	5 00		123.....	1 00			
									Total.....		\$2,794 19

CHINA'S MILLIONS

The Living Christ.

BY WALTER B. SLOAN.

"Yet a little while, and the world seeth Me no more; but ye see Me: because I live ye shall live also."—John xvi. 19.

LET a little while, and the world seeth Me no more" (John xiv. 19). That knowledge of the LORD JESUS which the world has shared along with His disciples must soon cease. In death must shortly pass from this earthly scene, where men of worldly mind and carnal heart have been able to look upon Him, to listen to His words, and to touch Him with their hands. For a little season He has been manifest in the flesh, in order that men might have the opportunity of beholding Him and believing in Him; now He must go His way to Him that sent Him, never again to be seen by worldly eyes in that "form of a servant" which for a few years He had "taken upon Him." The LORD makes known this fact to His disciples in order to show them by contrast the depth and abiding certainty of their relationship with Himself—a relationship which shall remain unchanged, even when the present manner of knowing Him shall have passed away for ever. "But ye see Me: because I live, ye shall live also."

In these words the LORD seems to lose all sight of death, but by the anticipation of faith He stands forth already the conqueror on resurrection ground; it is not the future "ye shall see Me," but the present, "ye see Me," and "because I live," not "because I shall live." Here we are listening to the words of Him who was conscious that He was indeed "the resurrection and the Life," and looking forth from the standpoint of His ascended position at the right hand of God, He declares to His disciples, with reference to all the boundless future, "ye shall live also." We say from the standpoint of His ascended position at the right hand of God, for these words can never be limited merely to the time when the disciples occasionally saw Him between the resurrection and ascension. His death has for ever set us beyond the reach of condemnation and judgment, and through that life by which He came forth in resurrection endless treasures of grace and glory are secured for us. (See Rom. v. 10.)

These treasures are to become ours in possession as we receive Him; the benefits that are contained for us in His life become our own experimentally in the measure in which His life is revealed to our hearts. Although familiar with the fact that CHRIST died for our sins according to the Scriptures, we needed the enlightening of the HOLY SPIRIT before we could personally appropriate the great deliverance that His death had accomplished; even so it is just as the HOLY SPIRIT manifests to us the power and glory, the majesty and beauty of the Son of the Son of God that we come to understand the deep meaning of being "saved by His life."

There are four aspects under which the life secured for us by the risen, ascended, living LORD may be viewed, and with His own words still before us—"because I live, ye shall live also"—let us consider each of them.

First, we shall dwell upon His resurrection and His presence before the throne of God as the seal of our redemption and the assurance of our entrance into "the glory that should follow." We read in Rom. iv. 25, "who was delivered for our offences, and was raised again for (*lit.*, because of) our justification." In dying for us our gracious LORD really took our place; so that when He was raised again it was God's great declaration that there was nothing now against us; it was God's seal that our redemption and justification were really complete. Again, we read in Heb. ix. 24 that CHRIST has entered "into heaven itself, now to appear in the presence of God for us." Having made our cause His own when He died for our sins, He never could appear in heaven for us unless He has opened the way for us also to be there, and His presence before God is a testimony that we also are welcome there.

Secondly, let us consider that the coming of the HOLY SPIRIT in the fulness of Pentecost is inseparably connected with the person of the LORD in His ascended glory. We learn from John vii. 39 that the coming of the fulness of the SPIRIT was postponed until CHRIST should have been glorified; and again, from Acts ii. 32, 33, that it is "this JESUS," risen, exalted, who has received of the FATHER the promise of the HOLY GHOST in order that He may shed Him forth upon His people. What need there is for us to-day to ask ourselves again and again the question how far we have trusted God to fulfil in us, through our living, ascended LORD, this gracious purpose of His toward us. And does not meditation upon such a theme help us to discern how infinite are the possibilities of life and godliness that open before us through Him, Who though He was dead is now alive for evermore?

In the third place, we see from Scripture that our LORD's ministry of intercession is spoken of as being intimately connected with His risen life. In Rom. viii. 31-34, the apostle recounts in a brief summary God's wonderful dealings with us through His SON, he speaking of His death, resurrection and ascension, and then he reaches his climax with the words, "who *also* maketh intercession for us," as if to say that over and above all that He has accomplished for us, there is this ministry of making intercession in which the risen CHRIST is ever engaged. Passing on to the Epistle to the Hebrews, we see that the great High Priest is "made, not after the law of a carnal commandment, but after the power of an endless life"

(chap. vii. 16); and again, in verse 25, we read, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The word translated "uttermost" carries with it the sense of duration of time, and so here the LORD's intercession is set forth as co-extensive with His life. We may not know our needs or our dangers; we certainly do not apprehend the fulness of God's purposes in reference to our lives, but our High Priest takes these all into account, and in the constancy of His endless life presents our needs before the throne of God, laying hold upon the infinite resources of our FATHER's love and grace on our behalf. Again, we may become unwatchful, but He can never cease to watch. His life and His intercession are so bound together that He could only cease to intercede if He could cease to be.

We come now, in the fourth place, to yet another sense in which our life GOD-ward depends on His; and perhaps this thought was more present than any other to the mind of our blessed LORD when He uttered the words we are considering. If we are wholly and truly His, our life is the result of what the Apostle Paul describes by the words, "CHRIST liveth in me." We may find help towards an experimental knowledge of this blessed mystery, this gracious "open secret" of the Christian life by looking again at our LORD's words concerning Himself and His relationship with His FATHER in heaven. In John v. 26 we read, "As the FATHER hath life in Himself, so hath He given to the SON to have life in Himself"—that is, the FATHER has committed to the SON His own prerogative of communicating life to others. If we ask how He will communicate this life, the LORD will only refer us, as in John vi. 57 (R.V.), to His own experience on earth as an illustration: "As the living

FATHER sent Me, and I live because of the FATHER, so he that eateth Me he also shall live because of Me." On earth the SON lived in the midst of our human circumstances and surroundings, but ever trusting His FATHER, and forth from the very Person of that FATHER there came, through the HOLY GHOST, life in response to His faith. Even so we are called to live here on earth, trusting ever in the SON of GOD who has "life in Himself," and to us also by the indwelling SPIRIT life will be communicated from the very Person of the SON of GOD. Philosophers have been baffled in their attempts to define what life is, and when Nicodemus said to the LORD JESUS, "How can these things be?" he got no answer that would satisfy his curiosity; but it is, nevertheless, a simple thing to live. Even so when our hearts are occupied with the Person of the LORD Himself, when His power and glory are present to our spiritual vision, His life streams into us; we live *because He lives*, without needing to ask ourselves the question, How does this life become mine?

The apostles had experience of the fulfilment of the LORD's words. We have already recalled the expression of Paul, "CHRIST liveth in me," and again we find in Col. iii. 4, "CHRIST our life." Similar expressions occur frequently throughout the Epistles, and always in close connection with the truth of our death with CHRIST. We can only walk in "newness of life" as we are prepared to look upon our former manner of life as a thing that we have definitely parted from. This making of all things new must go on into every region of our being, and it will go on only as we on our part yield to the working of the HOLY SPIRIT as He comes nearer and nearer, delivering us from our former manner of living by opening up to us new possibilities in the Person of our LORD JESUS CHRIST.

A Healthy Church.

BY STANLEY P. SMITH, B.A.

MY wife and I arrived at Lu-gan, in Shan-si, on June 8th, receiving a warm welcome from Mr. and Mrs. Studd. We found a nice little church of seventeen members, twelve men and five women, all of whom had been baptised here by Mr. Studd. Of these seventeen, sixteen were baptised on December 9th, 1893, and the remaining one in autumn of 1891. This man, by name Liu, was Mr. Studd's first convert here in 1889 and having been through much persecution, and standing firm, has been one of his right-hand men ever since. In addition to the above seventeen members, five men and one woman, baptised elsewhere, have also joined this church. Of these, one, named Fan, was from Hung-tung. He was brought to the LORD when I was at Hung-tung in 1886 (or the early part of 1887), and came over with me when I first came to Lu-gan after leaving Hung-tung in the end of 1887. Mr. Studd joined me at Lu-gan in the May of 1888, and this man remained with him after I went to Lu-ch'eng in 1889. Of the rest, three of the men and women were church members of Shan-tung, and the remaining man was baptised in Manchuria. These outsiders seem to have been let into their respective churches on somewhat easy terms.

The church here is a healthy one, and has had much labor bestowed upon it. Speaking generally of the members, they seem to have a real knowledge of what sin is, and, though zealous for the LORD and His cause, have learnt a good deal of His humility.

On September 17th Mr. Studd baptised four men and three women, making twenty-four baptised at Lu-gan, and, with the six baptised elsewhere, thirty in all. It was very nice that in the last part of their stay here, ere going home on furlough, they should see more fruit of their labour. The members all take new names on receiving baptism, and the three women on this occasion had chosen for theirs, Lois, Milcah (one of Zelophehad's daughters—Numbers xxvii, 1), and Dorcas.

Milcah is the wife of the Christian who was baptised in Manchuria. She is an old lady is Milcah, and her husband's name is Mr. Li. She had the tiniest of feet. The rule of this church is that no woman shall be a church member who binds her feet. This happened to be a pretty hard test case; for, first, she was over sixty years of age, and, secondly, she was the first woman of this prefecture (except Lu-ch'eng) to be baptised. The others who had been Shan-tung women, and the native women maintained it was no trial for

them, because they were looked upon as "outsiders"; but to be the first native woman of the district to take a stand against this abominable custom—that was no easy matter. She was willing, however, and her tiny feet of three inches became about five inches long when unbound. The immediate consequence of this was that another native woman who was a fit candidate for baptism, except that she held back on this one point, also followed Milcah's example, and on her baptism took the name of Dorcas.

On Sunday, October 7th, Mr. Studd and I set apart four men as officers in the church—two elders and two deacons. The elders were Mr. Fan and Mr. Liu, both mentioned above, and the deacons Mr. Hu and Mr. Liu, both Shan-tung men.

Mr. Hu, however, has been in the "yamien" of T'un-lin, a district (*hien*) twenty miles west of this city, for many years. He was first brought to a knowledge of the truth by two converts sent out from Hung-tung when I was there in 1887, and came on with me to this city when I passed by T'un-lin on my way here from Hung-tung, in the winter of the same year. From the first he was a diligent reader of the Bible, and when Mr. Studd came he became his teacher for a time. After a while

became unsatisfactory, but in the course years repented, and was baptised by Mr. Odd in the autumn of this year; he has got considerable gift and is an able preacher. Just before being made a deacon he sold his all property of over forty dollars, and gave two-thirds of it to the church, or rather to the Lord for the use of the church. The other deacon is a B.A., and steadily growing in grace. On October 19th Deacon Hu and a very spiritually-minded lad, a church member named Feng Fu-Sheng, started for T'un-lin-tien, where I had got premises to open up church work, and break people of the opium habit. There are many interested in the Gospel about that district, and we hope Deacon Hu will soon have a flourishing work. I spent last Sunday there. About twenty persons, young and old, came to worship or to listen, and of these a number are catechumens.

This mimeograph I am finding very useful in the work. Just recently I have written out on it all the music of the hymn tunes for my little Chinese hymn-book, published at the Presbyterian Press, Shanghai, under the name of "Simple Hymns." I am now using it for writing out in Chinese the substance of a series of lectures on the Jews, which I have given to the Christians. An intelligent outline of the dealings of God with His ancient people Israel, I believe to be immensely strengthening to all Christians, and it seems to me to be much appreciated by Chinese Christians.

In these winter months we have morning prayers at nine, our own English prayers directly after breakfast, and Chinese prayers again at five every day. I have lately been preaching daily on the streets in the afternoon leaving either Deacon Liu or Elder Liu to take prayers, and alternately taking out one

with me to preach, telling them that for us who know the Gospel it is better to tell it out than to hear it for ourselves. My wife and Miss Bewes are working amongst the women, seeing the sick and holding classes, Miss Bewes also visiting the villages. In the morning I attend the patients who come, and the Lord gives encouragement in this direction. We should be very thankful if the Lord were to send some reinforcements, as there is a chance of our losing Miss Bewes next spring or even this winter.

On October 24th to 26th we had the joyous privilege of having Mr. Hudson Taylor with us, also dear Mr. Russell. We had been expecting them a month ago, but had given up all hope of seeing them, owing to Mrs. Taylor's illness. I need hardly tell you how immensely all of us and the natives appreciated the visit. We want to open up more *hsien* towns. Please pray for us.

The Shanghai Prayer Meeting.

BY MRS. J. HUDSON TAYLOR.

THINK you will be interested to hear a little of our Saturday prayer-meeting here. Last Saturday we had an average attendance of our own large household, and a dozen or so from outside, missionary and other friends, among them Dr. Faber, Dr. Barchet and Mrs. Barrot.

We first had special prayer about the war, asking for wisdom and grace to glorify God at this critical time, remembering that He is

and that though none had been baptised, yet in all their large district of twenty-one cities and sixty-three towns on the plain prejudice had given way, and God had given them many warm friends and almost too hopeful enquirers. One thing that he said I felt I must pass on as I felt it would help many. He told us that with the people coming about them early and late, it used to be a constant problem to himself and his fellow-workers

how to maintain their own spiritual life. So they made plans of early rising, getting time for helpful reading, etc., but with all their efforts could not get on satisfactorily until one day his eye fell on the words, "YOUR FATHER feedeth them," and he saw that they were to live by faith. He sent the message round to his comrades, and since that time the problem has been solved among them. To many a mother

recently arrived from Australia, told us of the blessing God made the visit of Mr. Taylor and Mr. Beauchamp to his own soul, and how he then gave himself to God for China, and how step by step his way opened, and of the training home for which, he said, he should always thank God. Prayer was offered for him and his companion, Mr. Nicholl, who was poorly, and the meeting closed.

Answered Prayer.

THE Province of Yun-nan has, during the past year, been the subject of very definite prayer. A letter recently received from one of our Missionaries in Yun-nan Fu, has proved a source of much encouragement, the earnest of the answer therein recorded being *directly* connected with the prayers of many years at the London Saturday afternoon prayer meeting. "We have seen several times," the letter runs, referring to the Prayer Meeting Notes in CHINA'S MILLIONS, "that Yun-nan was remembered, and that the fact that few souls had been saved was calling forth special prayer . . . and we have remarked one to another several times in this station: 'They seem to be specially remembering us at home.' Well, your prayers have been answered." Our friends were led to wait upon God in a very definite way for the space of two weeks. A time of much heart-searching ensued, and was succeeded by "the drops of what we believe will be a mighty shower." Their proud teacher came under conviction of sin, sought and found forgiveness, and publicly burned his idols. One of the servants likewise made public profession, and another teacher avowed his faith in CHRIST. Several women also appear to be much interested.



PRAYER MEETING HALL, SHANGHAI.

over all. We had just heard that the wish had been expressed by a consul that some of our lady-workers should be recalled from their stations, and some of us who knew it felt concerned about it, and had the possibilities that might lie before us impressed on our minds.

Mr. Stevenson told of letters and baptisms of the week, and prayer and praise followed. Mr. Botham, who had arrived with his dear wife and little boy, then told us of his work,

or nurse who cannot count on any regular quiet time, but must get on as opportunity serves, I believe this would be a message of blessing. He has evidently not come away from his eight years incessant itineration in a state of spiritual starvation, praise God! but the reverse. God is able to make all grace to abound in any circumstances in which He places us.

Then Mr. Barnett, who with a companion

Cheh-kiang: the Cradle of the C. I. M.

BY THE REV. JAMES MEADOWS.*

["Half way down the long coast line of China, bathed for over 4,000 miles by the broad Pacific, lies the lovely province of Cheh-kiang, birthplace and cradle of the China Inland Mission. Smallest among all the provinces of the Empire, Cheh-kiang is at the same time one of the most important. Populous, fertile and healthy, rich in produce and manufactures, the energy and industry of its inhabitants are justly famed. Larger than the whole of Ireland, or Scotland and Wales put together, its great cities, densely peopled plains and endless waterways teem with human life, and have long offered a wide field to missions."†]

The subject of many prayers, is it wonderful that in this beautiful province the "labourers, who twenty years ago broke up the untouched soil and went forth often weeping, bearing precious seed," should, during a recent and comparatively short period, have "gathered golden harvests season by season and are busy reaping yet"?

Like others of the southern provinces along the sea coast, Cheh-kiang has this peculiarity, that within its borders, notably in the south, many different dialects are spoken, each quite unintelligible to the other. In a single day's journey one may meet with several, so entirely distinct from each other that, even in the simple matter of buying and selling, the natives experience the greatest difficulty. When at an early stage the C. I. M. was led to penetrate to the interior of China, it broke at once into freer air and simpler conditions of work; for, although the language of the interior is subject to all those variations which one might expect in so vast a tract of country, the differences follow, for the most part, the same general rules, and are, moreover, by no means so radical as in these southern seaboard provinces.]

THE province of Cheh-kiang is said to embrace an area of nearly forty thousand square miles. Prior to the T'ai-ping rebellion its population, which is very dense in some parts, was reckoned at about thirty millions, but this number has been disputed by different writers. At present (1894) we shall not do the province an injustice if we reduce the number to about fifteen millions. The most extravagant estimates of the population of China have been made by the Chinese, and it is now generally understood that the so-called census returns of the officials are untrustworthy. Even the official "Yellow-Book" returns must be received with some allowance.

There are eleven prefectures in the province, embracing seventy-two *hsiens* or districts, fifty at least of which are not yet occupied by *resident* foreigners. Hang-chau, the provincial capital, lies thirty English miles north-west of this city of Shao-hing, in which we live. "From A.D. 1127-1278 Hang-chau was the metropolis of the whole Empire, and it is Imperial still in its partial fall and decay." It has been described by the Venetian traveller, Marco Polo, in the latter part of thirteenth century, as a city "pre-eminent above all other cities in the world in point of grandeur and beauty, as well as from its abundant delights, which might lead an inhabitant to imagine himself in paradise." But, as has been said, this extravagant description rather gives one a poorer idea of the cities of Europe in Marco Polo's time than of the magnificence of Hang-chau.

The streets are broad and well-paved, and many of the houses are large, but to a European or a stranger from the west present more the appearance of prisons than ordinary habitations. There seems to be a greater population outside the city than within its walls. The Manchu garrison‡ is said to number nearly 10,000 men. The governor-general or viceroy of the two provinces of Fuh-kien and Cheh-kiang, resides in the city of Fu-chau, the provincial capital of Fuh-kien, and not in this city, as has been stated. In Hang-chau city the Fu-t'ai or provincial governor resides, with his court and troops. Also a Fan-t'ai or provincial treasurer, a provincial judge called An-ts'ah-sze, an important official called Yen-yung-sze, the Salt Commissioner of the province, the Liang-tao or Grain Intendant, and the Hsioh-t'ai or Provincial Director of Education. These are the chief officers of the province. But there is another officer in Hang-chau—as also in the great cities of Nan-king and Su-chau—"specially appointed from the imperial household to superintend the manufacture and despatch of silk, textile fabrics, and other requisites for the use of the Imperial Court." This officer is called "Chih-tsao." Besides all the above there are lower grades of officials—Prefects, Sub-prefects, Chi-hsiens or District Magistrates, and a host of others too numerous to mention. Now, when one considers that all these have their respective retinues, made up very largely of near and distant relatives, besides a crowd of native or local satellites, one has some idea of the chief elements of a provincial capital. I must not omit to mention further the expectant mandarins of the province, great and small, who all congregate here in order to pay periodic visits to the governor and others in authority, in accordance with prescribed rules of official procedure. The claims of each for the first vacancy that presents itself are thus supposed to be kept duly in evidence.

The corrupting influences of all these officials and their subordinates, concentrated, so to speak, in this provincial city, tell terribly for evil on the natives and other residents within its walls, an evil which, alas! does not

confine itself to them, but is a stream whose putrifying and poisoning waters flow to all the other cities and towns in the province.

The climate of Cheh-kiang is said to be very salubrious, and, on the whole, I presume it is so, although there is a certain humidity which makes those who visit these parts dread to come again! It is most healthy, I think, up the Ts'ien-t'ang river. The scenery between Hang-chau, Kinkwa Ch'u-chau and Wun-chau is most delightful. Passing over the "Peach Blossom Pass," an elevation of three thousand feet above the sea, the atmosphere is quite exhilarating—good for gloomy minds and depression of spirits.

Rivers and canals are many in Cheh-kiang. The former all rise within the province, and flow rapidly down from the hills. The province is one of the most fertile and commercially important parts of the empire. Forests and fruit trees of almost every species known on the eastern coast, grains, vegetables, animals and fish abound, and the country people on the large plains everywhere seem to have enough and to spare. Amongst the hills this is not so, however. The poverty-stricken hillmen subsist on maize, sweet potatoes, millet and ground-nuts; neither meat, milk nor fish are ever seen upon their tables save at wedding, funeral and New Year feasts!

We have no railways, nor do any large steam vessels run upon the great inland waters of this province. A few small steam launches, however, ply between Shanghai and Hang-chau. Originally these were only used to tow the house-boats of important officials, but now house-boats for passenger along this route are included. There are only two treaty ports in this province, Ning-po and Wun-chau. Some idea of the slowness of trade development in China may be obtained by calling to mind the fact that although Ning-po has, with other ports in the south, been opened for foreign commerce "many tens of years," as the Chinese put it, yet Shanghai is almost the only port in China to which steamers from Europe and America run *direct*, that is, regularly. Yet we have twenty treaty ports now open for trade. A few tea steamers, it is true, run direct from home to Hankow, but only in the tea season. A telegraph line runs through the province by way of Shao-hing city, but its charges for transmission are so high that ordinary people cannot afford to use it. It is almost exclusively used by the Chinese Government and they do not seem to understand that they are missing a splendid revenue every year by not encouraging the use of the line for business and private purposes. The Chinese are very conservative, and are not in a hurry to take up any new thing—unless indeed you can show them directly its practical use and cheapness. This last is a great factor in their acceptance or refusal of anything whatever from the outside world.

The people of Cheh-kiang are said to be refined in comparison with those of the northern parts of China, and they are certainly not wanting in wealth and Chinese learning. For evidence of the latter look at the recent lists of successful graduates; Cheh-kiang shines brightly there. This literary reputation possibly tends somewhat—nay, much—to keep their hearts closed against the Gospel. Yet even from amongst the *literati* the Lord has mercifully saved not a few. We do not, however, find that these men make the best class of converts; they fear their fellows too much to witness verily and openly for Jesus.

When I came to China in 1862 the Port of Ning-po was the only place in the province occupied by foreign missionaries. The C. M. S., the American Presbyterians, and the American Baptists all had a few out-stations, but no

* Mr. Meadows is Superintendent of the Province of Cheh-kiang, and the oldest worker in the Mission next to Mr. Taylor himself.

† *Story of the C. I. M.*, vol. ii., p. 15, to which, with vol. i., we refer the reader for further details of this province and our early work in it.

‡ "Without railway communications, and, till the last decade, without the telegraph, the solidarity of the Empire, governed thus from one corner, seems at first sight inexplicable. It must be remembered, however, that the Manchus have strong points of observation and of control arranged throughout the Empire. Every provincial capital has a Tartar garrison in addition to the local troops, and these banner-men, as they are called, are lodged in an inner city enclosed by its own walls and gates, within the circuit of the larger city."—*Moule's New China and Old*.

ne foreigner was residing away from the Port of Ning-po. The T'ai-ping rebels had just been expelled from that city, and the whole neighbourhood was in a very excited state. Dr. Nevius and Mr. Green, of the American Presbyterians, had previously lived for a short time in Hang-chau, and at a still earlier date Mr. Burdon—now Bishop Burdon, of Hong-kong—had spent eight months in this city of Shao-hing. But neither in Hang-chau nor Shao-hing had anything been done in the way of organizing any church or churches. Bishop Moule was the first of the C. M. S., I think, to occupy Hang-chau after the expulsion of the rebels.

Most of the Missionaries were as desirous of extension as we were, but at that time committees at home and consular officials here were over-cautious. Some committees were reluctant to devote money to extension work, involving, as it did, the removal of the Missionary from an existing to a new sphere of labour. The consuls—some of them in real sympathy with us and our work—were afraid of trouble with the Chinese officials and people. Hence we all clung to the Treaty Port, and moved away from it but slowly. Mr. Taylor's earnest wish was for extension. Soon we had four good brethren—three Scotchmen and a German—added to our mission. The latter eventually joined the American Baptist Mission, and has since been a blessing to thousands of poor Chinese, and a great help to foreigners as well. Two of the Scotchmen, Messrs. Crombie and Stott, struck out for the city of Fung-hwa. The other, Mr. J. W. Stevenson, made for this large city of Shao-hing. Fung-hwa proved too small a place for two resident foreigners of the same mission. Mr. Stott speedily made his way alone to the important city of Wun-chau, now a treaty port, but at that time closed and sealed against all foreigners. I remember well how some of the older Missionaries of the other Missions expressed their fears for our pioneering adventures, although they themselves were as desirous for the extension of the MASTER'S kingdom as we were. But when they saw one city after another opening its gates to us, they changed their minds, and wished us God-speed in all our efforts to carry the Gospel to "the regions beyond." Thus in the latter end of 1865 Mr. Crombie opened Fung-hwa; in 1866 Mr. Stevenson succeeded in settling in Shao-hing; and in 1867 two important prefectural cities—T'ai-chau and Wun-chau—now the two most flourishing of all our Cheh-kiang stations, received resident Missionaries within their walls.

Hang-chau was opened by the C. M. S., and the American Presbyterians.

We did not get there till 1866, and in entering this great city we were greatly aided by the Rev. C. Kreyer, of the American Baptist Mission. Hence we had none of the opposition and trying work of renting houses experienced in Fung-hwa, T'ai-chau, Shao-hing and Wun-chau. Indeed in this latter place our brother, Mr. Stott, had the hardest work to hold the fort alone. The di-paos or constables, with some literary men, stirred up the whole street in which he lived, and roused the roughs, who beat gongs, and paraded up and down in great excitement. They burst open his door and threw large stones at him as he sat calmly praying to God to keep him from harm. Some of the stones struck him, causing much pain, but God heard his prayer and he was delivered. The people went away of their own accord, and our brother was allowed to live in peace. The work he was permitted to inaugurate in that city became one of the best in the province, and is at present in a flourishing condition. At Wun-chau and Bing-yae there have been about 600 persons baptized.

In T'ai-chau again—where also opposition was manifested, and Mr. Jackson was at first robbed—the work has prospered wonderfully, especially during the last two or three years. There must have been nearly 800 persons baptized up to the present time in connection with this station. Praise God! The times and the attitude of the people have changed. Aggressive work in the Cheh-kiang province is more to the front in this year of grace (1894) than ever it was before! Now we have not only many C. I. M. Missionaries living in prefectural, and hsien or district cities in many parts of this province, but we find both American and English Missionaries pushing their way into unoccupied cities and towns in the hitherto neglected northern part; while the German Alliance Mission is striving hard to occupy some of the ten hsien cities which comprise the Ch'u-chau prefecture in the south. We occupy now eight out of the eleven prefectures of the province. One of the three remaining prefectures, Yen-chau, I regret to say, is not yet occupied in any single city, town or village by any mission or missionary. Our Scandinavian brethren, Messrs. Beckman, Witzel and Johanson, have intimated in some of its cities and towns, and Mr. Beckman is now, with Mr. Witzel, trying to get into the capital, hoping eventually to effect a settlement. There are six hsien, I believe, included in the Yen-chau prefecture, and only our God can enable His servants to occupy any of these districts. It is not easy work to obtain such residence in China. Pray for us.

Hung-t'ung and its Autumn Conference.

BY MRS. D. E. HOSTE.

[Mr. and Mrs. Hoste arrived at Hung-t'ung in time for the Annual Autumn Conference, which began on Saturday, 13th October. It was Mrs. Hoste's first introduction to her new home. The following extracts from a recent letter, descriptive of Hung-t'ung and the conference, at which sixty-eight persons were this year baptised, will be of interest to very many of our readers. We begin with the description of the preparations which had been made.]

A LARGE awning had been extended over the court-yard, and plank-made benches arranged for the men of the congregation, the chapel which opens on the court-yard being reserved for the women. By the evening some four hundred persons had gathered. Some seventy of these were women, I shall not soon forget the first meeting of our Conference that Saturday. I had never been at such a large gathering of Chinese, and when they struck up a hymn well-known to most, you will not wonder that it brought tears to my eyes. Sunday was a day of services, and on Monday morning the examination of candidates began. There were more than ninety applicants for baptism thirty being women. It was so interesting to spend part of the morning with these women. Miss Strand had been teaching them a new hymn, and Mrs. Hsi had also been with them. One old lady of sixty-seven years asked me if I would examine her as she feared her

deafness would be a hindrance to her at the more public examination; later on in the chapel she gave a very bright testimony. The examination of candidates began about 7 a. m. and went on till 2 p. m., without a break; then the accepted ones were baptised—sixty-eight in all, twenty-one of them women. My husband immersed thirty men and Pastor Hsi the rest. The ram was pouring down all the time. Pastor Hsi thought that this was the LORD'S grace so as to lessen the crowd of outsiders. The awning over our court was a great protection, but the surroundings were rather cheerless. No one seemed to be any the worse, however. The next morning, I asked the old lady of sixty-seven if it was "peace" with her (this included body and mind). She nodded her head so brightly, and said "Great peace".

After the baptisms were over, dinner was allowed to be thought of. Everything was in Chinese style of course. Then came the church collection—between 67,000 and 68,000 cash were given—about 65 dollars—bringing the total of this year to over 102,000 cash. In the evening the LORD'S Supper was observed—such a quiet service, the bread and wine being carried round to the people.

About half the people left on the following morning, most of them travelling on donkeys.

Pastor and Mrs. Hsi were at the door quite a long time seeing the different parties off. Then the rain came on more heavily, so that nearly 200 people were detained here for two more days, which meant two more days of meetings and entertainment. These large gatherings having now been held for so many years, the arrangements about food were satisfactorily settled. Pastor Hsi, in his unconverted days, had a good deal of experience in managing large gatherings for marriages, funerals, etc., and it is surprising how nearly he can calculate the quantities required for large numbers, of people. He chooses certain persons to act as cooks, etc., during the meetings, and everything goes on wonderfully smoothly. Fortunately the requirements out here are much simpler than at home. No tables are necessary. Large baskets of basins and chopsticks are provided and then great iron vessels full of steaming food. With a piled-up basin and a pair of chopsticks, any corner of a room or courtyard will do in which to squat down and eat.

I must not forget to tell you that during the gatherings the friends fastened up in our sitting-room a huge banner, or scroll of navy blue cloth, with four large gilt characters—

"WITH ONE HEART SERVE THE LORD."

It is very handsome. and is supposed to convey the congratulations of the church members of the whole surrounding district. It is too large for the room, making it appear darker and narrower than it is, and driving our pretty cupboards into corners, but of course we must leave it where it is.

I wonder if I can in any way give you a description that will convey some idea to you of my new home and surroundings. A large door on the "Grain Market Street," surmounted with heavy handsome carved wood-work, leads first into the opium refuge court, the keeper of which is a nice man named Chang, a scholar. He and my husband are good friends. There are nearly always men standing and sitting about this yard, and very often someone singing in a strong unmusical voice a very monotonous hymn tune.

We have to pass through this yard on our

way in and out. About two-thirds of the way up the court, we turn to the right, past the kitchens with their large stoves, and through a small passage into our court-yard. The end facing the north is occupied by the chapel. The chapel is a long, rather imposing building, with a high-pointed roof crossed by large painted beams, some rather handsome woodwork, and two large faded Chinese paintings with wooden frames. It has evidently been a fine ancestral hall in some by-gone day. Opposite the chapel are the porch and doorway leading to the land-lord's premises. The remaining rooms east and west make up our home.

So, you see, while the premises here are large, the part for which we are directly responsible is small.

But I must take you through our courtyard into the Women's Opium Refuge. The

women's court is much the same as the men's court, only smaller, longer than it is broad, and with most of the rooms running down one side. Mrs. Si, a sister of Mrs. Hsi, is in charge. Formerly Mrs. Hsi's mother was at the head, but now she is at the Pastor's house where there is a large establishment. Mrs. Hsi has thus been set free to leave home and open a winter's work among opium-smoking women at Hsu-koe, a day's journey from Tai-yuen.

Pastor Hsi is a small man, slightly built with sharp eyes. One eye is particularly piercing; there is a slight cast in the other. His manner is quick and imperious at times (my husband thinks him a born leader), otherwise it is quiet and kindly, and he has a pleasant laugh. Mrs. Hsi is a plump, gentle little lady, with a quiet way of managing people and things.

In the Valley of Lake Urh.

BY REV. F. A. STEVEN.

"SAN Yueh Kai," "The Third Moon Fair" is a great event in the Valley of Lake Urh, for there are gathered together traders from almost all parts of China, and even from the Shan States, Burmah, Thibet and Corea. A veritable town of tents is established, on a stretch of gently sloping common lying on the west of the city, between the rice fields near the wall and the graves that occupy the higher ground at the foot of the mountains. The



TAOIST PRIEST, TA-LI FU.

dates for opening and closing the fair are fixed by the officials, and a tent is erected to serve as a temporary court-house, where offenders or disputants on the fair ground are brought immediately before the Magistrate; and in many cases they are summarily punished by beating, on the spot. All the principal storekeepers in the city fit up booths in the fair, and of course, restaurants, opium dens and gambling houses are fully represented.

The silversmiths are to be seen weighing in the old and battered bracelets and other ornaments of the Chinese and Min Kia women,

and weighing out to them in return the new ornaments which they have selected, charging or allowing for any difference in weight, and making a certain fixed charge for the workmanship of the new articles.

The dry goods merchants are busy selling cotton goods of English, American and Chinese makes, woollen cloths and camlets from England and Russia, ready made garments from local workshops, and furs from Thibet.

The Thibetans who visit the "San Yueh Kai," are a short and sturdy mountain race, differing widely from the Chinese in features as well as in customs. They dress largely in the skins of animals, which they wear with the hair or wool next to their bodies.

These people bring down many skins for sale, among which are those of the black bear, the leopard, a kind of puma, foxes, rabbits, squirrels, and various kinds of flying foxes and squirrels. Many roots and barks are also sold by them to the medicine dealers, and also such valued remedies as the paws and the gall of the black bear, and the bones of certain beasts of prey. If any individual has been fortunate enough in hunting to kill a young deer, and thus obtain a pair of antlers "in the velvet," he brings them to the fair for sale, and expects to get a very high price for them, as they are greatly esteemed for medicine. These hardy mountaineers encamp within easy reach of the fair ground, and their little tents are guarded by fierce Thibetan dogs. Fortunately for the visitor they are tethered, but even so it needs some skill to avoid coming within reach of one of them.

Several Lamas or Buddhist priests usually accompany each caravan, and often there is also a "Ho Fu" or "living Buddha" with them, to whom great homage is paid.

Many of these nomads, like the gypsies of England, are horse traders, and they bring down many good animals from the interior of Thibet for sale at this fair and at the country markets.

One or two Coreans usually visit the fair, having travelled all across China; their object is to sell the "Ginseng" which is cultivated in Corea. (This root is also grown in Ontario and some other parts of North America for export to China).

Burmans and Shans from the borderland are sometimes seen at the fair, though not so frequently as in the time of Mahometan rule. Many Cantonese traders visit Ta-li for this fair. They usually come in a strong band, prepared to fight with the long spears which they carry. They have various foreign articles, including pistols, guns, watches etc., for sale, and they carry back with them the opium of Yun-nan.

In Ta-li Fu as in every Chinese city, the beggars are much in evidence. This is particularly so at the "ta kai" or great market held on the 2nd and 16th of each month, and at the annual fair. They approach to these markets and to the temples which are most frequented, and also the gates of the city, are often occupied by lepers and other sick and crippled beggars, whilst the able-bodied beggars both male and female, go around the city collecting from shopkeepers and householders by dint of persistent clamour, and the too near approach of their filthy rags—the usual dole, of one small cash, about thirty of which would equal one cent.

Among the beggars, none are more hated by the citizens or more barked at by the dogs, than are the well-fed and well-dressed mendicant monks, both Taoist and Buddhist. These men are often very vile in their lives, and only superstitious fear prevents the Chinese from showing their contempt for them more openly. Fortune-telling on the

streets, or Geomancy (the divining of favourable locations for graves, houses, etc.) are ways of gaining a dishonest livelihood, which are sometimes resorted to by priests as well as laymen. The man who appears in our illustration is a Taoist priest turned fortune-teller, whom the writer often used to see in the streets of the city. He has a number of gourds, bottles, etc. fastened around a crooked stick which he carries. This is to give him an eccentric appearance, and add to the idea of mystery which he tries to convey. The bell in his right hand is used to collect an audience, and from the book before him, he professes to pick out the horoscope of any person who may apply to him for a peep into the future.

Quack doctors are commonly to be met with at every fair and market, and they interfere not a little with the regular practitioners of the city. So far as the people are concerned it makes but little difference who treats their cases, for local and itinerant doctors are alike,

(To be continued.)

ignorant of the first principles of anatomy, physiology or medicine.

The markets of Ta-li Fu are supplied with a better variety of food than is to be met with in many parts of China, and for the benefit of those who still entertain dim ideas of rice and rats being the staple food of the Chinese, we may mention some of the articles which can be bought in Ta-li Fu. Goat mutton, beef (occasionally), pork, bacon, ham, fowls, ducks, geese, fresh eggs, fish (a variety), milk, butter (sometimes), two kinds of cheese, good flour, oatmeal, buckwheat, maize, millet, rice, coarse sugar and salt, honey, potatoes, sweet potatoes, arrowroot, turnips, carrots, cabbages, lettuce, kohlrabbi, pumpkins, melons, cucumbers, green peas, several kinds of beans, small celery and many other vegetables. Small apples, coarse pears, good peaches, apricots, prunes, oranges, shaddocks, citrons, quinces, walnuts, water nuts, pea-nuts, besides imported delicacies, such as sea weed, birds' nests, sharks' fins, deer sinews and sea slugs.

The Late Rev. A. J. Gordon, D.D.

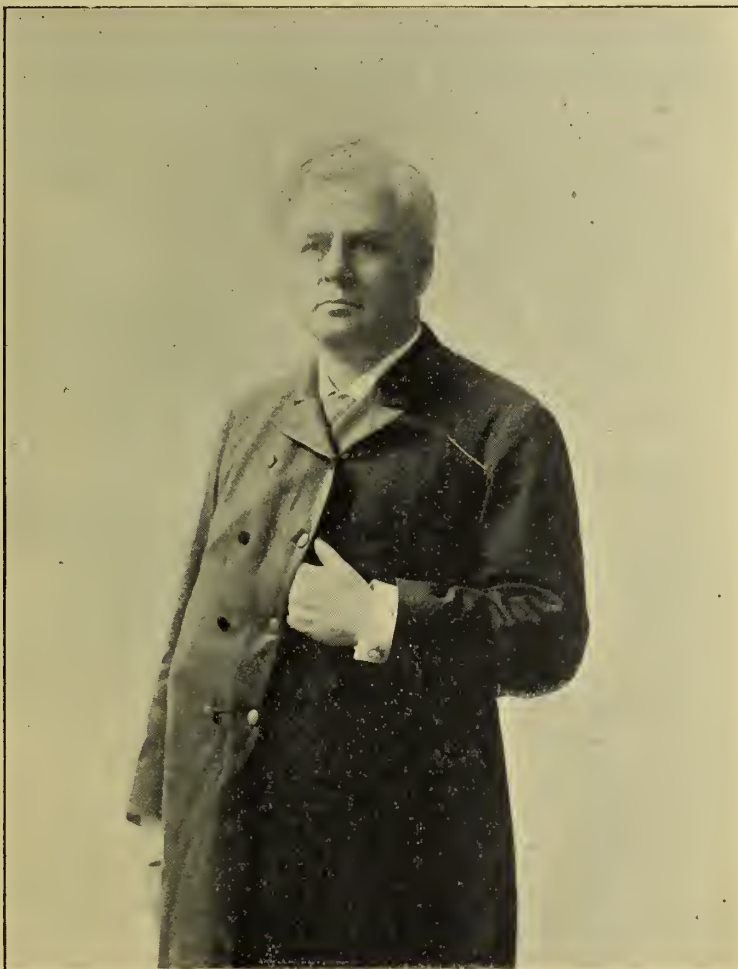
MANY of our readers in Ontario will remember the presence of Dr. Gordon at the Missionary Conference in the Association Hall, Toronto, last spring: to not a few that meeting proved to be a starting point of deep and practical missionary interest and some are now definitely preparing for service in China as a result of the stirring and powerful words of Doctors Gordon and Pierson and others.

Only a few weeks ago the 25th anniversary of Dr. Gordon's association with Clarendon St. Baptist Church was celebrated, and still later his last book, "The Ministry of the Spirit," was completed and sent to Press.

Rev. Robert Cameron, of Boston, who was an intimate friend of Dr. Gordon's, tells us that at the time of the quarter centennial of his pastorate he had a deep and solemn presentiment that his work was ended and he spoke of it to his wife. Others looked forward to stronger and wider testimony from those beloved lips, but the LORD was giving him a true fore-glimpse of His Holy purpose. After allowing him to make an impression upon the whole Christian Church such as is permitted to but few of the LORD's servants, the MASTER has taken him to be with the One whom he loved so well.

Dr. Gordon was born in New-hampton, N.H. in April 1836, and was thus not yet quite fifty-nine years of age. His parents, of Scottish Puritan Stock, were warm friends of Foreign Missions and showed their love for the LORD's work among the Heathen when they named their eldest son Adoniran Judson, after the great missionary to Burmah. He became a Christian at the age of sixteen and united with the Church of which his father was Senior Deacon. After his College course he graduated in

Arts at Brown University in 1863 and in Theology at Newton Seminary in 1866. He was Pastor of the Baptist Church at Jamaica Plain for 6 years and then went to Clarendon St. Church, Boston, as successor to Dr. Stow.



Dr. Gordon has long been known as a strong preacher of the pre-millennial advent of the Lord. This truth became part of his life in the early days of his ministry at Jamaica Plain and far from "cutting the nerve of Missions" in his case, it fired him with new enthusiasm and made him the strong missionary Apostle that he was.

Speaking of the near approach of the day of the LORD,—though he never presumed to fix dates,—he used sometimes to say "This stupendous event is just before us and these men are blind as bats. God has given us truths to make them known, *we must preach them.*"

In addition to his work at Clarendon St. Church, Dr. Gordon established a home for the benefit of reformed drunkards in Boston, and a Missionary Training School, which has sent forth many who are now laboring for the LORD among the heathen and also in the home land. This work was none of his choosing but was thrust upon him by the LORD, and indeed this is the record of almost every great and successful work for God.

The autobiography of his life, which is about to be published will, we trust, convey some adequate impression of the man and his work to multitudes who never met him.

Among his hymns there are many which are as full of true poetry as they are of deep devotion and love for the LORD; indeed if his reputation as a hymn writer rested alone upon that almost universal favourite "My Jesus I Love Thee" it would be beyond assail.

Dr. Gordon has published several books, the principal of which are:—"In CHRIST, Grace and Glory," "The Ministry of Healing," "The HOLY SPIRIT in Missions," "The Two-fold Life,"

and a book of hymns entitled "The Coronation Hymnal."

His latest work, "The Ministry of the Spirit," has been issued from the press since his death.

Dr. Gordon was a man who was variously appreciated according to the point of view from which he was seen. Those who were

not in heart fellowship with him, found him cold and unresponsive, but those of his spiritual kin found him a loving, genial brother always helpful in the most familiar conversations, and always loyal to the LORD and His Word.

The picture which we are permitted to present here through the kindness of *The Canadian Baptist*, is an excellent representation of the man. His sturdy, quiet dignity and strength are visible in every line of his face. A truly great man has gone from us, one

singularly indwelt and used by the HOLY SPIRIT, and one who has done such service to the cause of the world's evangelization by his speech and his writings as will go on bearing fruit so long as this day of Grace shall continue.

Through the Heart of China.

(Continued from p. 17.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

HOW beautiful the rest of the journey was that evening (May 26th) as the sun went down! The mountains on either side of the stream grew more and more picturesque, until one might almost have thought one's self in some lovely part of Scotland or of Wales. The road was very bad: up and down steep, rocky places, and over narrow, winding ways; and the jolting was at times almost unbearable. The beauty of the surroundings, however, made up for a great deal. At last, as the sun began to set, we came to one hill so steep that we could not let the men take us over. The others were some way behind, and Howard and I got out to walk together. It was almost the first time we had done such a thing, and many eyes were upon us. But we put a brave face on the matter, and greatly enjoyed our climb. Above us rose the summit of the hill, like a beautiful piece of moorland or wild common at home, covered with some fragrant shrub, almost like bracken fern, that filled the air with sweetness. It was too tempting. We could not resist the pleasure of a scramble. And over the mountain grass and sweet green things we made our way to the top with great delight. And then, oh, the lovely view that opened before us!

All around on every hand stretched a perfect sea of hill-tops away to the dim mountains of Ho-nan. And nearer in the undulating plain lay the rich corn-fields and vivid rice plantations, interspersed with many a village and hamlet, shaded by lovely trees, amongst which the silvery river wended its way out of sight. Just to stand there was an inspiration. Oh, dear, much-loved, beautiful land! When the KING comes to His own how good and perfect it will be?

Down below us our barrow-men were slowly making their way round the hill. Quite a train of others were resting on the high road close at hand. And we were the observed of all observers! Oh, China, China! we could not stand near together or take one another's hands. We could not sit down side by side and enjoy the beauty and stillness. Very stiffly and properly we had to make our way down the hill again at a little distance apart and rejoin our waiting men. Was there ever such a country for a wedding tour? But "never mind," we say, "it is for JESUS' sake."

Another half-hour in the barrow brought us to our stopping-place for the night, where we found Mr. Coulthard, who had gone on before to engage the accommodation of his favorite hostelry. How quaint and characteristic looked the little street—just a halting-place for wayside travellers. Eight or ten inns and a few little shops lined each side of the way, and the narrow road between was covered over with closely-plaited straw matting, making a cool shade. Tables and benches were standing all down the middle of the street, and the ordinary avocations of life seemed to be carried on quite as naturally out there as within the open houses. The inns, with wide, stable-like entrances, stood opposite to one another; and without ceremony our barrows were wheeled straight into the back part of Mr. Wang's capacious establishment.

And here it is that we are sitting now. I look around and see it all with very mingled, very vivid feelings. But to convey any impression of what it really is seems almost impossible.

Strangely different from the great American hotels in which we have so lately sojourned, this primitive inn consists of only two main apartments in addition to the private rooms of mine host at the back. From the street one enters by a wide doorway a large, barn-like enclosure containing tables, benches, cooking apparatus, and all the

appurtenances of a "tea-shop." Behind this lies a little, narrow courtyard, with a good-sized kitchen on one side and a place for storing grain on the other, both opening into the front room, without doors or divisions of any kind. Across this small, filthy yard, which is practically an open sink for the whole establishment, and has to be traversed on stepping-stones, lies another barn-like chamber of the same size and shape as the first. This is entirely empty, and is reserved for the accommodation of guests. Behind, again, are two tiny rooms, opening one out of the other, the first of which is the good



"THE MOUNTAINS... GREW MORE AND MORE PICTURESQUE."

landlady's store-room and pantry, and the second the sleeping-room of the family.

Our barrows were wheeled right through into the second empty chamber, where we were left to dismount. This enclosure, thirty feet long by twenty-five deep, had been engaged for our sole occupation, so we were, indeed, well off. Our five selves, our five barrows and ten men were here to abide from Saturday night to Monday morning—the barrows, of course, requiring most of the space. Think of it how one would, it seemed a little difficult to arrange, especially as dear father wanted Howard and me to have a room to ourselves, a luxury we had not enjoyed since starting out upon our journey. The problem appearing impossible of solution, the good landlord came to our aid. If the venerable old gentlemen and his lady would not mind occupying one of his inner apartments, he would be honoured by placing it at their disposal. The inner apartment was inspected. It proved to be little more than a passage to the family bedroom, and at the same time the store-chamber and larder of the

establishment. But the good man said that some of the baskets and other mysterious belongings could be removed, and room made for a bed, which kind offer was accepted.

Then a small corner of the general apartment was screened off with native curtains for our use. Another corner was arranged as a dining-room, with a dirty, old table, and a couple of trestles for benches. The wheelbarrows were next drawn up in the middle of the room, having a broad passage between them, which the men appropriated as a dormitory. And behind the barrows on the far side Mr. Coulthard rigged up a bed in a narrow space next to the wall. With these unusually comfortable arrangements we were more than content, and having the inn all to ourselves were doubly grateful.

After supper the men were very merry, and singing and talking went on to a late hour. It seemed so strange behind that slight screen of curtains to be quite at home and comfortable. But one can get used to many strange things in China.

Sunday Morning, May 27th, 1894.

And now, by morning light, we see it all more clearly. We have just had prayer together—a very happy season—and are sitting quietly around the shaky, old table in our parlour-corner of the common room of the inn. This large, gloomy chamber, lighted only from the open doorway, looks more than usually dim, a faint blue smoke pervading it from the neighbouring kitchen. Through the semi-opaque atmosphere I see the disused barrows, with their promiscuous loads, and between them the outstretched figures of the men sleeping on straw mats upon the ground. The unusual leisure of this day of rest they have turned to account for purposes of ablution; not themselves only, but their well-worn clothing having come in for a share of attention, and they are now lying about in slight attire, their partially cleansed upper garments hanging from bamboo rods or lying across the barrows, imparting to our surroundings somewhat the appearance of an extensive rag-shop.

Upon enquiring at breakfast this morning how father and mother had fared during the night, we were distressed to find that they had been sadly disturbed, and went again to inspect their inner apartment leading to the family bedroom. Oh, what a place it was! Howard and I had swept it out the night before with our own hands, and had done our best to make it comfortable, but not to much purpose, I fear. It really was beyond improvement. Just inside the

door stood a disreputable sort of a sideboard, old and worm-eaten, and upon it incense pots, candle-stands, and other objects used in worship. On the wall above hung some tattered scrolls, the grimy characters of which still eulogised heaven, earth, and former generations, and expressed the filial piety of "unworthy descendants." The rest of the tiny space, about ten feet by twelve, was crowded with all sorts of old oddments, a portion of which had been dislodged to make room for the bed, which consisted of a few ancient boards of varying lengths and sizes placed across a couple of rickety trestles. The low wall that divided this apartment from the landlady's room was scarcely more than a screen some eight feet high, and the top of it was crowded with an extraordinary variety of objects, coated with the dust and filth of years. Elsewhere about the room were disposed a number of great earthenware jars, containing rice, pickled vegetables, and other comestibles, several ancient pails, sieves, and pots, a broken-down spinning wheel, a basket of live chickens and some ponderous stones; while supported by bamboo rods stuck into the mud wall or hanging from the roof were such objects as a mouldy ham, a piece of pork, a dried fish, an old pair of clouted shoes, a number of straw baskets of unknown contents, etc. Window there was none to admit the light or to afford possibility of escape to the various questionable and overpowering odours that spread through the murky air, and seemed to pour over the partition wall from that still more unattractive inner apartment over which it were discreet to draw a veil.

Scarcely the place one would have chosen in which to spend a hot summer night! Yet we were thankful for it, as there was nothing better to be obtained. Dear father and mother would not hear of our occupying it instead of them, as it was practically the only passage to the family bedroom. They had their mosquito netting put up, and hoped for a measure of privacy. Delusive hopes! Before they could retire for the night several members of the family had passed through. This went on till a late hour, beginning again at four o'clock in the morning, quite a variety of persons popping in for various reasons.

"Certainly," as dear father has just feelingly remarked, "*we do not find much difficulty in getting near to the Chinese.*" And, oh, we would not have it otherwise! We love the people. We love to be amongst them. And that they will let us come into such friendly relations with them is a great and constant joy.

(To be continued.)

A Glance at Ta-t'ung.

In the North of Shan-si the great wall of China is double for a considerable distance—Ta-t'ung lies in the plain between the two walls.

THE slight riot reported last summer did good rather than harm, Mr. McKee thinks, and the prospects of the work are still very hopeful. Two years ago only one soul (now with the LORD) had professed conversion. There are now many enquirers, and in September last nine were baptised. Two of these were the old teacher and his wife. The latter "seems to have lost herself in the desire to tell of Jesus," while another is "sure she is 'a favourite with God,' as He gives her every desire of her heart." A marked feature of these native Christians is their zeal for the salvation of others.

In answer to prayer a room has been provided by a new convert in another quarter of the city. This woman was first influenced by the teacher's wife, and, after staying for a few days with Mr. and Mrs. McKee, came very brightly out on the LORD's side. The teacher's wife accompanied Miss Aspden one day to this house, "preaching nearly every step of the way," and in response to the salutations of the people declaring what God had done for her; and many heard the Gospel at Mrs. Lu's house that day. It was a time of much joy. Mrs. Lu herself every now and again clapped her hands, saying: "My heart is happy! My heart is happy!"

There are some 700,000 inhabitants in Ta-t'ung, and opium-smoking, with all its terrible results, is fearfully common, being found in some member or members of nearly every family. There are many cases of opium suicide.

The very useful preaching shop on the street was lost during the summer. The landlord was an opium-smoker, and had mortgaged it. Then the evangelist had to leave on account of his father's illness. But the LORD knew and provided for the needs. Another shop was provided, another evangelist turned up, and money was sent for the work—all at the same time. "We have been reminded," writes Miss Barraclough, "that the work here is the LORD's, and that in His own time and way He provides all that is necessary to carry it on." Both the evangelists mentioned were formerly members of the Ping-yang Church, and both were dismissed from the Chinese army for their devotion to CHRIST.

The work has extended itself to the neighbouring villages, and in some cases whole families have burned their idols and turned to the LORD. These villagers are very poor, their principal food being chaff mixed with a little grain.

With two *chau* cities, seven *hsien* cities, and some 830 villages in their district, Mr. and Mrs. McKee and their fellow-workers have their hands full. They unite in asking for prayer.

Mr. Thomas King (now returning with his wife to China) both opened Ta-t'ung and worked amongst these villages in 1887, when many copies of the Scriptures and tracts were scattered amongst the people.

"By the Good Hand of our God upon Us."

MISS LOUIE HASTINGS.

OUR PARTY for the West consists of Mr. and Mrs. Squires and little boy, Miss Bridgewater, Miss Dunn, Miss Arden and Miss Fearon, from England, Miss Croucher from Australia, and Miss Van Lear and myself from America. Mr. and Mrs. Squires and four of the sisters are bound for Si-ch'uen, one for Yun-nan, and two for Kwei-chau.

Sunday, 11th, we had the privilege of attending two English services at Chin-kiang, and of meeting Mr. and Mrs. Berg, who have just been married, and Mr. Folke, who is making arrangements to escort a Swedish party to the North.

Monday, 12th, Dr. Cox received a telegram from Shang-hai, informing us that cabins had been secured on one of the steamers, the Misses Murray and party from England to occupy them as far as Chin-kiang, and our party from thence to Han-kow. The LORD does so really answer prayer, and undertake so beautifully for us, in His own wonderful way! The steamer was an "outsider," and that meant, very likely, a great deal of trouble to the doctor, for sometimes it does not come in until midnight, or later, and then does not come to the hulk, but stays out in mid-stream, and, of course, that necessitates our going out to meet it in a small boat, and sometimes it does not stop, but only slackens speed. Under these circumstances just imagine a party of seven getting off with all their baggage, and five getting on with their possessions at the same time. We did wait on the LORD, and He heard and answered.

Tuesday, 13th.—Our baggage had all been sent down to the boat, we were quite ready, and some of us were taking a rest, when, about half-past nine, the man who was watching at the wharf came quickly back with the message to start at once, and in a very few moments, hurried farewells were spoken to the dear friends who had ministered so kindly to us, and we were again on the move towards the far west. It was a magnificent moonlight night, and not at all cold! All the surroundings seemed to send us on our way rejoicing. When we arrived at the small boat, we found it was a false alarm, but we did not mind that, and only had to wait a short time, about three quarters of an hour, and then the steamer came. It stopped for fully half an hour, and we are able to see the English party and get ourselves and baggage on board very comfortably. We have a very nice Christian man and his wife to serve us on our journey, so we are well provided for in that respect. How the LORD does care for His children. We have also very good cabins, and were soon resting quite comfortably. Miss Croucher, who is with us, speaks Chinese well, so we have no difficulty in making ourselves understood.

Wednesday, 14th. We are sitting now on the top deck, and enjoying the wonderful works of our God. It is very pleasant sailing up this river, the banks looking beautiful in their autumn splendor,

many hills in the distance, and the sun beginning to set. Beautiful China! but darkness and superstition reign all around and there are so few to take the light of the glorious Gospel to these millions. Who will be the next?

Thursday, 15th. Another day has nearly run its course. I wonder how many lives have run theirs, in this land, and gone into an endless eternity without hope. My heart is saddened, as I realize the contrast of their state with the glorious hope and peace that I enjoy. We have had some magnificent scenery to-day. This beautiful Yang-tsi-kiang, with its immense breadth, and the many hills stretching far into the distance, remind one of God's mighty, wonderful grace, which is ever-flowing, and of His peace that floweth like a river and of the heights we may reach.

where we change Steamer for a native boat. My heart is full of thanksgiving and praise to our Heavenly FATHER for His gracious, loving care of us, and we know that He is leading us, and if we will only follow Him, no mistakes will be made.

"So on I go, not knowing;

I would not if I might.

I'd rather walk by faith with Him

Than go alone by sight."

We have a splendid boat, of which we took possession on Saturday morning, and made our rooms as comfortable as could be. We have four. One we make a sitting-room and dining-room, although two have to sleep there, but their p'u-kais (bedding) are put down under the floor during the day. On Saturday, the men only rowed us a short distance.

We found out it was one of the days which they considered unlucky. They went through their usual preliminary worship and sacrifice, killing a chicken and sprinkling its blood on different parts of the boat, letting off fire crackers, and beating a gong very vehemently. They also repeated this ceremony early on Monday morning, before starting. It was so good to know ourselves on the way. That day we made pretty fair speed. The next day we had to lay by for rain, and it was not until Thursday morning that we entered the gorges. Soon after leaving I-chang, the most magnificent scenery burst on our view, grand heights spreading before us, and what helped to make the scene more beautiful, were clouds, like feathery pillows, nestling in their rugged sides. Truly, "Thy works praise Thee, O God," was the language that came from our lips. But

when we realize the great

darkness of the people,

on whom all the tremen-

dous works of our God

are lost, our hearts rise in prayer to Him for mercy on them, that they may indeed behold the beauty of the LORD, and come out of their ignorance and darkness into His marvellous light. We passed safely through the Tsien-t'an, the first rapid, yesterday. Our study hours are very much interrupted by constantly gazing on the different sights that come across our view. To attempt to describe them is simply impossible for me. The grandeur is far beyond the power of my poor pen. We have seen many villages on the sides of the cliffs, small houses put up where you would hardly think it safe to take a step, and, of course a temple is always to be seen. Flocks of white goats add a finishing touch to the picture.

December 7th. One week has gone, and, day by day, His grace is sufficient. How we need Him in the small things. We find Him true to His promise, "Lo, I am with you always." This morning, after breakfast, the lao-pan (master) let us go on shore for a walk, which was a great treat, for since leaving Han-kow, we had not been able to do so. We took the same path as the "trackers" who pull our boat. It is extremely hard work for these poor fellows. There are about forty for our boat,



GROUP OF C. I. M. MISSIONARIES AT HAN-KOW.

Miss Fearon. Miss Van Lear. Marshall Broomhall, B.A. T. J. Hollander. Miss Bridgewater. Miss Aim. E. E. Giffen. Miss Frederinick. Miss Louie Hastings. Miss Arden. Mrs. A. H. Broomhall. Mrs. Squire. Mrs. Squire. Mrs. Croucher. Mrs. Giffen. Miss Basnett. Gershom Broomhall. Miss Dunn. Wallace Squire.

Han-kow, Nov. 17th. We arrived here yesterday noon, the friends being at the wharf to meet us. One face I had seen at home,—that of Mr. Hollander; and, upon arriving at the house, I had also the pleasure of greeting my fellow travellers to China, Mr. and Mrs. Giffen. They are on their journey to Shen-si, with two sisters. Misses Basnett and Slater.

November 22nd. On Sunday, we had the privilege of attending two English services at "The Rest," for sailors and soldiers. In the afternoon we went to Dr. Griffith John's church. I was much pleased to see such a number of natives together for Christian worship. The singing was exceedingly good. We sat among the women, who all seemed very friendly. There was a young man received by baptism. Dr. John himself preached, a native Evangelist helping by reading the chapter. The sermon was an exhortation to keep the Sabbath Day,—a very necessary thing to speak about, as many of the native Christians are very careless.

We have word that the Steamer in which we have cabins starts to-morrow. Mr. Broomhall is going with us to make arrangements at I-chang,

and we have to have more when we come to the hard places. Poor men! what a life! just like beasts of burden. Our walk was quite a climb; in some places, just a narrow path along the side of the mountain, many, many feet above the river. There seems to be a great deal of coal in this part. A little while ago, we were called to look at a whole stream of coal which had run down the mountain side.

December 15th. Until yesterday we have been passing through the gorges, pulling through rapids, and making very slow progress for lack of wind. We must praise the LORD for His gracious help all along, especially in passing the rapids. Only one rope has broken. The LORD gave a splendid wind in the largest one, so that it was not so difficult for the men. We spent last Sunday in a lovely, quiet spot, and we indeed enjoyed the day. We sing very little, as Mr. Broomhall advised us that he thought it wisest not to do so, but we can and do sing praises in our hearts. I feel that, if we did not, the very mountains by which we are surrounded would surely cry out against us.

We are very snug and cozy in our boat. One of the sisters looks after the meals for a week at a time. Our breakfast bell rings at eight, and after finishing, we spend an hour over the Word, then we each study or work as each one likes. We dine at one; our prayer-meeting is directly after. Tea at six, prayers, and then we usually retire.

Wan-hsien, December 20th. We are anchored for the day by a rock in the river opposite the city. We expect the brethren, Messrs. Davis and Thompson, to visit us, for we sent word last night that we had arrived, and asked them to send any mail that had come for us by our servant, who returned with it about nine o'clock, and each one had a share.

Saturday morning. As expected, the brethren did come, and they spent the day with us. I believe they enjoyed the meeting and fellowship with so many. They are all alone in the work here, and are not very experienced as yet. Mr. Gill, the senior missionary, who is usually there, has not returned from Shanghai. It is a very difficult city to work in. There are quite a number interested, and some really believe, but are afraid to come out for the LORD. Pray for courage for these, that they may confess the LORD, and become a light to others. We spent a very pleasant day, and after they left us, and we were getting ready to retire, their servant brought us another large package of letters, a mail having arrived during the day. It was so good to get our home letters, so near upon Christmas, when our thoughts naturally turned homewards. I received six, so sleep did not come to me very soon.

Sunday, Dec. 23rd. Anchored by a quiet village, had our usual little service, and after din-

ner had a good sing, and a nice quiet time over the Word,

Tuesday, Christmas day. "Immanuel: God with us." At the breakfast table each one found a card on his or her plate, with the kind wishes of our friends travelling on the Han, Miss Basnett and Miss Slater. We felt their kind remembrance very much; and one of our sisters also contributed something of her own making, in the shape of a leaf with a text on it, written very nicely. Mine was: "Thou shalt call His name JESUS, and IMMANUEL." God with us, indeed, and the peace promised in possession. At ten, we assembled again for a little Christmas service, and some being much attached to the English service, we had the prayer book, and the friends chanted the Psalms. We also sang the old familiar Christmas hymns. Now, of course we had a pudding. It would hardly have seemed Christmas, if we had been minus that. But our two sisters, Miss Van Lear and Miss Ardern, found materials and we had a beautiful one. We all acknowledged it exceedingly good. Then oranges were provided by another and I made some taffy. That is how we spent Christmas Day, in a house boat on the Yang-tsi, and we really enjoyed it, only I do think that part of each of us was somewhere else, thinking of the dear home folks, with whom we were wont to meet in days now gone by. But we all realized the great honor the LORD had been pleased to put upon us, and would not change places with those left behind, but with His help will press forward to things that are before.

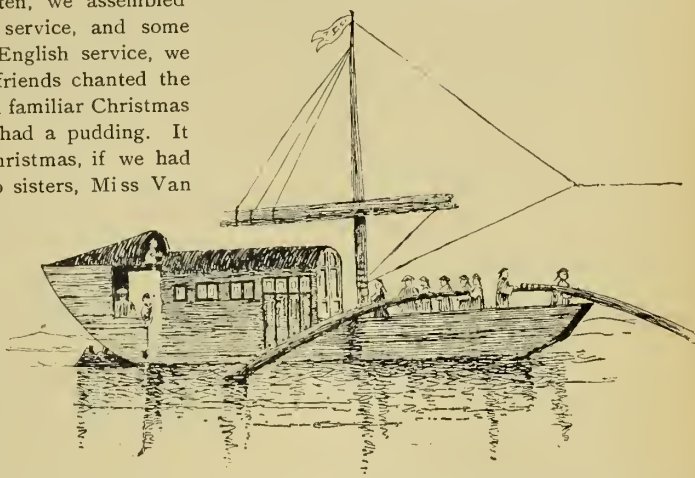
New Year's Day, Psal. 65: 11. Last evening the last day of the old year, we met for a prayer and praise meeting. It was a time of great heart-searching, and of recounting the LORD's goodness.

How perfect are His ways! His loving kindness how great! Bless the LORD, O my soul, and all that is within me, bless His Holy Name!"

January, 2nd. Mr. and Mrs. Pollard, who are travelling down the coast to return to England, passed us and came on our boat for about ten minutes. We were sorry they could not stay longer but very glad to meet them. Mr. Pollard had known Miss Dunn when a boy, and they had not met since. We were sorry they had such a few moments to renew the old friendship. We are slowly but surely nearing our destination, and shall arrive just in the LORD's time.

Ch'ung-king, Saturday, Jan. 5th. Our pleasant boat journey is ended, and we shall soon be scattered to the needy places where our MASTER

has appointed us. We know the LORD has indeed been before us and with us, bringing us over all the dangerous places. We came in sight of the city about one o'clock, and a little later, as we were passing the wall, two of the brethren, Mr. Willet and Mr. Vale, of Kia-ting, came to meet and welcome us, in a small boat. Of course, we attracted quite a crowd of natives. We got into chairs, and were soon at the Mission Home, where there are at present several missionaries besides those stationed here, so that twenty-two of us met together. It is very pleasant to meet so many of



the LORD's workers in a heathen city. Isa. 42: 16 came with delightful sweetness as a message direct from the LORD, and also the words "And I will bring the blind by a way that they know not, I will lead them in paths which they have not known. I will make darkness light before them and crooked things straight. These things will I do unto them, and will not forsake them."

An hour or two after we arrived, we witnessed a baptismal service, two men and one woman were baptised, one of the men is the son of the woman, and all three are very bright Christians. We rejoiced in our hearts to see them bearing witness to the power of the LORD to save. May the LORD bless and keep them, and may they, fully trusting Him, live to His glory!

"Shall not the eternal interests of one-fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless misery, arising from one-half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul and body, to one mighty, continued, unconquerable effort China's salvation?"

Memory Pictures.—No. 2. The Bean-curd Maker's Son.

BY SHIH AN-SIN.

THE next picture that presents itself before my mind, is that of a bright faced, merry-eyed little fellow of eight years old, full of life and fun as boys ought to be. He was the son of a man who made T'eo-fu, or bean-curd for sale. This little fellow accompanied his mother on her first visit to me, when she came in to hear the strange doctrine which the foreigners had come to preach. Little T'ien-ho or "Heavenly fire," for that was the name which his parents had given him, did not attract my attention at first, for I was occupied with his mother; but it is evident that the story of JESUS had

interested him deeply. A few days later he came to me and asked that I would teach him about the SAVIOR, which, of course I was very glad to do. From that time on he became my true and faithful friend and it was his habit to come in every day after school to learn hymns and verses from the Bible. A little later he commenced also to come to the evening service in the little Gospel Hall in front of our house and quite near his own. I soon noticed that he had to stand a good deal of petty persecution from his young companions. Often when he was kneeling with us in prayer, they would be laughing and

making fun of him and sometimes one would come behind and pull at his queue. Some of the men also would sneeringly say: "Ha, little T'ien-ho is going to eat the foreign doctrine too."

"The father, who was a bad man and hated foreigners was very displeased to have him come to us, but his mother was glad that he should do so, and encouraged him in his visits. I have often felt much comfort in thinking of this woman, and believe that, though very weak, and unable to take an open stand against her husband's opposition, she was a secret disciple of the LORD JESUS. After a time T'ien-ho suddenly ceased coming and I often wondered what had become of him. A week or more passed by and then one day he came in as usual and I asked him the cause of his long absence. He told me that his teacher had heard of his visiting the foreigners, and for this offence had beaten him publicly in the presence of the whole school, telling him that if ever he came near us again he would expel him in disgrace. The little fellow told me, with evident deep feeling, that for a few days he had been afraid to come, and no wonder, for to be expelled from a school in China usually means that it is almost impossible to enter any other school to continue study. "But," said T'ien-ho "I could not stand to be absent more than a few days, for you had become my dear friend and I had learned to trust in JESUS and to love Him, and so I must come to you to hear more about Him."

After this T'ien-ho continued to come for a time, in spite of all the threatenings of his father and the school teacher, and all the jeers and hatred of others. He was very fond of listening to and joining, as best he could, in the singing of hymns. Not long after this time the little fellow fell sick and was ailing for a long time. I gave him some simple remedies, which his mother willingly allowed him to take.

At this point I had to go away for a short time to another station and on my return I found my poor little friend looking very thin and worn. I talked and prayed with him that day and rejoiced to see how he welcomed conversation about spiritual things. He learned a new verse of a hymn and a new text, the last that I ever taught him. It was "CHRIST JESUS came into the world to save sinners, of whom I am chief." If I had ever questioned it before, I felt fully persuaded, that day, that little T'ien-ho was really a true follower of the LORD JESUS. I remember well that as he left me, he stood with the open door in his hand and turning his thin, pale face to me, he said "Tehkiao-si, please remember that I do really love JESUS and I am trusting in him." He went home, and I never saw him again, for that very night he was taken worse and his father would not allow me to come in and visit him. Only a few nights later, the good SHEPHERD came and took the little lamb to Himself. We rejoice to think of him, and many such, as having been taken away from the evil to come.

Tidings from the Provinces.

KIANG-SI.

At Kwang-feng.—The sisters have had so many people coming of late that, "like the disciples they could hardly find time to eat, which is a great cause of praise." All the towns and villages on the way to Pu-sheng (sixty miles distant) were visited by Miss M. Anderson on a recent journey. Many open doors were given for the proclamation of the Gospel.

Ih-yang.—Miss WITHEY wrote some time ago of the remarkable conversion and baptism of a man named Liu, the first-fruits of a newly opened work in a neighboring village, and of the persecution he had to endure from his family. On returning to his home he was only rescued from his furious relatives by the crowd that had gathered round. "They may hurt my body," he said "but they cannot hurt my soul." Miss R. MacKenzie gives us further particulars of this most interesting case. She says, "He showed such a Christ-like spirit under persecution that his elder brother and his son are now earnest enquirers, and have, in their turn, been subjected to similar treatment. The other day the elder brother was struck on the head by one of the relatives, and was only saved from further injury by the villagers." At the annual meeting Liu, with beaming face, laid a dollar on the table as his free-will offering to the LORD. "That man Liu has exhausted his strength," said the evangelist afterwards, meaning that he had given to the utmost of his ability.

The work in Ih-yang itself is prospering much, while a new work has also sprung up in the district twenty-five li to the north. Some twenty persons profess to be interested in the Gospel.

Kwei-k'i.—The outstation of Shang-tsing, where "Tao-ism has its head-quarters," gave especial joy, Miss Marchbank wrote some time ago, for, after, much prayer and labor and waiting six were baptised there. Miss Bavin wrote, about two months later, of further enquirers in the Kwei-k'i district. In one village a number "have been brought in through the efforts of a Mrs. Li," herself only recently baptised.

Yang-k'eo is a city with perhaps 10,000 inhabitants. Opened in 1890, there are now nineteen members of the church and a number of enquirers. "A promise of much fruit in the future," says Miss Grace Irvin, "is found in the increasing and wide-spread interest manifest all around."

CHEH-KIANG.

Wun-chau.—Miss CHRISTABEL WILLIAMS, writes: "They are such dear girls in this school, very well behaved, and more refined in many ways than any other Chinese girls whom I have seen. I long to be able to speak to them intelligently. We have had to change our dialect entirely since coming here, and begin right at the beginning again. The LORD is helping us much, 'I create the fruit of the lips.'"

"On communion Sunday (the first in every month), the Christians walk in from all the neighboring villages: and there are between 300 and 400. It brought tears to my eyes to see so many of these people really born again, the oil of the HOLY GHOST causing their faces to shine.

"Pray specially for these girls, many of whom are Christians, but fond of dress."

GAN-HWUY.

Kwang-teh-chau.—Hearing from one of the Gan-k'ing table boys that his uncle and younger brother would be glad to hear about the Gospel, Mr. FOUCAR set out with the evangelist in search of their village. They found it on the second day, and discovered that the uncle's house was quite a *rendezvous* for Gan-k'ing people, of whom there were a number in the village. Although the people of the neighbourhood were alarmed and suspicious, the welcome here was warm. A large fire was kindled in the middle of the room, forms were placed around it, and to a packed audience they preached the Gospel. Nearly the whole day was spent thus, and they were urged to remain another day, but left next morning. The meetings in Kwang-teh have also been crowded of late.

Ch'i-chau.—In the course of a journey Miss Wilkins, was invited into a house by the way, and went on condition that the crowds of curious people who were following her were kept out. On leaving, after a prolonged and interesting stay, she was amused to find a young man standing on a parapet throwing pails of water on any who attempted to enter. Speaking of an old woman of ninety-four, she remarks: "I generally feel much drawn to the old people; they are always so much more anxious about the after-life than the young ones."

HO-NAN.

Hiang-hien.—MR. GRACIE wrote some months ago of the baptism of seven, giving some account of one or two of them. Since his return to England on furlough he has told us of others, and added to our knowledge of the general progress of the work in Ho-nan. From the city wall he and another in 1887 had looked over Hiang-hien, and prayed for its opening. The prayer was answered three years later, and now twenty-one in all have been baptised—business men, farmers and small street hucksters. Three members of this church passed away last year to their reward. Very interesting were the stories of the opening of the other two stations of Ho-nan.

She-k'i-tien.—Six individuals were also baptised at this station towards the close of the year by Mr. Coulthard, the superintendent of the Province. After referring to the joy of their reception, Miss Darking writes of the work amongst the children: The HOLY SPIRIT is evidently working in their hearts, four or five of whom desire to be baptised. One bright child, who asked one day to be taught a certain short prayer, said she prayed four or five times every day in the morning, at night and at meals: "but," she added, "its always the LORD's prayer, because I don't know any other."

SHAN-SI.

Ping-yao.—MR. A. R. SAUNDERS writes of many visits to villages and market-towns in the neighborhood, preaching and selling Scriptures

and tracts. Feeling that the Western form of service is not, on the whole, that most suited to the Chinese, a more elementary plan of catechism has been adopted. A school for the sons of enquirers has been opened. The outlook for the coming winter, Mr. Saunders adds, is bright.

KAN-SUH.

MR. HENRIKSON writes of a visit with Mr. Hornvall to a city, Ping-liang Fu. Here they unexpectedly found a bright and earnest Christian, the teacher once of the missionaries at Ning-hsia, who had been converted there; but, filled with longing for his native place, he had returned in the hope of being able to do something for it, and was most anxious that work should be begun. So the work spreads.

Liang-chau.—At last the first fruits have been reaped in this far-off station. Two men were baptised on October 7th, and have been a great help in preaching, and two women are anxious to take the same step. Ning-hsia is the link again, for one of the men is a shoe-maker from that city, presumably one of the three shoe-makers of whom Mr. Ridley wrote many months ago.

SI-CH'UEN.

Kwan-hien.—A young scholar (teacher of the C.M.S. friends), who has attended the meetings regularly for the last eight or nine months, rose one night and asked that his name might be enrolled with the other enquirers. Mr. Grainger

has been much encouraged by the act to pray more definitely for individuals, for he had asked specially on the two preceding days that young Shin might be led to decision. His father is an ex-official, and he has a brother in office, in Hu-nan.

KWEI-CHAU.

Gan-shun.—MR. ADAM describes a journey of 300 miles through a district scarcely ever before visited by foreigners, and anti-foreign in its sympathies. The people, however, listened pretty well, and many books, etc., were purchased. Part of his route lay over high mountains inhabited by various aboriginal tribes, whose chieftains pay tribute to the Chinese. The aboriginal tribes of China are almost all wholly without the Gospel.

A Mandarin Primer.

[Prepared for use of Junior Members of the China Inland Mission, by the Rev. F. W. Baller. Third edition, enlarged, with appendix. (Shanghai: China Inland Mission and American Presbyterian Mission Press, 1894.) May so be had from our Toronto office. Price, \$2.00.

FROM time immemorial Chinese has been considered one of the most difficult languages to acquire. It is not alphabetical, like European languages, but is made up of characters, originally hieroglyphic, the form of which is arbitrary and the number very great. A knowledge of three or four thousand may be sufficient for the reading of most books, but it is necessary to know about five thousand in order to read the Mandarin Bible. The pronunciation is difficult to foreigners from the fact that certain variations in the tone of voice and aspirated or guttural modulations are numerous, and must be carefully observed. The tones may be illustrated thus: A character represented in English by the letters *pu* if pronounced in an even, level tone of voice would mean *pig*, another character, represented by the same English letters if pronounced in a high tone of voice would mean *lord*. The aspirates referred to may be illustrated thus: A character represented in English by the letters *tien* if spoken without an aspirate in an even tone of voice would mean *crazy*, another character represented by the same letters, with a mark indicating that it should be aspirated, though pronounced in the same even tone would mean *heaven*.

The printed or written language known as "Wen-li" is intelligible to educated Chinese in all parts of the Empire, while the spoken language has many dialects often differing widely from each other. This is peculiarly the case in the southern maritime provinces.

In earlier years the newly-arrived Missionary encountered special difficulties in his study of colloquial Chinese (the Kwan-hua or Mandarin) largely owing to the lack of a handbook adapted to his need, those in existence being mainly designed for the use of merchants and diplomatists. Much valuable time was thus often lost. Mr. Baller's "Primer" is the outcome of a lengthened experience of practical work in teaching the elements of this formidable language, and has undoubtedly supplied a long felt want. Although it may be possible by dint of perseverance to recognise many of the Chinese characters at sight, and to learn their meaning, it is next to impossible to obtain correct pronunciation of them without the aid of a native teacher,

on account of the extreme difficulty of representing the true sound by means of Roman letters. The Chinese, moreover, have no grammar of their language, and the native teacher has the most meagre idea of any scientific arrangements of its parts—to which, indeed, it seems to lend itself in the most limited degree. He has besides only the very slightest appreciation of the gulf which exists between Eastern and Western modes of thought. Again, he knows only his own language, and cannot converse with his pupil. The Primer addresses itself to the double task of elucidating the elements of the language, and providing some practical means of communication between teacher and scholar. Former editions have contained most valuable instructions to the teacher in Chinese, but this new one has the further advantage of a prefatory lesson, including both English and Chinese sentences, by means of which the student can at once communicate with his teacher.

While the primer is thus of the greatest value to beginners, we feel sure this third edition will also be much appreciated, as a book of reference, by those who have been longer in the country, as it contains, along with other matter, a most useful English and Chinese vocabulary, also an appendix of information on many points bearing upon the work of a missionary. In the appendix we find, for example the following:—A dialogue with an enquirer; terms used in surgery, medicine, banking, trade, building, family relationships, religions, travelling; agreements with boatmen; passport; deeds of sale and rental; etc., etc.

F. M. WOOD.

Your Responsibility.

Extract from Dr. A. J. Gordon's last pastoral letter, New Year, 1895.

"Forget not that your first and principal business as a disciple of CHRIST is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. . . . Inquire diligently what blood-mortgage there is upon your property in the interest of Foreign Missions—how much you owe to the heathen because of what you owe to CHRIST in redeeming you with His precious blood. I warn you that it will go hard with you when the LORD comes to reckon with you if he finds your wealth invested in superfluous luxuries, or hoarded up in needless accumulations, instead of being devoted to give the Gospel to the lost."

Editorial Notes.

AMONG OUR NUMEROUS EXCHANGES, we welcome the monthly visits of the *Christian Arbitrator*, edited by John B. Wood, at 209 Cooper St., Camden, N.J. As its name suggests, this paper presents peace as a Christian duty, and this is wholly in agreement with the principles of the China Inland Mission. "The weapons of our warfare are not carnal."

Whilst we shudder to think of the awful results of the present cruel war between Japan and China, and tremble in face of the ominously burdensome character of European armaments at the present day, we cannot but recognize and rejoice over the increasing number of instances in which nations adopt international arbitration for the settlement of their disputes. Our reading of the Word of God does not, however, lead us to expect that the evil heart of man will ever choose Christian principles, or that war will be abolished until the "god of this world" shall be dispossessed, and "He come whose right it is."

Mr. Cecil Polhill-Turner arrived at Calcutta on January 23rd, after a safe and pleasant voyage. At Colombo he had the pleasure of meeting Mr. Burrows, of our Mission, who has meanwhile gone there to recruit. From Calcutta he went on direct to Kalimpong, where he found the little party in good health, and busily engaged in the study of Tibetan. A day of prayer was arranged, and daily Bible readings are being held. From the Government officials, and also from various Missionaries, he has experienced the greatest kindness. We trust that our brother may be enabled to render effectual help to Miss Taylor and the brethren. We would again ask for continued and earnest prayer on behalf of all our friends.

For the information of those who ask us how they can remit money to their friends in China, we would say that it is not convenient to send money to China otherwise than by bills of exchange; but even small sums, whether intended for the support of a member of the mission, or "for

transmission only" to a person named, may be sent to this office, when they will be duly acknowledged by receipt and letter, and forwarded to the person in China for whom they are intended, who will also acknowledge them by receipt and letter to the donor.

Remittances for all purposes, sent to this office, whether from the United States or Canada, may be made in whatever form is most convenient to the sender—checks, express or Post Office orders, currency bills or 1c. to 3c. postage stamps. Cheques and orders should be made payable to H. W. Frost.

The Prayer Union Card and letter for 1895 were sent out in January. If any members of the Union have failed to receive their new cards and CHINA'S MILLIONS we will be glad to hear from them. We are happy to report a steady growth in membership and would express the hope that *all* who wish to be "helpers together with us" in prayer for China will send us their names for membership in the union. The fee of 25c. is *entirely optional*.

From England we learn that the new buildings which have been erected for the Mission are now complete and the houses in Pyrland road which have so long been the home of the Mission will be vacated on April 1st, after which date the English address of the Mission will be China Inland Mission, Newington Green, London N.

Friends of the Mission who may be visiting London, will meet with a kindly reception if they are able to call at the Mission Home at the above address. A prayer meeting for China—similar to our Friday evening meeting in Toronto—is held at the Newington Green House on Saturday afternoon at 4 p.m., and any who can attend it when in London, will find it a spiritual help.

The Annual Meeting of the China Inland Mission will be held in Toronto at the end of April. Particulars will be given in our next issue.

We have received bright and encouraging letters from our five brethren who left us recently for China. They write from Yokohama, where their vessel arrived on February 7th.

On the voyage they experienced a great deal of rough weather but were able to hold their little gatherings for prayer and study pretty regularly.

One of the officers proved to be a thorough Christian man, and met with them for Bible study each afternoon.

Mr. H. E. Bolton who came to us from the Chicago Bible Institute and Mr. Jas. Miller, who was in business in Montreal, sailed from London on Feb'y 28th. Mr. Jas. H. Todd, who also studied at the Bible institute, has

been visiting his parents and speaking for China in New Zealand during the fall and winter, and we suppose that he is now on his way to China.

Our outgoing party assembled in St. Paul on Thursday, March 14th. They will have three or four farewell meetings there and in Minneapolis, by the kind arrangement of local friends, and will, D.V., proceed on Saturday 16th, for Tacoma, where they will probably have one or two meetings and sail in the *Victoria* on Thursday the 21st.

Miss M. C. Worthington travelled from her home near Baltimore Md., and Miss I. J. Emerick from her home at Essex, Ontario, where a farewell meeting was held, to Chicago, whence they went together to St. Paul.

Misses M. Anna Wood, Emma Randall and her cousin Effie Randall are members of one church at Avoca, Iowa. Great blessing has come to this church as a result of the preaching of its missionary-spirited pastor. In the year since these young ladies gave themselves to the LORD for His work in China, over sixty persons have been added to the church, and a number are waiting to unite. At the farewell meeting last Sunday night, Mar. 10th, several yielded themselves to the LORD. Their pastor, Rev. W. E. Reed, accompanied them to St. Paul and meetings were held at the Colleges at Ames and Cedar Falls on the way north.

The Chicago Bible Institute established by Mr. Moody is being greatly used of GOD in training young men and women for the LORD's work both at home and abroad. The Bible is *the* book that is studied and the instruction is very thorough and practical, whilst the outside gospel work in which all are expected and encouraged to engage, is most helpful in preparation for a life of active service, and its present blessing is seen in many saved and changed lives.

As a Mission we are profoundly grateful to GOD for this work and for all the blessing that has come and will yet come to China, as a result of its establishment. Already the following workers for China in connection with the C.I.M. have gone forth from the Bible Institute after a longer or shorter term of study there: W. G. Lagerquist, Geo. Marshall, Chas. Best, W. C. Hooker, Jas. H. Todd, H. E. Bolton, F. C. H. Dreyer, J. S. Dooley, Misses G. Graves, L. Hastings, A. C. Chambers, M. Anna Wood, Emma Randall, Effie Randall.

Some others are accepted, and several of the Institute students are candidates of the Mission. Three or four others of our Missionaries now on the field, had the advantage of Mr. Moody's schools at Northfield.

Our Illustrations.

The portrait of Dr. Gordon, which we print in this issue is from a photograph by Herbert Simpson, Toronto, engraved by the Canadian Photo Engraving Bureau. It was taken during the Missionary Convention held in Toronto about a year ago.

A Taoist priest is represented by a picture taken in the courtyard of the C. I. M. station at Ta-li Fu, by A. R. Colquhoun, the traveller and author of "Across Chrysee."

The photo of our Missionary group at Han-kow was taken by Mr. A. Hudson Broomhall, who is in charge of this business station; and the picture of the boat in which our party went up the rapids of the Yang-tsi was sketched by Miss Louie Hastings, and afterwards drawn by Mr. Fredk. Brigden, Jr., of Toronto.

The picture accompanying Mrs. Howard Taylor's article is sufficiently described therein.

Our view of the C. I. M. Hall, Shanghai, brings the scene of many blessed seasons of prayer and praise before the minds of those who have been there. Praying friends at home may, in

their thoughts, people these chairs with Missionaries of our own and other missions, as they gather for prayer on Saturday evenings (about seven o'clock Saturday morning here), and pray for a blessing upon them.

To Our Readers.

Should the address on your wrapper be in any way incomplete or incorrect, kindly write to us that we may correct it.

If any friends fail to get CHINA'S MILLIONS regularly, they will do us a favour by letting us know the fact.

Kindly notice the reduced rates for *groups* of subscribers to CHINA'S MILLIONS, printed on the top of the first page and on the wrappers.

We wish to call attention to the fact that our new wrapper for CHINA'S MILLIONS bears on the reverse side a list of our publications. These may be ordered from our office in Toronto.

We would value letters or post cards from all friends who have been receiving CHINA'S MILLIONS on the free list (that is apart from either *donations* to the mission or *subscriptions* to

the paper), saying whether they wish to have it continued to them or not.

Students, ministers and Christian workers who *want* CHINA'S MILLIONS, but cannot pay for it, are invited to write to us. In such cases we will, if possible, gladly send them the paper on the free list.

Donors to the mission, and friends who are seeking to help us in the increase of our circulation, may feel at liberty to suggest, for our free list, the names of such persons as are mentioned above, whom they know would really value the paper.

All mail matter for C. I. M. Missionaries in China should—in the absence of other instructions—be addressed c/o China Inland Mission, Shanghai, China.

The postage to China from the United States and Canada is:

Letters, $\frac{1}{2}$ oz.	5c.
Post Cards, each	2c.
Books and Newspapers, 2 oz.	1c.

Mails for China leave San Francisco March 26th and April 4th; Vancouver, April 1st.


CHINA'S MILLIONS

Through the Heart of China.

(Continued from p. 37.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

Chau-kia-k'eo, Monday morning, May 28th, 1894.

T is just six o'clock, and we have turned into this little village inn for breakfast. While still resting in our barrows several people gather round us. I am so tired that I cannot talk to them, but my husband comes to the rescue. An old man standing near remarks in an undertone that he (Howard) does not smoke opium. Then turning to us enquires politely :

"Do you, sir, use 'the foreign drug'?"

"Look at me," is the pleasant reply; "do I appear to be an opium smoker?"

"No, no!" answers the old man emphatically.

"But you smoke," Howard responds. "You smoke not a little."

"That certainly is true, sir. I have destroyed myself with smoking."

"And is the result satisfactory?"

"No, no, very bad indeed." And the old man moved mournfully away.

A little later he returned, and listened earnestly as I was talking to some women. He understood every word, and seemed to grasp the main truth of the Gospel. Afterwards, as he was an old man, I addressed myself to him, and asked more about his opium. He again reiterated his sad words, "*Ch'ih mai-liao*," and when I urged him to break it off, sadly said it was impossible. I tried to tell him of the power of JESUS to save from all sin. But the time was short; I could not tell if he thought laid hold of him.

Later, 7 a.m.

Out on the road again. The day is cloudy, so that we are spared intense heat; but, oh, the dust! We are covered with it from head to foot, and it seems to get into one's throat, and eyes, and nostrils, and into the pores of the skin in the most penetrating way. The clean handkerchief I brought out this morning is already quite brown and soiled. And our garments look as though we had wandered years in the wilderness.

Same day, 4.30 p.m.

We have just passed outside a little town with a half-ruined wall. A small stream flows in the moat around it, and it was quite pretty to see the groups of women washing—the old mothers with their spinning-wheels looking on from above, while the children played about in the sand below.

Outside the North Gate a theatre was in full swing, and a large crowd was gathered watching. As soon as we appeared the people with one consent forsook the actors and made a

move toward us. Our men hastened on, but the crowd was gaining upon us, when suddenly one powerful-looking young fellow sprang forward and faced the people, gesticulating violently, and commanding them with great authority to retire. To our surprise they faltered and fell back, and as he continued upbraiding them, began shamefacedly to retreat. Soon we were at a safe distance.

It appears that he is an old acquaintance of Mr. Coulthard's, a head policeman in the place, and friendly with foreigners. He is very favourable to the Gospel, and Mr. Coulthard hopes that he may be a Christian, although he is not one openly, as he is so far from any other believers. Certainly he has rendered us a very kind and welcome service. It is sad to think of there being no mission centre within a week's journey of this place.

Later.

We have just passed two men wheeling a coffin with its silent occupant southward upon a barrow. Probably he was some Hu-peh man who had died away from home. Strange people! On the top of the coffin they are carrying a white cock in a bamboo cage. It is supposed to have some happy effect upon the condition of the dead man's soul. The way of it is this: one of the three spirits of the departed passes into the ancestral tablet, one into the new body*, and one is buried in the grave. The white cock on the coffin is to secure the attendance of the proper spirit to the grave for burial. But whether the presence of the doomed bird is really for the benefit of the deceased, or for that of the men who feast upon it at the end of the journey, must remain an open question.

And now we have passed through our last little town in Hu-peh, and are coming to the upper waters of the river that divides this province from our own Ho-nan. Over the gate of the town is the inscription:

"The god of Riches will bestow wealth:

If you do not now worship Him you will have to return and do so."

By degrees we are making some headway with our long journey. Already seven days lie between us and Han-kow, and we are in the borderland where Hu-peh rice and Ho-nan wheat grow side by side. Our way here lies through narrow valleys, shut in by lofty, wild and barren hills. This tiny stream forms the boundary line, they say, and we have to ford it before climbing yonder steep hill-side. Down we go, bumping over sundry insufficient stepping stones, and delighting in the beauty and coolness of the sparkling water.

Now we are waiting for a moment while our barrowmen drink hot-water-bewitched at the first little tea-house in Ho-nan.

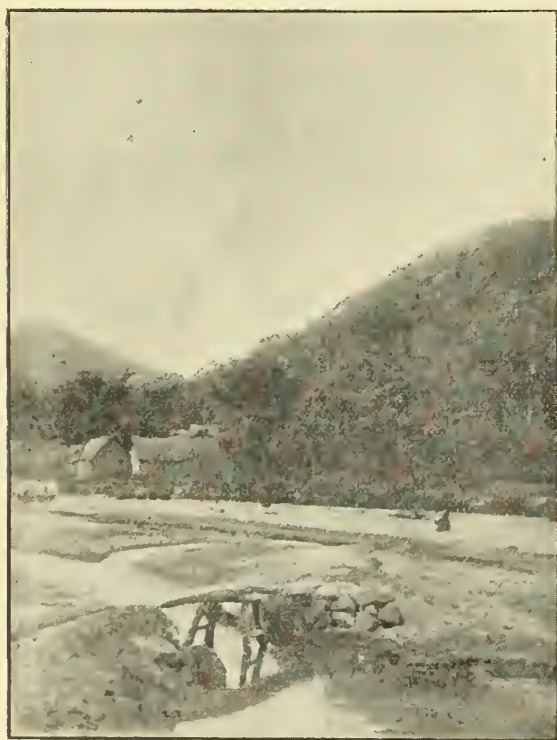
Howard and Mr. Coulthard are sitting at one of the small tables outside the door, eating rice turnovers with coarse, brown sugar. Dear father and mother are resting in their barrow just in front of mine, and I am writing here upon my lap, holding a basin of cooling tea the while.

Thus, after long sojourning in many changeful scenes, God brings one back to the loved home of earlier years. I feel as Jacob must have felt when he went up to Bethel to build an altar there to God—the God that had answered him in the day of his distress, and had been with him in the way that he went. So much has happened since I left this province for the coast four years and four months ago. My journeyings since then have taken me all round the world; the story of the China Inland Mission has been written, and I come back now, blessed beyond words—married, and side by side with my husband.

He comes for me; we leave the barrows far behind; and together, thus, re-enter our loved Ho-nan.

Later, 6 p.m.

I am sitting on a tiny stool in front of father's barrow, having come to congratulate him upon his first entrance into this pro-



From photo by

Dr. Howard Taylor.

"THIS TINY STREAM FORMS THE BOUNDARY-LINE, THEY SAY."

vince. Mother is standing just beside us, and behind her a nice, kind-looking man, leaning over my barrow, is taking us all in.

"Can he be less than eighty?" he says in an undertone, looking at father's grey beard and venerable aspect.

"What age should you think he is?" responded my husband, who has just come up.

The stranger guesses any figure between seventy-five and eighty-five, surprised that he does not hit the mark. At last he is told that father's years are few, only numbering sixty-two. With a look of amused incredulity, he shook his head.

"Sixty-two? No! That cannot be.

Our attention was now called to some cold rice-balls and brown sugar that Howard had brought for us. We were hungry enough, and tried our best. But I really could not get on with mine, it was too dry and sticky. So the landlord was

called to bring some more sugar, and came over, wondering at the extravagance of foreigners who would afford *two* cash worth of sugar (the fifth part of a farthing) to one rice ball! Very gingerly he took up a small pinch of the dark brown substance in his fingers, and sprinkled it over my plate.

"Oh, Howard," I said "what dirty fingers! How can I eat it now?"

"Don't tell him they are dirty," was the cheerful response. "No doubt he thinks they are cleaner than most people's, and quite fit for use as sugar tongs."

Upon this we both looked up to see what his fingers really were like, and found him busily engaged in—licking them!

(To be continued.)

The Present Outlook.

TO THE FRIENDS OF THE CHINA INLAND MISSION.

SHANGHAI, 26th January, 1895.

DEAR FRIENDS,—In the present uncertainty as to what may be the issues of the war now pending, you will not be surprised that I have thought it best to remain in China instead of returning to England, as I anticipated.

Most of our work is far from the seat of war, and is not likely to be affected, unless rebellion were to ensue. We do well to pray for the stability of the Government, for in its peace we enjoy peace. It is under its protection that we have been able to develop missionary work in fourteen of the provinces, and to itinerate beyond them, and never was that protection more carefully given than at the present time.

The invasion of Shan-tung, however, brings the war nearer to us. We have telegraphic tidings of 2,000 Japanese troops landing at Ning-hai, a station formerly occupied by Mr. Judd, but latterly superintended by Mr. Tomalin, who at the present time is with us in Shanghai, to confer with me on some matters of business. When I sent for him there was no thought of the war taking this direction. We shall be glad of prayer for the dear native Christians, who are very poor. How far this landing may affect our plans for Chefoo remains to be seen.

You will be glad to know that our intelligence from other stations speaks not only of peace, but of progress; and we rejoice to believe that the many special prayers for China which the war has called forth will bring answers of much blessing in the new year which dawns for this land to-day.

It will perhaps surprise some of you to know that our most reliable information about the war comes to us from London. Steamer traffic with the North is almost entirely suspended, owing to the winter; letters sent overland by courier take a long time; so there is little we can do but watch and wait and pray!

One thing, perhaps, should be said, that when peace is restored there will be not less need for prayer, but probably much more. The usual Chinese policy has been to disband their army without pay, or travelling expenses to enable their soldiers to return to their own homes, thus almost compelling them to live lawlessly. We must therefore pray for peace, and that after peace is secured the disbanded soldiery may be fairly dealt with and properly restrained.

The LORD is with us and under His protecting care His children need fear no evil. He has given us special cause for thankfulness in some signal answers to prayer of late.

Thanking all our kind friends for the gifts which have sustained the work, and the prayers which have caused it to prosper, I remain,

Yrs. very truly in Christ
J. Hudson Taylor.

Diary of Mr. Alex. Saunders.

MONDAY, Oct. 1st, 1894.—Rode to a village five *li* outside the North Gate, called Nan-cheng ts'uen. By the time I had pasted up a few sheet tracts a little audience had gathered, and I preached for a considerable time. The absence of interest made us long for GOD'S SPIRIT to convince men on the spot. Will you not pray that He may work thus through us?

4th. Before I start out for villages in the morning, and before the street chapel door is opened for the day, the chapel-keeper and I generally have some prayer together, and I think the starting of this has done him much good. I paid another visit to the village visited on Monday, and had a very attentive audience in quite another part of the village. I also pasted some sheet tracts on the wall.

LORD'S Day, 7th. Quite a nice gathering to-day of the church members of this neighbourhood. We were grieved to hear that a number of enquirers, during this busy season of wheat sowing and harvesting of autumn crops, have been working in the fields the past few Sundays. Special prayer was made for them, and we would like you to join us in prayer, that they may be led by the HOLY SPIRIT to value the privilege of the LORD'S Day. We commented to-day on Rom. 12: 1-11, and preached on Psa. 1: 1, 2; and during the day had individual talks with church members.

8th. Went to a fair in a village ten English miles off, where I joined one of the church members, who had already taken his stand on the fair grounds, with a large display of Christian literature spread out before him on the ground. Stayed on the fair grounds all day, getting home just at dark. Had good opportunities for preaching, as we had a crowd around our book stall all day, and we were only limited by our own strength to speak. We sold a good many books, and distributed a large number of sheet tracts. Yesterday (LORD'S Day) three of our church members had been on the fair grounds all day, preaching and distributing tracts. Pray for the seed sown these two days at the Yu-shih fair.

11th. Started to visit a church member living in a remote village over the eastern hills. Stopped at a place thirteen miles from the city called P'o-ti (the bottom of the hill) for dinner, and had an opportunity of speaking to several men who came around. The road from here was up steep mountains for two and a half hours hard walking (riding was out of the question), and then down just as steep for six miles. It was dark before I got to the inn, in a market town on the main road from T'ai-yuen to Lu-ngan Fu. On the road had a companion most of the way,—one of the hard-up stamp; but, in addition to giving him a few cash

for his night's lodging, I had an opportunity of telling him something of JESUS. In the inn at night, had a talk with a Lu-ngan Fu man, who had met Mr. Stanley Smith.

12th. In the morning went to the church member's village, only three *li* off, and found him at home. Had some talk with him, and some prayer, before starting for K'i-hsien. Saw another man who had taken away his idols and become an enquirer, in this village. During the forenoon started for K'i-hsien. Passed through several large towns, and pasted up sheet tracts in all, but could only preach in one, and there I had a nice crowd of men, who listened very attentively, and told me that when I was there before they could not understand my words, but now they understood every word I said. As I had never been there before, it must have been another foreigner who had not been very long in the country. Stopped in a fine market town for dinner, just where the river turns a curve and shoots out into the plain, and here also I had a good opportunity for preaching. In the afternoon went on to K'i-hsien, and in the evening had a meeting in the Opium Refuge, to which several church members and enquirers came.

13th. After a long talk with the Opium Refuge keeper, I returned to P'ing-yao. Had our prayer meeting for China in the evening.

LORD'S Day, 14th. Rained all night, and continues, so none came from villages to worship to-day, but several city people were here,—enquirers.

LORD'S DAY, 21ST. We had a good big congregation to-day, four enquirers coming from a village thirty-five *li* distant, and others from other villages. My subject was, "debtors to those who have not yet heard the Gospel, to tell it to them," speaking from Rom. 1. Sought to impress the importance of every believer knowing it to be his duty to tell others the Gospel, both by word and life.

31st. The past days have been busy ones, getting our new premises into shape for the opening next LORD'S Day. In the midst of our moving, etc., we have had the privilege of speaking to a number who have come about us. By last mail we had a letter from Mr. Taylor, saying that he proposed (D.V.) re-visiting these parts, so we are daily expecting him.

Nov. 1-3. Mr. Taylor, accompanied by Mr. Russell, arrived on the 1st. We enjoyed Mr. Taylor's visit very much, the only regret being that his stay in our home had to be so short, and that he could not stay over to the opening of the new chapel on the LORD'S Day. He left us on the morning of the 3rd (Saturday) for Hsiao-i, about twenty-six English miles distant.

LORD'S Day, 4th. The opening day for our new chapel. It is such a joy now to have a chapel where we can accommodate both men and women. We shall have seats for over 100 men, and a large k'ang (a heated brick raised platform, usually used for sleeping on) that will seat from sixty to seventy women. At present we have but one baptized female member, so here is scope for prayer and faith. We wish to see this k'ang filled with women who have turned to GOD from idols. Over forty men attended the services to-day, and these were all baptized believers, enquirers, or men who are hopefully interested in the Gospel. We inaugurated a new order of services for the LORD'S Day. We have for long been fully persuaded that the one-man preaching from a given text system is not the best for China, and we have decided to gradually work away from it, and introduce another that will make each worshipper take part in the work of the LORD'S Day. We meet, say at 10 a.m. for prayer, when intercession is made for our fellow-worshippers throughout the world, and for our own meetings. At the close of this prayer meeting we separate, and each one studies a given portion of the Word for an hour or so. Those who cannot read are taught to read the portion by those who can, while the more advanced read it so that they may be able, later on in the day, to repeat the Bible story in their own words, or, if any are far enough advanced, that they may draw from it any teaching. From 12 to 1 a short service is held, when two verses of Scripture, previously committed to memory, are repeated by all, and questions put, and explanations given by the Pastor or the leader of the meeting. In the afternoon we have an open meeting, when they rehearse, in their own words, the Bible story read in the morning, with a few words from the leader. This makes a full and interesting day, and the brightest of our Christians take up the plan heartily. At the opening services we had a very happy time.

7th. We opened our Boys' School, for children of church members and enquirers, and six boys have come, ages ranging from ten to sixteen years.

LORD'S Day, 18th. Morning and evening prayers have given me good opportunity, during the week, of imparting knowledge of divine things to the schoolboys, and also to one or two enquirers who come regularly, and our own servants, who are all Christians. In the evenings I have taken up our LORD'S life on earth, and in the mornings a verse of Scripture, previously committed to memory, is repeated by all, and I then teach from it.

The outlook for the coming winter is bright, and we are hopeful of much blessing. Several church members and enquirers have spoken of coming in to stay with us for a time, for teaching.

"A Cloud like a Man's Hand."

BY MRS. THORNE, CHAU-T'UNG.

IN our February number we recorded with much thankfulness tokens of answered prayer with reference to the province of Yun-nan. The following extracts from a letter of Mrs. Thorne's dated Chau-t'ung, 14th December, are full of significance.

"We have much to praise Him for. The LORD is working with us, and there is a change coming over some of the people. Some dear women who used to be opposed to our message are now seeking the LORD, and one, a Mrs. Chang, sixty years of age, who was an opium

smoker for fifteen years and bitterly opposed, is now a sincere follower of JESUS, and will (D.V.) be baptised next Sunday with two others, a Mrs. Yang and her daughter. The youngest son of the former, one of our first day scholars in 1889, is now a sort of evangelist. He is the most earnest young fellow I have ever met. His brother, a man of forty years of age, is at present under probation for baptism, and so far most satisfactory. Besides those I have mentioned, two men named Yen and Yu (brought in chiefly through the influence of a dear

native brother) are hopeful cases, and last Sunday week burnt their idols. It was a memorable day in Chau-t'ung. Large numbers of interested persons were present. They were the first idols publicly burnt in this city. Praise God! these are the droppings of the shower, and we are praying for floods of blessing.

"We hear, too, of seed sown in the villages around in years gone by beginning to bear fruit. At Tung-ch'uan several families have turned to the LORD, some Lolos being among them."

"The Shadow of Thy Wings."

"How excellent is THY loving kindness, O GOD! therefore the children of men put their trust under the shadow of THY wings."—Psalm xxxvi. 7.

His *shelt'ring* wing is o'er me;

Though fiercer grows the blast,

And billows roll around me,

The haven's sure at last.

Deliverance is certain,

For He has pledged His word:

"No evil shall befall thee,

Whose trust is in the LORD." (Psalm xvii. 8;
lvii. 1).

His *cov'ring* wing is o'er me,

No noontide's scorching heat

Can pierce through *that* pavilion—

That sure and safe retreat.

The pestilence that walketh

When darkness spreads its veil,

The archer's swift wing'd arrow,

Nought, nought can me assail. (Psalm xci. 4;
lxi. 4).

His *wing of power* sustains me,

And bears me up on high,

Above earth's clouds and shadows,

Which round my pathway lie.

He shows me His salvation;

In grief, is at my side;

With the "long life" that awaits me,

I shall be satisfied. (Ex. xix. 4; Deut. xxxii. 11).

E. JANE JUDD.

Eating the Doctrine.

BY FRANCIS DICKIE, KIN-HWA.

WE are still plodding on here, and get much daily to praise the LORD for as we seek to spread the knowledge of the Gospel in the city and in the country. We have good audiences in the chapel in the afternoons, and those who come listen attentively to our message. The people generally are very friendly, which is a cause for thankfulness.

Three weeks ago I spent a night in Siao-ki, where we had a magic lantern exhibition in the evening, and in the morning we held a short service in the house of one of the Christians. Ten days ago I was afraid there would be some trouble in this village, where we have now three Christians. One of these Christians, having refused to take part in ancestral worship, was opposed by thirty or forty men, who threatened to kill him and pull down his house because he had "eaten the foreign doctrine"! On the following Sunday, while he was in Kin-hwa attending the service, his mother, who was sitting at the door of her house mending a garment, was knocked down by one of these men. Taking the garment from her by force, he declared that it was his, and had been stolen by her. On my going to the village twice and remonstrating with him and his friends, the article was returned with 600 cash. We had prayed much about this matter, so were very thankful to God when it was settled.

We are praying that the New Year, upon which we have just entered, may be a better and brighter one than the last. "God is able"; so we go forward in His name, knowing that "He will withhold no good thing from them that walk uprightly."

One New Testament.

BY T. G. WILLETT, CH'UNG-KING.

"This is the Lord's doing, and it is marvellous in our eyes."

JUST a little less than twelve months ago, a certain Mr. Wang moved to the city of T'ai-ho-chen, to practise as a doctor. Early in 1892, while living at the native place of one of our members, he received from him a copy of the New Testament—or, rather, part of one, for it was minus the four Gospels. At intervals, he picked up the book and read it, but only to throw it down again in disgust, till one day the second chapter of Romans caught his eye, and the first light dawned upon him.

He came here in June, 1893, saw Mr. Beauchamp, and got a whole New Testament; and when I saw him again in October and December, I gave him several passages, such as John xiv. 26 and Romans xii., noting them on a card for his special study.

During this year there have been several applications from Mr. Wang asking for a visit to T'ai-ho-chen, many enquirers being reported. I was able to leave last month, and arrived on November 30th last. Altogether, there are some thirty men who seem interested—some in the country and some in the city. Two of them are *Hsiang-Ioh* (district elders) of the city; several are scholars in fair circumstances; others are farmers, tradespeople, and artisans. Two or three women (wives of enquirers) are also believers. It is blessed to see how faithfully Mr. Wang has made known the Truth, and has given of his time and scanty means to push forward the MASTER'S work. Of course they all need teaching much, as hitherto they have been joint possessors of one New Testament! It is refreshing to see the fruit the above-named passages have borne.

Retirement of Mr. Broomhall.

BY THE HOME DIRECTOR.

AFTER twenty years of unwearied, self-denying service in connection with the China Inland Mission, Mr. Broomhall has decided to retire from his post of Secretary. The London Council, who have for so many years had the benefit of Mr. Broomhall's wide experience and mature judgment, and who have worked with him in a course of happy fellowship and unbroken harmony, received this intimation with the deepest regret and sorrow, and at a recent meeting of the Council passed the following Resolution:—

"Referring to the resignation of Mr. Broomhall, the Council wish to record by special minute the high estimation in which they have ever held him, and their sense of the great loss that the Mission must suffer by his retirement. Few probably are aware of the immense amount of labour accomplished by Mr. Broomhall in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was, almost single-handed, doing the work now divided amongst several; and they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours. And they cannot but recall how for years it was the privilege of candidates for China to be welcomed into the happy home circle at No. 2, Pyrland Road, where, in Mr. and Mrs. Broomhall, a great many of our members now labouring in China found a second father and mother. The Council also takes pleasure in recording the unfailing courtesy and kind consideration which Mr. Broomhall has ever shown, and most gladly takes this opportunity of acknowledging the great help and assistance he has at all times rendered to the Council collectively. They trust that, whilst looking first and chiefly to God for His approval and His "well done," Mr. and Mrs. Broomhall may in their retirement have the happiness of remembering that their are many in China and at home in whose hearts they will always occupy a warm place."

We may add that Mr. Broomhall has assured the Council that they may always count on his assistance and advice in any case where his long experience in the work may enable him to be of special use.

He would like all friends to know that he will still continue to reside at No. 2, Pyrland Road as hitherto. The offices of the Mission have now been removed to the new buildings, Newington Green.—*English Edition of China's Millions.*

“Cast thy Bread . . . after Many Days.”

THE two following instances of large results, produced by apparently trifling causes, ought to strengthen our faith, and encourage us to do the smallest acts of service for God, prayerfully and hopefully, believing that, though hidden from our sight, God will take care of the results.

A few days ago, we received a letter from a well-known Christian worker in New England. In sending a donation for the work of the Mission, he says: “I send you this for the China Inland Mission, whose child I have the honour of being. My conversion resulted, in 1886, through reading ‘The Evangelization of the World,’ by B. Broomhall. It was the lives of Studd, Smith and the other members of the Cambridge Band that influenced me.” And he closes his letter by saying, “Hence it may be proven that foreign Missionary societies furnish workers for the

home field,” referring in this to the fact that, since his conversion, he has been energetically engaged in scattering Gospel literature, by the hands of colporteurs and others, throughout the land. Who can tell how widely his influence has been felt by those to whom the books have gone?

The second instance is even more striking in some of its details. Miss Mudie, an English lady well known to the writer, took, for many years, a very practical interest in the work of the Mission. She passed to her rest on the 28th of February last. Among other service for the King, she was in the habit of visiting “The Strangers’ Rest” in London, and there filling bags with magazines and other helpful literature, for distribution among the sailors, and to be hung up in the forecables of the different vessels visited by Missionaries and other Christian workers.

Copies of CHINA'S MILLIONS were often thus used, and one copy in particular has been traced. It came into the possession of a Norwegian sailor, who, after reading it himself, handed it to his sister in Norway. In her turn, she passed the paper on to a Miss Jacobsen, who, with her friend Miss Reuter, saw described in its pages a way through which they might enter upon such service for God among the heathen as they had long desired. They both made application to the China Inland Mission, were accepted, and in due time sent forth. This was in 1886. For a length of time they laboured together, and were given the joy of opening work in what is now an important station. Miss Reuter was united in marriage with Mr. Stanley Smith, and has since gone to be with the Lord. Miss Jacobsen still continues in active service in the city of Ho-chau, in Shan-si.

In the Valley of Lake Urh.

BY REV. F. A. STEVEN.

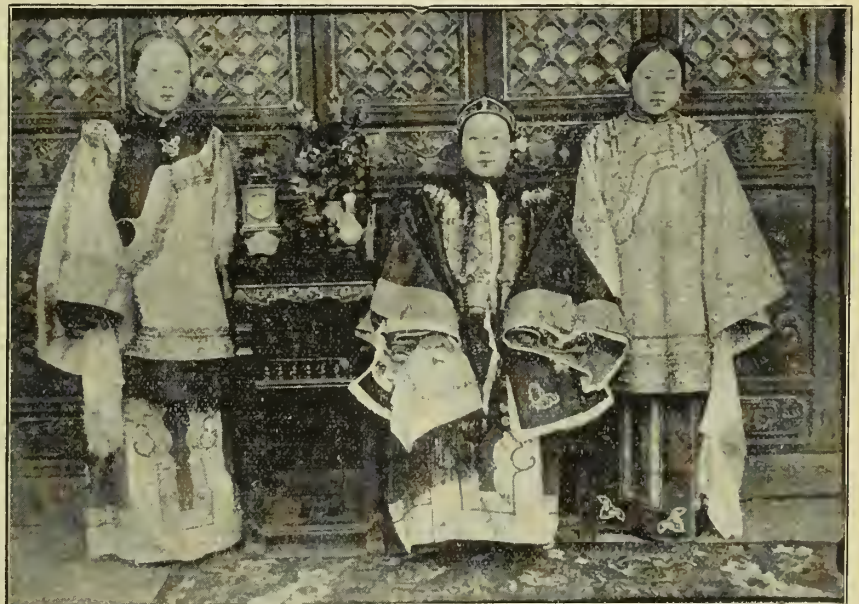
REV. J. McCarthy, the first unofficial foreigner to cross China, started from the eastern coast in January, 1877, with a young Christian named Yang-Tsuen-Ling as his companion. The objects of this journey were to preach the Gospel in the “Regions beyond,” and to find out for the benefit of those who should come after him, whether Western China was really open to the travelling evangelist or not. After the journey up the Yangtsi the travellers rested for a few days at Chungking, and Mr. McCarthy—impressed with the needs of this great city, and assured that God would send workers soon—rented a house, which was occupied later on by our brethren Cameron and Nicoll. From this point the journey was continued on foot, and with only one coolie to carry their little baggage. Sixteen days journey over a very mountainous road brought them to Kwei-yang—the capital of Kwei-Chau—where they were welcomed by Messrs. Brounston and Landale, and there turning at right angles from their former route, they journeyed westward to Yunnan Fu, and after a short stay continued their march to Tali Fu. All along the way they met with courtesy and kindness from officials and people alike, and difficulties did not need to be overcome, because, as Mr. McCarthy says “they simply did not exist.”

This was the first time that “the valley of lake Urh” was ever visited by a protestant missionary, although Roman catholic priests of the French “Mission Etrangères” had already been there for several years. After a short stay Mr. McCarthy proceeded to the border and crossed over to our station at Bhamo in Burmah.

The second visit to Tali Fu was made in December, 1878, by our brother James Cameron. He entered the valley at its northern end, for he came from an adventurous but most valuable pioneer journey among the snow-clad mountains of the Thibetan borderland. He too like his predecessor had the joy of preaching the gospel on the streets and in the tea shops of Tali Fu, but he too had to pass on and leave the city behind him. At that time a Roman catholic bishop and two priests were working there. His sorrowful question is “when will protestant missionaries be laboring in these regions?”

Exactly two years later the city was entered for the third time by missionaries. These were Messrs. J. W. Stevenson (now deputy-

director of the mission in China), and Henry Soltau (for some time hon.-sec. of the mission in England). These brethren had been laboring and waiting for four years at Bhamo in Upper Burmah, and at length an old trade route having been re-opened, they joined the second caravan that crossed the Kachin mountains and thus re-entered China from the West.



From a photo by

THREE CHINESE LADIES—TALI FU.

Mr. Jensen.

The last day of 1880 was spent in the city of Tali Fu, with the snowy heights of the Tsan-Shan range refreshing their eyes after four years without a sight of snow or high mountains. Fain would they have stayed to labor in the Gospel for this district, but they must press on and so, leaving the beautiful lake Urh and its city and villages behind them, they journeyed east and north till Chung-King was reached. Here they found a Chinaman, who owned a house in Tali-Fu, and was willing to rent it to the foreigners. After Mr. Taylor had heard about the city, and the fact that a house could be secured, he wrote to Mr. Nicoll to rent the house, and also wrote to ask Mr. and Mrs. Geo.

Clarke at Kwei-yang to proceed to Tali Fu to commence work there. At the time when Messrs. Stevenson and Soltan were viewing the city, and praying to God for Missionaries, and especially for Christian women to labour for their sisters in Tali, the same LORD who led and heard their prayers was preparing His own answer in a distant spot. Mr. and Mrs. Geo. Clarke had been moved with compassion for the perishing souls in Yun-nan, and as they wept together over the grave of the precious child which God had lent to them for a little while and then recalled to Himself, they consecrated their lives afresh to Him, and now it was for service in Yun-nan. Thus they were ready when the request came for them to move forward. On May 30th they entered Yun-nan, and the province was first seen by a Missionary lady. On June 24th Tali Fu was reached, and the work of the C.I.M. opened in that city.

Many were the trials that beset these brave adventurers of the Cross.

The house, of which they held the rental deed, was in the possession of two families of Chinese Romanists, who, backed by the Bishop, seemed determined to hinder them from obtaining a foothold in the place. Though the rent for the whole house was paid for six months, they could only get possession of one poor, dark loft, but just before their tenancy ceased they were able to rent the next house from a scholar in the city. This was a good house, with three large rooms upstairs and three below. Three other rooms in a separate building, a kitchen and a shed completed the accommodation. The house had a flagged courtyard, with a good well, a small back garden and three fruit trees, viz., pomegranate, mulberry and a very fine prune.

The terrible scenes of war and robbery, treachery and blood which the district had recently passed through seemed to have made the people wicked and callous, even beyond the average in some other parts of China. This characteristic is indeed very noticeable to the present day, and doubtless accounts to some extent for the comparative smallness of apparent results from the labour of the Missionaries.

Writing at this time, Mrs. Clarke says :

(To be continued.)

Dying Testimony of a Young Convert.

BY REV. J. HUDSON TAYLOR.

I HAD a very interesting account from one of our lady Missionaries, some time ago, of a dear native Christian young woman who fell asleep in Jesus. She was twenty-three years of age, and was the only native Christian in the village. Her light had shone at home; a young girl almost, it could not shine abroad, for in China a young girl especially must keep very close at home. And now she was passing away, leaving the little village without one witness for the LORD JESUS CHRIST. But her heart was at rest; she was looking forward with joy to seeing the King in his beauty. Her face was bright and happy, and told of the joy within. It was a most triumphant death.

Yet there was one burden upon that heart. Her husband was a kind man—not a too common thing in China—but she had been unsuccessful in winning him for the LORD JESUS. She had talked to him and prayed for him; but he had not given his heart to the SAVIOUR. And that morning, feeling the end very near, she turned to him once more and said :—

“Jesus is soon coming to take me to Himself. You can never see me again, you can never be with me again, unless you will give your heart to JESUS too. Won't you make me die happy, by giving me your promise to give your heart to the SAVIOUR, and to follow me to Heaven?”

And after a little pause her husband gave her

the promise she desired. If she was happy before, she was perfectly radiant now. No desire seemed to be left to her. She composed herself to await the summons that she now felt was so near.

While she was waiting she heard the people passing the street door, and she knew where they were going. It was the fifteenth day of the fifth Chinese moon. The Chinese have no Sabbath, no weekly division of time; their time is arranged by the lunar calendar, and the fifth full moon is their worship-day, as is the new moon. They go to the temples, light a candle or two, burn a few sticks of incense, fall down and prostrate themselves before the idol, and then go home and do the same thing before the shrines in their own houses.

This young woman knew that the people were going to the guardian god of the village to worship, and a Divine sympathy and pity for them filled her soul. But what could she do—a mere dying girl? Had she been well, she could not have gone out amongst them; how much less when she was dying! A few moments of looking up to God, and then strange words came from her lips :—

“Throw open the doors,” she said, “and call the people in. Let them see how a Christian can die!”

They had never seen a Christian die before; there had never been a Christian there to die before: and now merely the Spirit of God led her to wish that the people might be called in. The

“This is a terrible place. Sodom and Gomorrah could not have been more wicked. Just as I write, the husband of my woman has come—a wretched opium smoker—and taken her little girl away. Last year he sold her two other children; this one is only three years old. We can do nothing to prevent it. God help them! He wishes to sell his wife as well.

“One of our neighbours went farther, and was going to kill his wife and child. My husband and three women held him. I never before witnessed such terrible scenes. Oh, what a land! Nothing but sorrow and sin.”

On account of the difficulties of communication, the opening of Tali Fu necessitated the opening of an intermediate station at Yun-nan Fu, the provincial capital. This was accomplished in January, 1882, by Messrs. Eason and Andrew. Six months later they visited Tali Fu, and it was arranged for Mr. and Mrs. Clarke to occupy the new station at the capital for a time, and leave the younger workers to prosecute their studies at Tali Fu. About a year later they returned to their western home, but only to find that the people of Tali were less friendly than before.

On August 20th, 1883, a little son was born to them, whom they named “Tali,” in addition to his English name Samuel.

Mrs. Clarke had now the assistance of two women servants, and the Roman Catholic women, who with their husbands had offered such bitter opposition at first, began to show them much kindness, for their hearts were touched by the gentle and loving spirit of Mrs. Clarke and her husband.

When her little son was six weeks old Mrs. Clarke was taken to be with the Lord, and her husband was left alone with his motherless babe. Often has the writer heard the women who knew Mrs. Clarke, and who saw her in her dying hours, tell with wonder of her sweet and gentle life, and of the calmness of trust with which she waited the approach of death. It was a sermon which some of them will never forget.

A lonely grave outside the south gate of the city marks the resting place of the first Missionary lady in Yun-nan.

doors were opened, the people came in; they stood around, and they looked at that dying girl. Never had they seen a young bride in the day of her wedding so bright, so rejoiced, so happy, as this dying girl, expecting soon to see the KING in his beauty, expecting that He was coming to take her to Himself, to the place He had prepared for her in her Father's home. And she was constrained as she looked upon them to tell them that God had not only taken away the fear of death, but made her dying day the very happiest day of all her life, and to exhort them to come to the same almighty, precious SAVIOUR.

But while she was speaking, surely her ear caught sounds that no other ear heard! She looked up, and brighter still her face became as she waved an adieu with her hands:

“Jesus is coming! Jesus is coming!”

She fell back. He had taken her home to be with Him for ever.

The people quickly and silently slipped out of the place. They went and talked about the scene they had witnessed, in the village and in the surrounding villages. The only representative of God was gone: but the witness of her death did more for the spread of the Gospel than a whole life might have done. It was not many months before her husband and four of her own female relatives were converted and baptized and became Church members; and in the surrounding villages as well as in

her own village to-day the work of God is spreading. God, by the death of that dear young woman, did more than her life could have accomplished for Him.

But oh, how many there are who die far otherwise, who are stepping into the thick darkness—conscious darkness! How many there are of the poor women of China who are dying in the dark!

—they have no expectation of going to heaven. There is no heaven for the women of China; the eighteen hells are for the women of China; but there is no place for them in heaven. The light of Asia does not shine very brightly into the life of the Chinese woman. If she lives five hundred virtuous lives she may possibly become a little boy!—and many lives more must be lived before there is

a chance for the lowest step in the lowest of the nine heavens. But, thank God, there are not a few among the forty thousand communicants in China who have learned a better story than that, and know of Him who died to redeem women as well as men; and who knew that in CHRIST JESUS they are assured of their home above, as their brothers, their husbands, and their sons are.

Repentance and Restitution.

BY THOMAS WINDSOR, KWEI-YANG, KWEI-CHAU.

YEARS before Mr. Ch'en, our Evangelist, became a Christian, he had, whilst returning from a journey to Canton, married an aboriginal woman of the "Chung-chia" tribe, in the Province of Kwang-si. After he became a Christian, his wife, though not openly opposed to the truth, yet did not manifest any interest in it. She often visited the Mission House, and sometimes did needlework for the Missionaries and school girls. Things belonging to the people on the place were occasionally missed, and once or twice suspicion fell on her, but, as no positive proof could be adduced, nothing was said. In January, 1888, during a long illness, Mrs. Andrew kindly placed a room of the Mission House at her disposal, hoping the light, fresh quarters would prove beneficial. She rallied for a few days only, and then gradually became weaker. When spoken to of CHRIST, she sometimes remained indifferent, and sometimes appeared to want to speak, and as often seemed held back by something we could not understand. Remembering the past, and thinking that perhaps something was burdening her mind, which was standing in the way of her accepting CHRIST, Mr. and Mrs. Andrew and I made it a matter of special prayer. The answer came on the morning of the third day. Upon going to the Mission House (I lived at the Opium Refuge), I was rejoiced to learn that she had broken down, and had made a full confession to Mrs. Andrew of a number of robberies she had committed during the past eight or ten years, both from the Mission House and from neighbours of several places where they had lived during this time. She told of things stolen from the Missionaries; of clothes from some of the school girls; of many things stolen at various times from her neighbours; and of things stolen from one house to the value of Tls. 20. When we acquainted her husband he would not at first believe it, but said his wife was wandering. We then, with him, all went again to her room, when she repeated the

list of things she had stolen, in exactly the same order as before, and added to this, her conduct in the home and neglect of her husband. She told how, when she had bought two pecks of rice, she would tell her husband four; that when 100 cash was taken for pills (they kept a small medicine shop) she would tell her husband 60 or 70; when 1 oz. of silver was taken for medicine, she would give in $\frac{1}{2}$ oz., and so on. Also, that when her husband gave her daughter, who was a Christian, cash for her Sunday collection, she would often compel her to give up half, and sometimes two-thirds, of the amount before she would let her go to meeting, and then frighten her into not telling her father. As her husband sat and listened to this long list of misdeeds, he was manifestly much troubled, but was enabled to thank God for bringing the hidden things to light. Whilst we were consulting as to the best way to acquaint the persons who had suffered of the painful fact, Mrs. Ch'en requested that as many as could be found should be sent for, so she could acknowledge personally the wrong she had done them. This was done, and it was truly a touching sight to see this woman, on the verge of eternity, confessing wrongs done to her neighbours many years before. The person from whom the Tls. 20. of things were stolen spoke somewhat severely to her, and at the same time gave splendid testimony to her husband's integrity. All of them left it with the husband to make what restitution he was able. This we took as another answer to prayer, for when the subject was first mentioned, he was terribly afraid the people would say much more was stolen than really was, and make exorbitant demands. It was a grand sight to watch the Evangelist taking a fowl along the street to return in place of one stolen years before! One person returned the fowl sent the following day, and another family said "they would keep *theirs* to remind them of this extraordinary affair!" The woman died trusting JESUS a few days afterwards.

Notes from our English Edition.

WEDNESDAY, May 1st, has been set apart as the day of thanksgiving and prayer. The meetings will again be held in the Great Assembly Hall, Mile End Road, E. The spirit of praise and thanksgiving is not only the sign of a quickened life amongst the children of God, but the sure harbinger of approaching triumph. Meanwhile, the spiritual conflict grows more intense. But it is always darkest just before the dawn; and the holy joy which found such wonderful expression in the great gatherings of last year, while full of present meaning, yet found its deepest springs in the more or less conscious anticipation, begotten of the HOLY GHOST, that "the LORD is at hand." These gatherings and others like them are amongst the most striking of the signs of the times.

Several of our missionaries have in one way and another had the opportunity of addressing, within the last nine months, quite a number of meetings on the Continent. In addition to

earlier reports of German and other meetings, our readers will remember Miss Williamson's account of her Swedish tour with Miss F. M. Williams during the month of November last. At the renewed invitation of the friends in Sweden Mr. Montagu Beauchamp has now set out on a similar tour, visiting Copenhagen on the way. As formerly stated, a most intense interest in the work of Foreign Missions is manifested in Sweden, and we ask for earnest and sustained prayer on his behalf.

The spiritual needs of China are of the greatest magnitude. Millions are still utterly unreached in China Proper, to say nothing of Chinese Tartary and Thibet. The two great provinces of Hu-nan and Kwang-si, with their twenty-one millions of people have *still no resident missionary*, so far as we are aware. The hand of God has however been markedly put forth on behalf of China in more recent years, and the present war will doubtless result in the opening of a great door and

effectual for the preaching of the Gospel. If the LORD is thus preparing her for a greatly extended witness to the truth as it is in JESUS, He is doubtless also preparing numbers to enter as soon as the way is opened. Let each one who reads these words revise his covenant with God, and come to a new one if need be. These are not days in which to *dream* of doing the will of God. We live in a time of marvellous opportunity and unequalled responsibility.

In acknowledgement of the New Testament recently presented to her by the Christian women of China, the Empress-Dowager has sent return presents to twenty-two missionary ladies. "These presents are valuable," says Mr. Stevenson, who writes, "as showing the appreciation and kindly feeling of the Empress-Dowager. This is the first time that the native Christians have come into contact with the throne, and much prayer is being offered by them that the reading of God's holy Word may be blessed to those in the palace."

Notes from Shanghai.

FROM LETTERS OF MR. STEVENSON AND MR. COOPER.

DECEMBER 21ST, 1894.—On the 14th inst. Mr. and Mrs. Langman, with their two children, left for Wun-chau, *en route* for Ch'u-chau, to resume work in their old station.

On the 12th inst. Dr. Hewett and Messrs. Bruce, Gibb and Rhodes left for the Training Home, Gan-k'ing. On the same day Mr. and Mrs. Rudland, with their two daughters, left for Ning-po *en route* for T'ai-chau.

January 4th, 1895.—On the 31st December Misses Blakeley and Roberts arrived from Australia in good health. On the same date Mr. Franson arrived from Japan. He left this morning for Wun-chau, intending to visit the members of the German Alliance in Cheh-kiang, and the Scandinavian workers in Cheh-kiang and Kiang-si before proceeding North.

January 11th.—On the 3rd inst. Miss Webster left for Bing-yae. We are thankful to say that our friends are continuing in peace and safety through God's goodness.

January 15th.—We are deeply grieved to hear of the home-going of our dear sister, Miss Forth. We have lost a truly devoted worker. May the LORD raise up many like her. We earnestly pray that God will graciously comfort her dear parents and friends.

January 25th.—On the 14th inst. we had the pleasure of welcoming from our North American Council three ladies, namely, Misses Batty, Fuller and Hancock. On the 15th Mr. and Mrs. Woodman started for Wun-chau.

Memory Pictures.—No. 5. "A Brand Plucked from the Burning."

BY SHIH AN-SIN.

MRS. Li was a woman of about forty-five years old. Her history was a very sad one, the full particulars of which, however, I never learned. She had lost her husband, and all her children were dead, save one son, and he was a worthless fellow, who brought neither help nor honour to his poor mother. She lived with her mother-in-law in a village about five li from the City of Nan-kang-Fu.

On one of the rare occasions, when she visited the City, she learned that there were foreigners living there, and having heard something about us, she came one day to visit us and to ask for employment as my servant. I was unable to take her at that time, but I sought earnestly to use this one opportunity of telling her the simple story of JESUS, and of His sacrifice, offered for her. From the very first she was impressed with what I told her and was so deeply interested that she came again and again, always eager to learn more about this strange good news, which we had come to bring. I was very glad when a little later an opportunity occurred which enabled me to employ her as my servant. Gradually she came to understand the Gospel and like a little child she took it in and rejoiced in the assurance of sins forgiven.

One day, when I was sitting in my room, busily writing a home letter for the mail, which was to leave that evening, Mrs. Li came in and stood by my side, saying that she wished to speak with me. I said "I am very busy just now, as you see, but if you wait until I have finished my letter, I will be glad to speak to you." She replied, "Oh it is of no consequence, I will wait," and so I went on with my writing. Mrs. Li seemed very restless and presently came behind my chair and stroked my hair, in a way that told of the love which was in her heart for me. I still went on with my writing, and my thoughts had flown away to the homeland, when I was suddenly recalled to the little Chinese room, in which I was sitting, by the sound of a sob from Mrs. Li. I turned quickly around and saw that she was in tears, and then, laying aside my writing, I drew her down beside me, and supposing that it was one of her own home troubles that was

burdening her heart. I said "Now Lisao-sao come and just tell me all that is troubling you." She said, "Oh, Teh Chiao-si, it is not that. I am not crying because I am sorrowful, but because I am so glad. I cannot look upon you without tears of joy, when I remember that it was you who told me about JESUS;" and then she burst out again with great earnestness, "Oh, Teh Chiao-si, I can never, never thank you enough for leaving your mother and sisters and brothers, and coming so far to our country to tell me about JESUS, for if it had not been for you I should have been in hell to-night."

My readers can well imagine how startled I was at such a declaration and how my heart was moved with deepest thankfulness that I had been enabled, for CHRIST's sake, to give up things that were very dear to me and to leave home and loved ones, so that this poor China woman, among others, might hear of JESUS and be saved. When I enquired what she meant by such words as these, she said, "When I first came to you, my life was so utterly miserable that I had decided to ask you to take me as your servant, with the determination that if you could not do so, I would spend the last few cash I possessed in buying opium enough to put an end to my wretched life; but you told me about JESUS, who would give peace within the heart in this life, and after death, eternal life in heaven. You told me too that it was all for me and I felt that I must hear more about it, and now I know that He has saved my soul, and oh I can never thank you enough."

One has sometimes been asked the question, "Is it really any use to go to China and preach the Gospel to those people?" No one who recognizes his position as a *soldier on service* will dare to ask such a question as this, for as soldiers, our real concern is not with the utility of any particular line of service, but with our Master's plain commands, and yet, if our eyes should turn towards results, we must and do praise God for the very many who, like this poor woman, are "brands plucked from the burning." Lightly, indeed, in that hour, did all that I and my loved ones at home had given up for CHRIST's sake, weigh, when compared with the inexpressible joy of hearing that poor woman say that I had been the means of saving her from eternal death.

(To be continued.)



CHINESE WHEELBARROWS.

tidings from the Provinces.

KIANG-SI.

Mr. John S. Rough, Kiu-kiang, writes:—
In the autumn of 1893 I had the joy of baptising two persons whom we believed to be true lovers and followers of JESUS—a man and a woman. The man had been my office-helper ever since we came to Kiu-kiang. Early last spring he was suddenly taken ill, and after six weeks of patient suffering, died. Never have we realized so much the privilege of being in China as when we stood beside his dying bed and knew that he had "turned to God from idols, to serve the living and true God."—Thess. i. 9. Though he often groaned with the pain, he steadily maintained that he had no fear of death. In spite of the fact that we are living in a port, where there are a number of other foreigners, many of the natives still, to put it lightly, have queer notions about us. One of his friends, an old woman, circulated the report that, when he died, he would take out his eyes and heart! But the LORD saw fit to interfere on our behalf. The only one watching with him when he actually passed away was this old woman! Afterwards she took care to contradict the report. The resources of the Devil and his angels (or demons, whichever title be right), in seeking to blind and keep this people from believing in JESUS, seem almost endless. But he is not omnipotent. Pray for us, that the only Omnipotent One may live in us to conquer the works of the Devil.

This year, we have had the joy of two more baptisms, so you will rejoice with us that, although engaged in business work, and our time well occupied, the LORD has seen fit to encourage us thus. Once more, I want to say to all, that I have never regreted coming to China. Do let the LORD do what He likes with you! He bought the right of possession with His blood on Calvary. Your true position then, if you love Him, is that of the BOND-SLAVE of JESUS." So far as I understand it, the only duty of the bond-slave was: First, to be sure of his master's will, then to DO IT! Apply the thought to yourself, and remember your Master is quite able to make His will perfectly clear to you. Wait on Him patiently, asking Him to guide you. "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. iii. 5, 6.

On a native boat, Kwang-sin River, Kiang-si, Dec. 24th. I began this letter long ago, but have not been able to finish it yet. An extra rush of business work hindered. Now here we are on a native boat, bound for a holiday trip to Kwei-k'i, my wife's old station, and where Susie Parker, for whom our bairnie is named, died. This is the first real holiday trip we have had since we came to Kiu-kiang, and we are enjoying it thoroughly. I

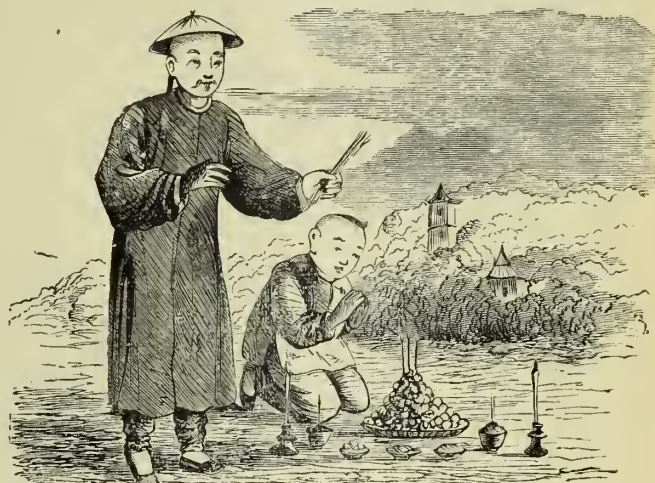
do not know that I would enjoy it so much, though, if I did not hope it would refresh us, and send us back better fitted for our work. Christian love and greetings to you all. Be fellow-workers with us, by remembering us in prayer. The longer we are in China, the more we feel it is no light thing, and that our "wrestling" is really as described in God's Word: "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places."—Eph. vi. 12. But the more we feel this, the more are we conscious of the privilege of being here "for JESUS' sake," and our longing grows more intense than ever to "Do ALL to the glory of GOD."

GAN-HWUY.

Writing from Tsih-k'i Hsien, under date of February 9th, Miss MULDOON says: "I did not think it would be so long before I should write to you, but really the weeks go so quickly that I cannot keep track of them. This is very different from what I expected. I felt sure that time would go a little slowly at an inland station, when we saw no one but our companion and the Chinese. Of course, I knew and expected that GOD could and would make one happy, but not that He would fill one's life so full that I miss nothing that I ever enjoyed, and I have much more than ever I had before. He has said, 'I will open rivers in bare heights (R.V.), and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water,' and we find that 'there hath not failed one word of all His good promise.' He furnishes a table before us in this wilderness, and we eat and are filled.

"Our work is not very encouraging as yet, but our eyes are up unto Him who is able to do great things; He will yet open doors before us. A few women have been coming to see us lately, however. On New Year's Day, our hearts were greatly cheered by a woman from the country, who was visiting friends here, coming in to learn how to worship the true GOD. She had been once before in the spring, and Miss Scott had told her the Gospel. She had evidently thought it over at home, and resolved to worship GOD. She has no son, and she and her husband had besought the idols to grant them this boon, but in vain. Some friends advised the husband to build a temple and put a certain number of idols in it, and then they

would bestow the desired son. He did so, but without result, and, consequently, neither the husband nor the wife believe any more in idols, and they seem to have been for some time groping about for the truth. Miss Emslie explained the doctrine to her, and taught her how to pray. Will you not remember her and her husband before the



FATHER TEACHING HIS SON TO WORSHIP.

LORD, that they may both be brought to see clearly?

"In December, we visited most of the villages within walking distance, and went a day's journey to a town where we spent some days at an inn, visiting the villages in the neighborhood. But in no place were we welcomed. Most of the people were afraid even to speak to us. Now and then we met one who listened and seemed to grasp the truth. We hope next time we go to be more willingly received.

"Last month, our boy spent a week in the country, visiting many places, preaching and selling books. He said he had a good time, and that many listened readily.

"Mr. Emslie, of Hwuy-chau, is here during the examinations. There are many students in the city, and some of them come to the 'Yesu-t'ang.' They are very quiet and respectful, and Mr. Emslie says they do not contradict nor argue so much as scholars usually do. We are having special prayer this week for them, that some may hear and believe. GOD is able. Our teacher says he believes the Gospel, but that it costs too much to be a disciple of JESUS. When he gets old and is done with this world, then he will come out on the LORD's side. If he had plenty of money, he would do it now; but, if he were a Christian, he would have to starve, and besides, he could never take an examination for degrees any more.

Editorial Notes.

A FEW WEEKS AGO our Home Director, Mr. H. W. Frost, was prostrated by serious illness, which was attributed, in part at least, to overwork. The physicians urged him to take some months of entire rest from the business of the Mission, and, if possible, to obtain an ocean voyage, with a view to regaining strength and fitness for his duties.

It was felt, both by Mr. Frost and others, that if a prolonged rest and a sea voyage were necessary, the best thing to do would be to take the voyage to China, and to spend two or three months in visiting the inland stations,

It was hoped that the sea voyage would greatly strengthen him, and that he could, whilst in China, gather an added acquaintance with the actual work on the field, which would be of great benefit in his future work at home.

Just at this juncture, a personal friend of Mr. Frost's wrote to say that if a visit to China was thought advisable, he would bear the whole of the expenses connected with it. The way being thus made clear, arrangements were completed, his passage was secured, and he left for Tacoma, whence he sailed in the s.s. *Tacoma* on April 5th. Our beloved brother left us in a very

weak state, but we are thankful to say that letters from different points and from Tacoma speak of increasing strength, as well as of rich spiritual blessing.

We trust that members of the Prayer Union and others of our readers will join us in praise to God for this partial restoration, and ask in prayer that this journey, taken by Mr. Frost at the cost of separation from his wife and children, may be for great blessing in every way.

During the Director's absence in China, the work of the Home Department will be in charge of the Secretary, the Rev. F. A. Steven. It will not be necessary, however, for correspondents to make any change in the addressing of letters, and all checks, Post Office orders, etc., should, as usual, be made payable to H. W. Frost. These will be endorsed by the Secretary, as his representative.

Those engaged in teaching the Chinese, in Sunday Schools in Canada and the States, will find much aid, in the spiritual part of their work, if they will secure a paper prepared and published by Mrs. Watt, of Winnipeg, Manitoba, and called "A Scheme for Chinese Teaching." The Scheme consists of a number of foundation texts, giving an outline of those truths necessary for beginners in the study of the Scriptures. The analysis of the texts is noted on the margin of the paper, for easy reference, and the texts themselves stand opposite to the words of this analysis. Upon the first page of the Scheme some useful hints are given to those who will be engaged in teaching the Chinese pupil, and upon the last page there are references to portions of the Scripture, which the scholar may commit to memory, and to hymns which may be profitably learned and sung. We are especially glad to see such a paper as this, as we feel assured that too much prominence cannot be given to the Scriptures in our Chinese Sunday Schools in these countries, if spiritual results are to be looked for, and that this Scheme will make the study of the Scriptures more easy and profitable. Any friends desiring to secure the paper may do so by addressing: Mrs. Watt, c/o Dr. King, Manitoba College, Winnipeg, Manitoba.

Have you faced the question "Does the LORD want ME to go to the heathen or not?" If you have never done so, will you not *now* ask God what he would have you do, with an honest purpose to do it at all costs.

The unfair distribution of Christian effort in the world is obvious. Heathen souls are not less precious in God's sight than are those

in Christian lands, yet they are left to perish whilst much effort is lavished upon those at home who have often refused the gospel.

Is it not at least possible that *you* are leaving unoccupied in some heathen land, the place for which God intended you, and in which alone He can fully bless you, whilst you are crowding someone else out of a place which God meant for him; or are filling a place which does not need filling?

"The Neglected Continent" is the name given to South America by Miss Lucy Guinness, and not without reason, for she clearly shows the awful dearth of true Gospel messengers among the millions of pagans and Romanists in the Southern Republics. Her book, which is published in this country by the Fleming H. Revell Co., of Chicago, New York and Toronto, bears the above title. It is well illustrated, and is full of deep interest. Written and sent forth with much prayer, the LORD has already used it largely, both in England and America. Several ministers and Christian laymen in Toronto have been much stirred by the reading of the book, and they have been led to gather together from time to time for prayer and consultation upon this subject.

Feeling the burden of souls in South America laid upon their hearts by the LORD, these brethren have, in dependance upon Him alone, organized themselves into a Mission, which is to be known as the SOUTH AMERICAN EVANGELICAL MISSION. The work will be under the management of a Council, of which the Rev. T. B. Hyde is the President, and the Rev. J. McP. Scott is the Secretary. The Mission is interdenominational, and will welcome offers of service from suitable workers connected with any evangelical church. No collections or solicitation of funds in the name of the Mission will be authorized, the supply of all the needs of the work being asked of God alone. No debt will be incurred, and consequently no guarantee of salary can be given to the Missionaries; the expectation of each must be fixed on God alone.

There is abundant scope for this new Mission in South America, without in any way interfering with the work of older Societies, with which it will seek to have much fellowship in service.

We rejoice in the commencement of such an effort for South America, the more so as the principles upon which the S. A. E. M. proposes to carry on its work for God coincide, to a large extent, with those of the China Inland Mission. Those who desire full information about the new Mission should write to the Secretary, Rev. J. McP. Scott, 4 Simpson Ave., Toronto.

Our Illustrations.

Chinese Wheelbarrows. In this picture we are introduced to one of the commonest forms of conveyance met with in China.

The wheelbarrow is used in most parts of east, central and southern China, whilst in the north it is replaced by carts and mule litters, and in the west by ponies and mules carrying riders or loads of merchandise.

These barrows are pushed by one man, and are the most usual kind. Here two ladies are seated on one barrow, and a farmer is balanced on the second by a live pig which he is taking to market. The comfort of the poor beast receives but scant consideration in making up the load.

Another form of barrow was used on Mr. Hudson Taylor's journey, and this is illustrated in our February number, on page 17. In this case two men are required to each barrow, and a large quantity of baggage is carried. In some parts of the great plain, barrows are to be seen to which a donkey or pony is yoked in front, whilst a man guides and pushes from behind. If the wind is favourable, a sail is sometimes hoisted to assist in propelling the barrows.


At the Graves. Worshipping at the graves of deceased relatives is practised throughout the whole of China. The idea is that the spirits of the dead need food in Hades, and must be provided for by offerings made at the graves, or before the ancestral tablet in the house. The underlying motive is, however, usually selfish, for they believe that, if these attentions are neglected, the spirits of their ancestors will bring trouble upon them in their family and business. One of the sad sights of China is that of fathers and mothers diligently teaching their little ones to bow down before senseless images, or, as shown in our cut, to light incense and offer gifts before the grave of a dead grandfather or uncle.

Our last Missionary group, and the photo by Dr. Howard Taylor are fully explained in the accompanying articles.

The picture of three Chinese ladies represents Mrs. Li, wife of the official in charge of the Imperial telegraph system in Kwei-chau and Yun-nan, together with her daughter and a friend of the family. These ladies all have "small" or tightly-bound feet. The background of the picture is formed of the ornamental folding doors, opening from the verandah on which they are, to the guest hall of the house. A foreign rug is spread before them, and on the little *cha-kee* or tea table is to be seen a small foreign clock, which has probably come to the mandarin as a gift.

China's Millions.

We find it necessary to simplify the work upon our books and mailing lists by making all subscriptions end with December. Will our friends, therefore, in sending in subscriptions or renewals at any time, kindly send only that proportion of our subscription price which represents the remaining months of the year.

 **Special Notice.**—New orders sent in after this date may be paid for at half rates. The eight numbers, from May to December, will thus be sent for 25c. Under our special terms to groups of friends—see head of front page—the paper will be sent to ten different persons and addresses for eight months for \$2.00, or 20c. each; or to twenty different persons for \$3.50, or less than 18c. each.

We hope our friends will make the above special offer known as widely as possible.

Some of our readers may help to forward the work in China in a very real way by gathering a group of ten or twenty or more new readers at *these very low rates*. Others may wish to send the paper for eight months, as a gift, to a number of friends who do not now see it.

It will be a very blessed result if through copies of CHINA'S MILLIONS which *you* have helped to send out, the LORD shall call forth a missionary, or more than one, to go and win souls to the SAVIOUR in China. Such a result should be the definite purpose and prayer with which *you* gather names for the paper.

Should the address on your wrapper be in any way incomplete or incorrect, kindly write to us that we may correct it.

Students, ministers and Christian workers who *want* CHINA'S MILLIONS, but cannot pay for it, are invited to write to us. In such cases we will, if possible, gladly send them the paper free of charge.

Donors to the mission, and friends who are seeking to help us in the increase of our circulation, may feel at liberty to suggest, for our free list, the names of such persons as are mentioned above, whom they know would really value the paper.

All mail matter for C. I. M. Missionaries in China should—in the absence of other instructions—be addressed c/o China Inland Mission, Shanghai, China.

The postage to China from the United States and Canada is;

Letters, $\frac{1}{2}$ oz.....	5c.
Post Cards, each	2c.
Books and Newspapers, 2 oz.	1c.

Our Party on the "Victoria."

THE five young ladies whose faces are very fairly represented in our picture sailed from Tacoma on March 23rd the SS. "Victoria" of the Northern Pacific line, and we hope that they have already reached Yokohama. Probably they will be at or near their destination, Shanghai, when this reaches the eyes of our readers.

The three ladies in the middle of the group, who are all members of the Congregational Church at Avoca, Iowa, travelled to St. Paul with their pastor, Rev. E. Reed. A meeting was held on the day at the State Normal School at Cedar Falls, Iowa, (the Mission Band of this and two other colleges in Iowa are specially interested in one of the ladies), where the missionary spirit was much strengthened by the testimony of the out-going missionaries to the commands of Jesus and the power of God for their fulfillment, and by the missionary facts set forth by Pastor Reed. At St. Paul they were joined by Miss Worthington and Miss Emerick, who had travelled from their homes by way of Chicago. The photograph from which our picture is produced was taken in St. Paul. At St. Paul we have we warmer and truer friends than in St. Paul and Minneapolis, and their love was fully proven in the way in which they cared for our sisters welcome. Just as hearty was the welcome which our more recent friends in St. Paul greeted the travellers, and their letters tell how comforting was the reception they met with after their long railway journey. To all the friends who thus showed kindness to the party, the very hearty thanks of the Mission are gladly rendered.

We trust that in praying for our Missionaries as they go forth, and as they labour for the LORD in China, our readers do not forget the parents and their near relatives who are left behind. In most cases the pain and sense of loss come far more heavily upon them than upon their missionary sons and daughters. They remain at home amid the same scenes in which they



MISS I. J. EMERICK.

MISS EMMA RANDALL.

MISS M. A. WOOD.

MISS EFFIE RANDALL.

MISS M. C. WORTHINGTON.

saw their children grow up, and with the empty places always before them, whilst their boys and girls—for such they are still to their parents—go forth with the buoyancy of youth, full of noble purpose and with bright hopes for their life service; they go to new scenes and interests, joys and sorrows, difficulties and conquests, which fill up their lives and take the place of the old occupations, though they never displace the old affections. In praising God for missionary youth that *goes*, let us not fail to praise Him also for missionary age that *gives*.

JANUARY 1st, 1895.

Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this List. Names of Associates printed are in *Italics*.)

I.—PROVINCE OF KAN-SUH. 1876.

Estimated Population* of Province, 3 to 5 Millions; Area,† 86,608 square miles.

NING-HSIA, 1885.		SI-NING, 1885.		TS'IN-CHAU, 1878.	
Horobin	1884	Miss E. Pickles	1893	H. W. Hunt	1879
Mrs. Horobin	1888	J. C. Hall	1889	Mrs. Hunt	1878
LIANG-CHAU, 1888.		H. F. Ridley	1890	Miss Kinahan (<i>absent</i>)	1886
T. Belcher	1888	Mrs. Ridley	1890	Miss M. Holme	1887
Mrs. Belcher	1890	LAN-CHAU, 1885.		Miss Smalley	1888
Miss A. E. Mellor	1893	G. Graham Brown (<i>absent</i>)	1886	Miss F. R. Sauze	1890
				Miss A. Garland	1891
				Miss S. Garland	1891

II.—PROVINCE OF SHEN-SI. 1876.

Population* of Province exceeding 7 Millions; Area,† 67,400 square miles.

LUNG-CHAU, 1893.		MEI-HIEN, 1893.		CHAU-CH'IH, 1893.		HING-P'ING, 1893.	
Nelson	1891	Miss A. Slater	1891	Mrs. Gustafson	1891	V. Renius	1891
Mrs. Nelson	1891	Miss J. A. Hornsby	1892	Miss A. Samuelson	1892	Mrs. Renius	1891
Ahlstrand	1891	U. Soderstrom	1891	Miss E. Petterson	1892	P. Nilson	1891
Miss C. Petterson	1891	Miss O. Olsen	1891	SANG-KIA-CH'UANG, 1894.		SI-GAN, 1893.	
Miss S. Peterson	1892	Miss Frandsen	1892	W. G. Lagerquist	1890	City Station.	
FENG-TSIANG, 1888.		K'IEH-CHAU, 1894.		C. H. Stevens	1893	P. E. Henriksen	1891
E. S. Botham (<i>absent</i>)	1885	A. Bland	1887	Miss E. Seger		D. Tornvall	1891
Mrs. Botham (<i>absent</i>)	1884	R. W. Middleton	1894	Miss A. Olson		Mrs. Tornvall	1891
Miss R. F. Basnett	1890	A. W. Gustafson	1891				

* The estimates of population are those given in the last edition of "China's Spiritual Needs and Claims."

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area 50,823 sq. mls.;	" 29,820 sq. mls.;	" 7,363 sq. mls.;	" 32,531 sq. mls.

C. J. Anderson	1891
W. Hagquist	1891
C. Madsen	1891
V. L. Nordlund	1891
F. A. Gustafson	1892
G. A. Carlson	1893
O. Bengtsson	1894
S. Bergstrom	1894

West Suburb.

Miss M. Nilson	1891
----------------	------

Miss Hoglund	1892
Miss Norden	1892
Miss H. Lindvall	1894
Miss C. Wallenberg	1894
Miss L. M. Hedman	1894

T'UNG-CHAU, 1891.

A. Berg	1890
Mrs. Berg	1892
J. F. Sandberg	1892
J. E. Bjorkebaum	1892

HAN-CHUNG, 1879.

G. F. Easton	1875
Mrs. Easton	1881
Wm. Wilson, M.B., C.M.	1882
Mrs. Wilson	1883
W. S. Strong	1892
Miss M. Lane	1889
Miss M. E. Booth	1890
Miss E. Steel	1890
Miss Sorenson	1890
Miss A. H. M. Beschnidt	1893

CH'ENG-KU, 1887.

A. H. Huntley (absent)	1887
Mrs. Huntley (absent)	1888
G. A. Huntley (absent)	1889
E. E. Giffen	1894
Mrs. Giffen	1894
Miss Coleman	1891
Miss Harrison	1891
(ITINERATING FROM HING-GAN).	
O. Burgess	1890
A. Goold	1891

III.—PROVINCE OF SHAN-SI. 1876.

Population* of Province exceeding 9 Millions; Area, 55,268 square miles.

KWEI-HWA-CH'ENG, 1886.

J. C. Stewart, M.D. (U.S.A.)	1886
------------------------------	------

PAO-T'EO, 1888.

N. Carleson	1890
C. T. King	1890
A. Karlsson	1890

TA-T'UNG, 1886.

S. McKee	1884
Mrs. McKee	1887
Miss Barraclough	1891
Miss Aspden	1892
Miss M. Hedlund	1894
Miss E. Petterson	1894

TA'I-YUEN, 1877.

E. H. Edwards, M.B., C.M.	1882
Mrs. Edwards	1882
D. M. Robertson (absent)	1885
T. W. Goodall	1890
Mrs. Goodall	1887
Miss J. Stevens	1885
Miss Whitaker	1892
Miss M. E. Clarke	1893
Miss Hodgson	1893
L. H. E. Linder	1894

HIAO-I, 1887.

C. S. I'Anson	1887
Mrs. I'Anson	1889
Miss Whitechurch	1884

SIH-CHAU, 1885.

W. G. Peat	1888
Mrs. Peat	1889

TA-NING, 1885.

Miss E. Broomhall	1888
Miss B. Roberts	1893

KIH-CHAU, 1891.

A. Lutley	1887
F. E. Shindler	1891

HO-TSIN, 1893.

G. McConnell	1890
Mrs. McConnell	1893

P'ING-YAO, 1888.

A. R. Saunders	1887
Mrs. Saunders	1890
Miss M. E. Riggs	1891
Miss Elsa Nilson	1891
Miss L. Newquist	1892

KIAI-HSIU, 1891.

A. P. Lundgren	1892
----------------	------

HOH-CHAU, 1886.

Miss Jakobsen	1886
Miss A. Strand	1892

HUNG-T'UNG, 1886.

D. E. Hoste	1885
Mrs. Hoste	1884
G. Ritchie	1894

P'ING-YANG, 1879.

W. Key	1884
W. Millar Wilson, M.B., C.M.	1891
Mrs. Millar Wilson	1891
Miss Hoskyn	1890
Miss A. Hoskyn	1893

K'UH-WU, 1885.

Duncan Kay	1884
Mrs. Kay	1884
Miss L. Martin	1892

I-SHI, 1891.

Miss F. Prytz	1891
Miss Eriksson	1892

YUIN-CH'ENG, 1888.

E. Folke	1887
Mrs. Folke	1888
C. H. Tjader	1889
Mrs. Tjader	1892
A. Hahne	1890
A. R. Bergling	1892
C. Blom	1892
A. Hofstrand	1892
Miss Hallin	1889
Miss Janzon	1890
Miss Storhaug	1891
Miss Watz	1893

LU-CH'ENG, 1889.

D. Lawson	1887
Mrs. Lawson	1888
Miss H. J. Rice	1893
Miss Simonsen	1893

LU-GAN, 1889.

S. P. Smith	1885
Mrs. Smith	1890
Miss E. Bewes	1891

IV.—PROVINCE OF CHIH-LI. 1887.

Population* exceeding 20 Millions; Area, 58,949 square miles.

TIEN-TSIN, 1888.

G. W. Clarke	1875
Mrs. Clarke	1891

PAO-TING FU, 1891.

B. Bagnall	1873
Mrs. Bagnall	1880
A. Hoddle	1887

HWUY-LUH, 1887.

James Simpson (absent)	1888
Mrs. Simpson (absent)	1888
C. H. S. Green	1891

Mrs. Green

SHUN-TEH-FU, 1888.	
M. L. Griffith	1889
G. W. Stokes	1891

V.—PROVINCE OF SHAN-TUNG. 1879.

Population* exceeding 19 Millions; Area, 65,104 square miles.

CHEFOO, 1879.

A. W. Douthwaite, M.D. (U.S.A.)	1874
Mrs. Douthwaite	1887

Sanitarium.

J. A. Stooke (absent)	1887
Mrs. Stooke (absent)	1887
G. S. Woodward	1891
Mrs. Woodward	1891
Miss G. Brown	1893

Boys' School, 1880.

George Hunter, M.A.	1890
Mrs. Hunter	1890
F. McCarthy	1887
Mrs. McCarthy	1885
E. Murray	1888
Mrs. Murray	1891
H. J. Alty	1889
A. S. Devenish	1890

B. M. McOwan	1894
Miss McQuillan (absent)	1887
Miss Angwin	1893
Miss Walker	1893

Girls' School, 1884.

Miss Sanderson (absent)	1888
Miss Hanbury	1887
Miss Hibberd	1886
Miss F. M. Reid, L.L.A.	1890

Miss Hilbold	1890
Miss Welsman	1893
Miss Rusby, L.L.A.	1893
Miss E. M. Hunt	1894

NING-HAI-CHAU, 1886.

C. H. Judd (absent)	1868
Mrs. Judd (absent)	1868
E. Tomalin	1879
Mrs. Tomalin	1866

VI.—PROVINCE OF HO-NAN. 1875.

Population* exceeding 15 Millions; Area, 65,104 square miles.

SIANG-CH'ENG, 1892.

A. Gracie (absent)	1887
Mrs. Gracie (absent)	1887

CHAU-KIA-K'EO, 1884.

1. Ho-nan (Shang-shui Hien).

J. J. Coulthard	1879
-----------------	------

Mrs. Coulthard (absent)

W. E. Shearer	1888
Mrs. Shearer	1890
F. Howard Taylor, M.D., F.R.C.S.	1890
Mrs. Taylor	1888
F. S. Joyce	1891

2. Ho-pek (Hwuy-ning Hien).

J. E. Williams, L.R.C.P., M.R.C.S.	1890
H. T. Ford	1892

3. Ho-si (Si-hwa Hien).

Miss E. Turner	1872
Miss J. Lloyd	1890
Miss E. Wallace	1892

SHE-K'I-TIEN, 1886.

H. Hudson Taylor (absent)	1881
Mrs. Taylor (absent)	1884
Mrs. Talbot	1890
Miss B. Leggatt	1890
Miss S. A. Cream	1893
Miss Darking	1893

VII.—PROVINCE OF SI-CHUEN. 1877.

Population* 20 to 30 Millions; Area, 166,800 square miles.

(1) Western Si-ch'uen.

SUNG-P'AN.

C. H. Polhill-Turner (absent)	1885
Mrs. Polhill-Turner (absent)	1884

KWAN-HIEN, 1889.

A. Grainger	1889
Mrs. Grainger	1890

Miss Fosbery	1884
Miss Nass	1890

CH'EN-TU, 1881.

H. Parry, L.R.C.P., M.R.C.S.	1884
Mrs. Parry	1884
J. G. Cormack	1890
Mrs. Cormack	1891

KIA-TING, 1888.

B. Ririe	1887
Mrs. Ririe	1891
Jos. Vale	1887
H. J. Squire	1894

Mrs. Squire

SUI-FU (SU-CHAU), 1888.	
A. H. Faers	1887
Mrs. Faers	1887
T. James (absent)	1885
Mrs. James (absent)	1882
Mrs. Gray Owen	1883

Miss E. M. S. Anderson 1889
Miss Widgery 1891
Miss A. Ross, M.D. (U.S.A.) 1893
Miss Bridgewater 1894

CH'UNG-KING, 1877.

G. Willett 1890
Miss Jones 1892
B. Webb 1892
Miss I. W. Ramsay (*absent*) .. 1887

(2) Eastern Si'ch'uen.

KWANG-YUEN, 1889.
Southey 1891

Mrs. Southey 1891
Miss F. H. Culverwell 1889
Miss F. Lloyd 1892
SIN-TIEN-TSI, 1892.
Miss E. Culverwell 1887
Miss F. M. Williams (*absent*).. 1888
Miss Kolkenbeck 1889

PAO-NING, 1886, AND OUT-STATIONS.

W. W. Cassels, B.A. (*absent*) .. 1885
Mrs. Cassels (*absent*) 1886

M. Beauchamp, B.A. (*absent*) .. 1885
Mrs. Beauchamp (*absent*) ... 1889
Miss P. A. Barclay (*absent*) ... 1889
E. O. Williams, M.A 1889
Mrs. Williams 1889
C. H. Parsons, B.A. 1890
A. E. Evans 1890
W. C. Taylor 1891
Mrs. W. C. Taylor 1891
Miss M. Gower 1891
Miss Croucher 1891
Miss Fearon 1893
Miss E. Ek 1891

PA-CHAU, 1887.

A. T. Polhill-Turner, M.A. 1885
Mrs. Polhill-Turner 1884
Miss L. Bastone (*absent*) 1887
Miss Fowle 1890
Miss M. Williams 1893
Miss Karlman 1891
Miss Johanson 1891
Miss Lindgren 1891

WAN-HIEN, 1888.

W. Hope-Gill 1885
W. L. Thompson 1891
C. F. E. Davis 1892

VIII.—PROVINCE OF HU-PEH. 1874.

Population* exceeding 20 Millions; Area,† 70,450 square miles.

LAO-HO-K'EO, 1887.
George King (*absent*) 1875
Mrs. King (*absent*) 1883

Miss M. Black 1884
Miss J. Black 1883
Miss E. Black 1884

H. A. Sibley 1891
Mrs. Sibley 1891
HAN-KOW, 1889.
A. H. Broomhall 1884

Mrs. Broomhall 1887
T. J. Hollander 1892
Miss M. L. Aim 1894

IX.—PROVINCE OF GAN-HWUY. 1869.

Population* estimated 9 to 15 Millions; Area,† 48,461 square miles.

T'AI-HO, 1892.
Ewing 1887
Mrs. Ewing 1888
C. Burrows (*absent*) 1892
Gemmell 1894
A. P. Clinton 1894

LUH-GAN, 1890.
J. Darroch 1867
Mrs. Darroch 1889
Miss Wilkins 1893
GAN-K'ING, 1869.
Edward Hunt 1889
Mrs. Hunt 1890
W. Westwood 1892
C. T. Byford 1894

Mrs. Begg 1888
KIEN-P'ING, 1894.
Miss T. Miller 1890
Miss Holth 1893
Miss Angvik 1893

Miss Annerlow 1893

CH'I-CHAU, 1874.

Miss Robertson (*absent*) 1886
Miss B. Ross 1890
Miss Thirgood 1890

CHENG-YANG-KWAN, 1887.
in Brock 1887
E. Entwistle 1891
Mrs. Entwistle 1889
J. Davey 1892

Training Home.
F. Baller 1873
Mrs. Baller (*absent*) 1866
M. Broomhall, B.A. 1890
W. P. Knight 1892
Mrs. Knight 1890

NING-KWOH FU, 1874.
Ed. Pearse 1876
Mrs. Pearse 1876
Geo. Miller (*absent*) 1884
Mrs. Miller (*absent*) 1887
G. T. Howell 1892
W. G. Bobby 1892
E. J. Brewer 1894

KIEN-TEH, 1892.
Miss Voak 1888
Miss Gambell 1893

KU-CH'ENG (LAI-GAN).
ex. Duffy 1888
Mrs. Duffy 1890
Best 1892
C. Hooker 1892

WU-HU, 1894.
T. D. Begg 1888

KWANG-TEH, 1890.
H. E. Foucar 1891
Mrs. Foucar 1888
Miss Aass 1893

TA-T'UNG, 1890.
Miss Gates (*absent*) 1887
TSIH-K'I, 1894.
Miss Emslie 1892
Miss C. Muldoon 1894

HWUY-CHAU, 1875.
W. Emslie 1892

X.—PROVINCE OF KIANG-SU. 1854.

Population* exceeding 20 Millions; Area,† 44,500 square miles.

GAN-TUNG, 1893.
ss L. Cundall 1890
ss H. Marchbank 1892
TS'ING-KIANG-P'U, 1869.
J. Mills 1887
Mrs. Mills 1889
ss J. Webb (*absent*) 1885
ss A. Hunt 1893

Miss Hogstad 1891
YANG-CHAU, 1868.
Geo. Andrew 1881
Mrs. Andrew 1882
J. E. Duff 1890
Mrs. Duff 1888
Miss C. K. Murray 1884
Miss R. A. F. Box 1890
Miss E. Pook 1890
Miss A. Henry 1891

Mrs. Cox 1888
Miss Bradfield 1888
Miss Pearson 1891
Miss Hammaren 1893
Miss Arpianien 1893

Mrs. Broumton 1879
J. N. Hayward 1889
Mrs. Hayward 1889

Business Department.

E. J. Cooper 1889
Mrs. E. J. Cooper 1887
M. Hardman 1889
Mrs. Hardman 1887

KAO-YIU, 1889.
ss E. Kentfield (*absent*) 1888
ss R. G. Oakeshott 1889
ss A. Esam 1889
ss French 1893

Training Home.
Miss M. Murray 1884
Miss A. Ferriman 1887
Miss R. Brook 1894

SHANGHAI, 1854.
J. Hudson Taylor, M.R.C.S... 1854
Mrs. Taylor 1866
J. W. Stevenson 1866
C. T. Fische 1869
Mrs. Fische 1875
W. Cooper 1881
Mrs. W. Cooper 1889
James Stark 1889

Mission House.
Miss L. J. Kay 1890
Miss C. Hoff 1893
Miss F. McCarthy 1888

LING-TSEH, 1893.
ss Hattrem 1890

CHIN-KIANG, 1889.
G. A. Cox, L.R.C.P. & S. 1888

Financial Department.
J. F. Broumton 1875

Evangelistic Work.
Miss H. Anderson 1891

XI.—PROVINCE OF YUN-NAN. 1877.

Population* 5 to 7 Millions; Area,† 107,969 square miles.

PHAMO (UPPER BURMUH), 1875.
omas Selkirk (*absent*) 1889
Mrs. Selkirk (*absent*) 1891
TA-LI, 1881.
n Smith 1885
Mrs. Smith 1887
A. Anderson (*absent*) 1889
ss M. M. Box 1891

Miss A. M. Simpson 1893
YUN-NAN FU, 1882.
Ed. Tomkinson 1887
Mrs. Tomkinson 1887
J. Graham 1890
Miss McMinn 1891
Miss S. M. E. Reid 1893
Miss G. Arden 1893

K'UH-TSING, 1889.
O. Stevenson (*absent*) 1883
H. A. C. Allen 1889
Mrs. Allen 1890

Mrs. Thorne 1893
Miss Dunn 1894
Miss Dunsdon 1893

TUNG-CH'UAN, 1891.

S. Pollard 1887
Mrs. Pollard 1887
W. Tremberth 1890
Mrs. Tremberth 1892

XII.—PROVINCE OF KWEI-CHAU. 1877.

Population* 4 or 5 Millions; Area,† 64,554 square miles.

KWEI-YANG, 1877.
nl. R. Clarke 1878
Mrs. Clarke 1878
L. Pruen, L.R.C.P. and s. 1880
Mrs. Pruen 1876
Windsor 1884

Mrs. Windsor 1891
Miss Van-Lear 1894
Miss L. Hastings 1894
GAN-SHUN, 1888.
J. Adam 1887

A. Preedy 1892
G. E. Betts 1892

TUH-SHAN, 1893.

A. C. Rogers 1890
F. Burden 1890

HING-I, 1891.

B. C. Waters 1887
C. G. Smith 1891
Mrs. Smith 1890
C. H. Laight 1893

XIII.—PROVINCE OF KIANG-SI. 1869.

Population* exceeding 15 Millions; Area,† 72,126 square miles.

KIU-KIANG, 1889.		Miss Clough	1891	Miss L. McFarlane	1884	Miss Guex	1889	
A. Orr-Ewing	1886	Miss E. Forsberg	1894	Miss M. Goold	1891	Miss Horsburgh (<i>absent</i>)	1889	
J. S. Rough	1889	PEH-KAN, 1893.		Miss Warr	1892	Miss E. Palmer	1891	
Mrs. Rough	1888	Miss L. Carlyle	1889	SHIH-K'I, 1893.		Miss E. L. P. Kumm	1894	
Miss Sundstrom	1891	Miss F. L. Collins	1894	Miss A. Swanson	1891	Miss M. J. Brown (<i>absent</i>)	1891	
Miss Morrow	1891	KWEI-K'I, 1878.		HWANG-KING-LING, 1893.		SHEN-K'ENG, 1893.		
Miss Meyer	1891	Miss E. Marchbank	1887	Miss M. C. Johnson	1891	Miss C. Anderson	1891	
TA-KU-T'ANG, 1873.		Miss E. Bavin (<i>absent</i>)	1891	Miss I. Klint	1891	LIN-KIANG FU,		
Mrs. Cameron	1883	Miss F. Young (<i>absent</i>)	1891	Miss K. Anderson	1891	(Itinerating.)		
Miss M. E. Davies	1892	Miss K. Fleming	1891	YANG-K'EO.		J. Lawson	1888	
Miss Moore	1893	Miss H. B. Fleming	1893	Miss G. Irvin	1888	KIH-GAN, 1891.		
Miss E. A. E. Buren	1894	Miss McCulloch	1893	KWANG-FENG, 1889.		Geo. Duff (<i>absent</i>)	1888	
Miss E. C. Sandberg	1894	SHANG-TS'ING, 1893.		H. N. Lachlan, M.A. (<i>absent</i>) ..	1886	Mrs. Duff (<i>absent</i>)	1888	
NAN-K'ANG, 1887.		Miss Ellen Petterson	1891	Mrs. Lachlan (<i>absent</i>)	1884	Wm. Taylor	1890	
J. T. Reid	1888	Miss Elofson	1891	Miss M. Anderson	1891	Mrs. Taylor	1888	
Mrs. Reid	1888	IH-YANG, 1890.		Miss T. Ahlstrom	1891	A. E. Thor	1890	
Miss H. Karlson	1891	Miss R. McKenzie	1888	YUH-SHAN, 1877.		N. S. Johnson	1891	
Miss E. Gustafson	1891	Miss A. Withey	1893	W. S. Horne	1888	FENG-KANG (KAN-CHAU FU).		
Miss A. Sanders	1891	HO-K'EO, 1878.		Mrs. Horne	1888	J. Meikle	1888	
GAN-REN, 1889.		Miss A. Gibson (<i>absent</i>)	1884	G. I. Marshall				1890
Miss L. Cowley	1889							

XIV.—PROVINCE OF CHEH-KIANG. 1857.

Population* exceeding 12 Millions; Area,† 39,150 square miles.

HANG-CHAU, 1866.		CH'ANG-SHAN, 1878.		CH'U-CHAU, 1875.		Mrs. Knickerbocker 1893	
Self-supporting Churches worked by Native Pastors.		Miss E. Baumer 1890	1890	A. Langman 1884	1884	T'AI-CHAU, 1867.	
		Miss B. Muller 1892	1892	Mrs. Langman 1887	1887	W. D. Rudland 1866	
SHAO-HING, 1866.		PEH-SHIH-KIAI.		W. T. Gilmer 1891		Mrs. Rudland 1876	
J. Meadows 1862				LUNG-CH'UEN, 1894.		Chas. Thomson 1892	
Miss Meadows 1887		Miss L. O. Amundsen 1891	1891	J. Bender 1890	1890	Thomas Urry 1892	
SIN-CH'ANG, 1870.		Miss D. Lindvall 1891	1891	Mrs. Bender 1890	1890	A. Hammond 1893	
J. A. Heal (<i>absent</i>) 1885		LAN-KI, 1894.		O. Schmidt 1892	1892	W. Richardson 1894	
Mrs. Heal (<i>absent</i>) 1883		R. Beckman 1891	1891	F. Manz 1892	1892	WUN-CHAU, 1867.	
KIU-CHAU, 1872.		A. Witzell 1891	1891	H. Klein 1893	1893	Mrs. Stott 1870	
D. B. Thompson 1881		A. Johanson 1891	1891	NING-PO, 1857.		Miss A. Bardsley 1890	
Mrs. Thompson 1883		KIN-HWA, 1875.		W. H. Warren 1892	1892	Miss K. B. Stayner 1893	
Miss Sherwood 1893		Francis Dickie 1889	1889	FUNG-HWA, 1866.		Miss C. Williams 1893	
ITINERATING.		Mrs. Dickie 1891	1891	J. Williamson (<i>absent</i>) 1866	1866	Miss K. Spink 1893	
G. F. Ward 1893		YUNG-K'ANG, 1882.		Mrs. Williamson (<i>absent</i>) 1875	1875	BING-YAE, 1874.	
KIANG-SHAN.				Miss F. M. Britton 1887	1887	R. Grierson 1885	
A. E. Rydberg 1891		A. Wright 1886	1886	Miss G. Graves 1894	1894	A. Menzies 1891	
Mrs. Rydberg 1891		Mrs. Wright 1888	1888	NING-HAI, 1868.		Mrs. Menzies 1891	
				E. F. Knickerbocker 1893	1893	G. A. Hibbard 1894	
						Miss J. T. Webster 1890	

STUDENTS AT GAN-K'ING.

C. B. Barnett	1894	Mrs. Felgate	1894	A. G. Nicholls	1894	J. Miller	1895
C. W. Bentley	1894	G. W. Gibb, M.A.	1894	J. R. F. Pledger	1894	H. E. Bolton	1895
A. Bruce	1894	J. W. Hewitt, M.R.C.S., L.R.C.P. ..	1894	F. H. Rhodes	1894	E. Saure	1895
H. S. Conway	1894	F. Hiscock	1894	T. A. S. Robinson	1894	R. B. Whittlesey	1895
H. H. Curtis	1894	J. Hutson	1894	R. Williams	1894	F. C. H. Dreyer	1895
W. H. Doherty	1894	A. Miller	1894	J. Wrigley	1894	J. S. Dooley	1895
R. J. Felgate	1894	W. B. Moses	1894	J. H. Todd	1895	H. S. Ferguson	1895

STUDENTS AT YANG-CHAU.

Miss H. Davies	1893	Miss E. Elliott	1894	Miss Blakeley	1894	Miss M. C. Worthington	1895
Miss I. Branscombe	1894	Miss M. M. Lawson	1894	Miss Roberts	1894	Miss I. J. Emerick	1895
Miss A. Chambers	1894	Miss F. E. Nathan	1894	Miss L. A. Batty	1895	Miss M. A. Wood	1895
Miss F. Cole	1894	Miss C. Josephine Smith	1894	Miss E. L. Fuller	1895	Miss Emma Randall	1895
Miss F. Corderoy	1894	Miss F. E. T. Thomas	1894	Miss M. Hancock	1895	Miss Effie Randall	1895
Miss E. Drake	1894	Miss D. W. Wallace	1894				

NOTE.—The last eight students at Gan-k'ing and the last eight at Yang-chau have arrived from the North American Council since January 1st.

UNDESIGNATED MISSIONARIES.

Geo. Parker	1876	Mrs. McCarthy	1867	Miss Williamson	1887	Mrs. Steven	1886
Mrs. Parker	1880	Mrs. H. Schofield	1880	W. Russell	1887		
J. S. Donald	1889	Thos. H. King	1884	IN AUSTRALIA.			
Mrs. Donald	1891	Mrs. King	1888				
IN GREAT BRITAIN.		Miss C. Littler	1884	IN AMERICA.		Geo. Nicoll	1875
Mrs. Stevenson	1866	Miss S. E. Jones	1886	John McCarthy	1867	Mrs. Nicoll	1879
				F. A. Steven	1883	Miss Chapman	1891

CHINA'S MILLIONS

Through the Heart of China.

(Continued from p. 44.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

Saturday, June 2nd, 1894.

17 miles from Chau-kia-k'eo.



It is a bright, breezy day, and we are nearing the close of this first stage of our journey. How much we have to praise God for! We have been wonderfully prospered since this day two weeks ago, when Howard and I began to prepare for accompanying dear father and mother. Before sunset to-day, please God, we shall reach Chau-kia-k'eo. Mr. Coulthard has preceded us on foot to prepare the friends for our arrival.

Only two hundred and eighty miles due north from Hankow, we might have accomplished this journey in a five hours' easy run by an express train at home. But here we have been eleven days on the road, including one Sunday. And they have been days of hard, laborious travelling from before sunrise in the morning until dusk at night—twelve to fifteen hours a day. On all this journey we have passed no mission station, seen no Christian, found no one witnessing of the love of JESUS. And this eighteen hundred years since He said, "To every creature." Brother, sister, why are you not there?

Chau-kia-k'eo, 6 p.m.

We have just reached the city. In the cool of evening we are passing through the busy streets. What a great place it is; larger, they say, than Liverpool! Now the crowded thoroughfares give place to the private houses of a quieter district. In the large pools the women are washing. Numbers of men sit in their shop doors and in the open tea-houses; for to them evening brings rest in China as elsewhere.

So this is the very street in which Mr. Coulthard's house is found. We are at home at last.

Sunday morning.

Last night upon our arrival we found the warmest welcome awaiting us from dear Mr. and Mrs. Shearer, whose guests we are. Every kind preparation had been made for our comfort. The rooms, though very simple, looked beautiful to our eyes; they were so refreshingly clean! The house, an ordinary native one, is both pretty and comfortable. The long, narrow courtyards are shaded by several fine trees, and the buildings around them seem well suited to the work. There is no upper story.

* * * * *

Sunday was a busy, happy day in Chau-kia-k'eo. Before breakfast, quite early in the morning, the Christians began to gather to welcome dear father to Ho-nan. How glad they were to see him! Many of them had prayed long and hoped for his coming, and it was beautiful to see the delight with which they listened to his words of love. Cards and letters of greeting poured in, some of them very characteristic as well as heartfelt.

MAY, 1895.

Before leaving my room in the morning I witnessed from the window one pleasant and touching little scene. Among the brightest Christians in the province is a dear old gentleman named Ch'en, a man of culture and refinement, as well as of considerable wealth and position. His whole family is a strength to the church. For genial kindness and warm-hearted hospitality Mr. Ch'en scarcely has an equal, and certainly no welcome exceeded his in genuine delight. Early on Sunday morning he appeared at the Mission house, and as father left his room to go to breakfast Mr. Ch'en stood in the courtyard to greet him. It was very pretty to see the bowings and interchange of courtesies, and the unaffected love and reverence with which the dear old gentleman repeated several times most earnestly—

"But for you, venerable sir, we should never have known the love of JESUS."

A letter carefully penned upon a large sheet of red paper still further expressed the feeling of his heart:

I bathe my hands and reverently greet—

The Venerable Mr. Taylor, who from the beginning raised up the C.I.M. with its worthy leaders, elders and pastors.

You, sir, constantly travelling between China and the foreign lands, have suffered much weariness and many labours. . . . And in our midst you have shown forth the seals of your apostleship (2 Cor. xii. 11, last clause, and 12, first and second clauses). It is the glorious redeeming grace of the SAVIOUR that has blessed us; but it has been, sir, through your coming amongst us and leading us in the true way. Otherwise we had not been able to find the gate whereby we might enter the right path. . . .

God grant you, our aged Teacher, to be spared to await the coming of our LORD, when JESUS CHRIST shall become King of Kings and Lord of Lords (Rev. xvii. 14). We are assured, sir, that you will certainly hold high office in the Millennial Kingdom, and reign with JESUS CHRIST a thousand years; also that at the close of the Millennium you will closely follow JESUS when He ascends up to heaven.

Among our own household, and indeed throughout the little church in and around Chau-kia-k'eo, there is no one who does not esteem you highly.

Respectfully wishing peace,

The very unworthy member,

CH'EN,

named PEARLY-WAVE.

I bow my head, and respectfully salute you.

Amongst the other notes received was one from the teacher Lee, a bright Christian and a thorough scholar. As a specimen of Chinese penmanship it is quite a work of art; and its composition is in a high style of literary excellence. As my

husband took it up just now to give me an English rendering, he exclaimed, with the keenest appreciation, "Oh, it is beautiful! I can't attempt to do justice to its style":—

Head and leader of the Inland Mission—honoured and venerable Mr. Taylor, after whose virtue we are proud to model ourselves,

Lee Kan, the elect,
bows his head in greeting.

We people of China have been privileged to hear the glad tidings, and though it is all by the Grace of the Most High God, yet it has reached us through the heaven-directed efforts of you, sir, for our salvation. Now by a happy providence, you have condescended to come amongst us from afar, so that we brethren have been permitted to gaze with our own eyes upon you. May the Triune God bestow upon you grace and peace at all times.

Equally valued was the following warm-hearted, though comparatively illiterate note from dear "Old Lee," the coolie, a



AN ANCIENT TEMPLE.

most earnest and consistent Christian, and my husband's right hand man on his evangelistic journeys:—

Most honoured and respected Mr. Taylor, I have long desired the privilege of beholding your honourable and virtuous presence, but it has been impossible. Now the LORD has graciously allowed me to meet with your exalted example. Truly it has been the happiest of happy events. May our Heavenly FATHER and the LORD JESUS protect and preserve you on your long journey, giving grace all the way and peace in every place.

I, Lee, named Inborn-Ability,
And my son, Perfect Benevolence,

beseech of you, before the gracious presence of our LORD JESUS CHRIST to pray a blessing upon us, father and son. Amen.

After the morning service, dear father spoke a little to the Christians. It was very sweet to hear him tell of the long years he had prayed for Ho-nan, when as yet there were no Missionaries or native Christians within its borders; and of how rejoiced he is now to see so many face to face. He urged them, if they would shine for JESUS, above all things to abide in Him, and spoke of the duty of witnessing by lip and life to His grace and beauty. Amongst other things He told them Mr. Hsi's little parable about the candle:

"Oh, sir," said the young convert of three months, "I cannot tell the Gospel, for I know as yet so little of the Bible. I must study the Word before I can speak of JESUS."

"Ah!" replied Mr. Hsi. "Do you use candles in your part of the world?"

"Yes," was the surprised answer.

"And when do you look for your candle to shine out and give light? Do you expect to remain in darkness for an hour or two after you have lighted the candle, or do you look for some illumination a little earlier?"

"Why," answered the young man thoughtfully, "I expect it to shine, of course, immediately it is lighted."

The second day after our arrival in Chau-kia-k'eo Mr. Ch'en sent round a feast for the whole household, in the most handsome native style, and with it the following note to dear father:

Herewith are respectfully presented six basins of the largest size containing prepared meats such as are used in ancestral worship.

I honour you, sir, as I love the LORD JESUS. I pray that you may be preserved in good health to a very great age, and for ever enjoy perfect peace and wide opportunity of proclaiming the truth, so that many may be saved. All thanks be ascribed to the TRIUNE ONE, who preserves us in everlasting peace. Amen.

With the sincere respect of

CH'EN, of the PEARLY-WAVE.

And before our departure he still further insisted upon our accepting quite a liberal supply of provisions for the road, that arrived with the following characteristic letter:

Honoured and most venerable Mr. Taylor,—Ch'en, of the Pearly-Wave, bows his head. I write this respectfully to present to you some travellers' provisions—minced meat boiled in oil, spiced apricot kernels, and pickled water melon. Be pleased graciously to receive these at my hands. Of the spiced meats, one kind, without cayenne pepper, is for the special use of the aged Teacher; the other, with capsicum, is for the consumption of Mr. Coulthard and your second princely son. I write this note on purpose to wish you peace.

1st day of the Midsummer moon.

Other good things were lavished upon us by the church members, who made a little collection to buy all sorts of sweetmeats and delicacies, to stock our food-baskets for the journey. Most of these, if the truth must be told, were ultimately left behind for the benefit of the little community, our own digestive powers being unequal to the occasion. It was with much regret that we had to part from these dear native Christians after so short a stay in their midst.

Eight of our own Missionary workers were at Chau-kia-k'eo at the time of our visit, occupying three houses in different parts of the city. But what are eight to a population so overwhelming! For our three C.I.M. stations among the fifteen millions of Ho-nan, we have a total staff of nineteen workers, including missionary-wives and unmarried ladies. And south of the Yellow River, in a region larger than the whole of England, we are the only Protestant Missionaries.* The Christians in these three little churches now number about a hundred and twenty—a very hopeful number for future development. But the needs are great, urgent, overwhelming; only the mighty power of God can meet them. And for this we must have much prayer.

* The district north of the Yellow River is being opened up by our friends of the Canadian Presbyterian Mission.

The Horrors of War.

BY THE REV. F. W. BALLER.

[Chefoo has lately been the centre of widespread interest and much prayer. And we are thankful to record that our missionary friends and other Europeans have been preserved in safety, although the danger at times seemed eminent. We are glad to be able to give some extracts from letters, which graphically set forth not only the horrors of war, but in the midst of these the triumphs of the Prince of Peace. We trust the kindness shown to the wounded may open a new way to the hearts of the people of Shan-tung, even as, on a vaster scale, we believe the war will be turned, in the Providence of God, to the blessing of the whole Empire.]



NATIVE CHRISTIANS.

THE place is full of war rumours. The Japanese have landed a strong force at Wei-hai-wei, and were preparing to attack it both by land and sea when we last heard.

By this time it may have fallen, as the Chinese are generally over-matched and out-num-

bered. In anticipation of the retreat of the Chinese in this direction, the foreigners have taken precautions against any attack on the settlement, and have raised sand barricades, and landed men from the gunboats.We are still staying on here,* and the friends at Tong-san are holding on there. The LORD can and will care for us, I feel sure. To show the white feather now would be to dishonor Him. We must put His promises to the test, and we shall find that they are quite equal to all the weight we can throw upon them.

Feb. 1st, 1895.

The LORD is still keeping us in peace. I mention this first, as I suppose that the news of the Japanese attack on Wei-hai-wei has been telegraphed home ere this.....It seems certain that the Japanese will succeed, and the question that is now agitating the foreign community is, Which way will the Chinese soldiers flee? Some suppose that they will come along here: others that they will retire to the south. As you may suppose, there is a good deal of excitement. The natives are in a great state, and many of them have fled..... We continue as we are, although most people in the Settlement consider it the height of folly to do so. A captain of one of the gunboats—the *Undaunted*—is a relative of Woodward's, and is quite prepared to land a force to protect all at Tong-san in the event of danger. But we all feel that it would be greatly to the LORD's dishonour, either to call in any armed force, or to seem in any way to rely upon an arm of flesh. And so we stay as we are, looking to the LORD for His protection and blessing. He is worthy to be trusted, and has never failed us up till now.

Saturday, Feb. 2nd.

To-day we have had some details of the fighting at Wei-hai-wei. I met a soldier in the barber's shop, and he told me that he had been in the action when some of the outer fortifications were taken. The Japanese opened fire on the fort, and were supported by the land

force, which had been landed previously. The Chinese soldiers had been suffering a good deal from the cold, and were half-starved. A good number have retreated on this place, but the governor, who is here, has treated them wisely and well, giving them food and clothing, and paying up all their arrears of pay. The consequence is that all has been quiet, and no disturbances have occurred.

Sunday, Feb. 3rd.

More than twenty wounded soldiers have come in to-day, and are being treated by Dr. Douthwaite. I have suggested to him that, as he will most likely have a very large number of patients wounded and injured, he had better send those who are not severely hurt over here, and we will convert the place into a Red Cross hospital for the time being. Miss Dobson is a trained nurse, and will be able to do a good deal, while my daughters and I will be able to give any assistance needed. With God's blessing, it will be not only a means of blessing to these poor soldiers, healing them in body, but also a means of bringing them under the power of the Gospel.

The question of food supply will soon be a serious one. The Japanese atrocities at Port Arthur have scared everybody here, and but little food is coming in, while what does come in is very dear. Then the large fleet is like a swarm of locusts, eating everything up, and needing anything it can lay hands upon. But the LORD is able to make all grace abound, and to meet all our need. "In the time of *famine* they shall be satisfied."

* * * * *

The weather is very severe indeed. The bay is frozen out for more than a mile, and there is no communication between the men-of-war and the shore. We have had no steamers from Shanghai for more than a fortnight, and are quite at a loss as to what is happening in the outside world.

Feb. 4th.

Yesterday was a remarkable day. We all went over to Tong-san, and after service (native, which I conducted), a batch of wounded soldiers was brought in. They were followed by another batch and yet another, till we had fifty-six in all. We spent the day up till 10.30 p.m. in attending to them—Miss Dobson, Mr. McOwan, Mr. Alty, Ferdinand Schmidt, and myself, all helping. It was something fearful to see them. Almost all had been wounded at the storming of the forts lying outside Wei-hai-wei.....Their wounds

were very various, though all were caused by bullets.....The poor wretches must have suffered agonies, and yet the cases we attended were the slighter ones—the severe ones have had to suffer unattended on the field of battle.

Feb. 5th.

The doctor has asked us to stay over at Tong-san and help with the wounded, so we are all staying at the Sanitarium again for a few days. Several more wounded came in yesterday, making seventy-one cases in all. Some have been sent over to the Red Cross Hospital and others will most likely go to-day. A steamer has come in from Shanghai, but so far no mail letters have come ashore, owing to the ice.

* * * * *

One poor fellow came in to-day with a smashed elbow joint. A shot had shattered the bone some seven days ago, and during that time it had not been attended to. Another came in having his two feet frost-bitten, and his arm broken. Poor fellows, one's heart bleeds for them. They are indeed as sheep without a shepherd. Admiral Freemantle and Mr. Allen, the consul, came up to see them during the day, as also did several officers from the fleet, and some of the residents here. Two of the lieutenants gave fifteen dollars towards the expenses, and promised to raise some more on shipboard. The ladies of the Settlement are making bandages. Dr. Corbett has sent some straw mattresses and some rough beds, and I have no doubt that many will do something to help to minister to these poor fellows.

* * * * *

Everything here is going up in price. Eggs are twenty cash apiece; meat is difficult to get, and if the scare continues we shall have difficulty in getting anything at all. People are flying in all directions, and those who can are removing all their valuables into the country. However, one has a soft pillow to lie on in the promises of God. They hold good and will continue to do so. Amid blood and fire and pillars of smoke it still remains true, that "He that calleth on the Name of the LORD shall be saved."

FROM MR. G. S. WOODWARD.

Mr. Woodward also writes, with details of great interest:

Chefoo, Jan. 30th, 1895.

We are all very conscious that loved ones are praying. Were it otherwise, we might be far more troubled. The poor servants are very upset, and are bringing their belongings

* The C. I. M. Settlement lies outside the Foreign Settlement, and some considerable distance from it.

and relations to stay for a few days in our old buildings. God seems working in many hearts, showing the vanity of man's help, and the need of an Almighty Friend.

Feb. 4th.

We have just heard that three runaway soldiers have been beheaded in Chefoo. One morning I was walking round the house and saw crowds of men running towards a certain mud-house only a few hundred yards from here, and this was the business. The head mandarin, fearing lest hundreds more should come, ordered immediate death. Only a day after, a letter came from the consul saying, "Keep yourselves in readiness to leave any moment for the Settlement." This was brought up to Dr. Douthwaite, and as he was reading it in the hospital, the 500 men who were to have done so much damage actually passed by the dispensary. Poor men! they were worse than coolies, and on this occasion as harmless as could be. They reported that the general had been killed or had fled, and what could they do but flee too. The mandarin here divided them into two forces of 300 and 200, sending them to two of the near

forts. That evening we were naturally rather more on the lookout. . . . Our hearts have since then been much drawn out for these poor fellows.

* * * * *

All yesterday (Sunday) Dr. Douthwaite and a body of helpers were hard at it tending the wounded. I have now had some opportunity of seeing the horrors of war—just terrible; and yet we have only had the feeblest cases to help; the dying are cared for by no one, and left on the battlefield. The poor creatures who have reached us have walked forty miles in fearful weather.

The wounds have as yet been nearly all bullet wounds. One man was shot in the back and the bullet came out at his ear; another from ear to ear, breaking jaw and teeth; many were shot through the leg and thighs, including one shot right through the ankle bone. Yesterday, we opened the chapel as a big ward, and last night it was completely filled. During the day we attended about 100 men, fifty-six of whom slept in the chapel and will be seen again. Last night when we had stopped and were singing hymns, seven others arrived.

Amongst these was a serious case—a poor man who had been four days on the road. His arm had been shot through, breaking up the bones badly. The fragments had punctured his flesh; and yesterday he fainted twice before his operation. Mr. Baller, Miss Dobson, (trained nurse), and myself went to the hospital to help, and the poor fellow had to face the question whether he would have his arm off or not. It was pitiable to see him groaning and unable to decide. Finally he agreed, and so Miss Dobson gave the chloroform, Dr. Douthwaite operated, and Mr. Baller and I held the man and the instruments, etc. It is a queer business, walking away with a man's arm in your hand.

* * * * *

We are all very well, and quite feel that God is honouring those who honour Him. These poor Chinese, although ravenous, have tender hearts (most of them, at least). To attend to their needs is surely what we are in Chefoo for, and by so doing we are in God's way defending ourselves. You may continually praise God, and know that if we obey Him, He will keep us all right.

Annual Meeting of the China Inland Mission

HELD IN GOODERHAM HALL, TORONTO, APRIL 26TH, 1895.

HENRY O'BRIEN, ESQ., IN THE CHAIR.



AFTER singing the hymn, "JESUS, the very thought of Thee," prayer was offered by Alex. Sampson, Esq., and Mr. McDiarmid, Secretary of the Canadian Baptist Missionary Society, read the Scriptures, selecting 1 Corinthians i.

The Chairman said that every time the China Inland Mission is mentioned, the very words are to us, first, words of rebuke; then of exhortation; and lastly, words of encouragement. Words of rebuke, that we do not all walk in that same blessed line of faith in our God that the members of this Mission exercise; of exhortation, urging us to follow in their footsteps; and of encouragement, to find how good our God is to His dear children here on earth. He then announced the hymn, "The HOLY GHOST is here," which was sung, after which Rev. F. A. Steven, Secretary-Treasurer, gave an outline report for 1894 as follows:—

I DO not intend to inflict upon you any lengthy report, but merely to give a brief outline of the work of the Mission in North America during the year 1894. In a time of severe financial stringency, when business has been at a very low ebb, we have to record, to the praise of God, that He has set His seal to the principle of entire dependence upon Him, by giving us a larger income than during any previous year. Thus, while in 1893 the number of donations was 965, in 1894 it was over 1,200. The average of these donations was about \$24, which is a large average. During 1894, the total receipts in North America amounted to \$27,514.25, which is an increase over 1893 of \$6,690.59. With regard to the Prayer Union (which is a very important part of the work, and which means direct blessing to China), at the beginning of the year the number of members was 350; at the close it was something over 780. During the year 1893, we received 39 offers of service for China. At the beginning of 1894, we began to make special prayer for one hundred consecrated men, and for many consecrated women also, and the LORD's answer to prayer is seen in the fact that during the year the total number of offers was 117, of which the proportion between men and women was as follows: men, 74; women, 46. Previous to that prayer, the proportions had been in the opposite ratio. The largest number of Missionaries sent from North America to China in any previous year was the band that went with Mr. Taylor in 1888—a band of 14. In 1894 we were permitted to send to China 22 persons, of whom 20 were new Missionaries, the other two being Mr. and Mrs. Frank McCarthy,

returning to their field of labour. Four of these started on the last day of the year, so that they did not really leave the country until 1895; but they had left Toronto in 1894.

Correspondence has considerably increased in the Mission offices. We have many more letters—more new correspondence than ever before, which means that the Mission is becoming more widely known. Another matter which calls forth gratitude to God is that, during the past year, the circulation of CHINA'S MILLIONS has considerably more than doubled. And we are looking to God for still larger increase, for the growth of Missionary consecration depends largely upon the spread of Missionary information. God gives grace to those who write for the paper, and the HOLY SPIRIT influences other lives through the articles. Thus, indeed, almost all the present members of the Mission have been influenced in some way, in their choice of life work for God, through the reading of CHINA'S MILLIONS, and we trust that thus also many more consecrated lives may be called forth for the King's business among the Chinese. I would like to mention a circumstance which has been of great encouragement to us during the past few months. Some of you may have noticed, in CHINA'S MILLIONS for February, a little article accompanying a picture of a group of five young men. The article is entitled, "I I I I. Ask Him." This tells the story of the prayer of a poor sick widow in Pennsylvania. She could do little for the LORD in active service, being confined to her room, and mostly to her bed. Being much in prayer before the LORD, especially on behalf of foreign missions, she was led

to send \$2.00 to the Rev. D. M. Stearns, of Germantown, Penn., editor of *Kingdom Tidings*, with the request that it should be used for the support of a certain young man, who was to be called "*Kingdom Tidings* Missionary." This contribution was the nucleus; and at the close of her letter she puts four strokes, with the words, "Ask Him." She was thus asking God for four Missionaries when she sent the \$2.00. The money came in for one Missionary, and then for another, and so on till means were provided for the four. A little girl, who had heard the story about the four, said, "Yes, but there are going to be twelve more;" and it seems as if God is going to fulfil the little girl's faith, for week after week new gifts have come in, until at the present time Missionaries Nos. 14 and 15 are being provided for. Since last November, God has wonderfully blessed that work. He is sending in money, and stirring up the hearts of His people through the testimony of Mr. Stearns.

I would like to present a brief supplementary report for the opening months of this year. I am sorry that Mr. Frost, our Home Director, is not with us. Most of you have heard of his illness, which, however, in the goodness of God, has not proved so serious as we at first feared. By the physician's advice, he has sought rest and change in an ocean voyage, and it seemed wise that his trip should be in the direction in which his heart lay. While resting, his powers of observation will be utilized for his future service in the work at home. The means having been provided by a personal friend, he has therefore turned his steps toward China. We are particularly anxious for a prayerful interest before the Throne on the part of the friends

The Chairman called upon the Rev. D. McTavish, D.Sc., to lead in prayer, with special reference to the absent Home Director, Mr. H. W. Frost, now on his way to China.

The Rev. R. P. Mackay, M.A., Secretary of the Presbyterian Foreign Missionary Society, was then called upon, and spoke as follows:—

I WAS very much interested indeed, as I know we all have been, in the report just given us by Mr. Steven. It is an exceedingly encouraging and delightful one. I am not sure that I can profit you very much better than to go over that report again. It is full of interest, and full of hope; for the same God, and the same faith, will do greater things in days to come than we have yet seen. I thought, perhaps, it might be helpful if I were to say a few words, indicating reasons why we ought to give our hearty support to this and other kindred works. Of course I may assume to-night that we are all Christian people here; that we all profess to be the disciples of CHRIST, and as such recognize that we have a duty to perform. You remember that CHRIST says of us: "Ye are the light of the world;" "Ye are the salt of the earth." I do not know any better compliment that could be paid by CHRIST to His own people than these two sentences. You know light is the enemy of darkness, and salt is the enemy of corruption; and that when He says, "Ye are the salt of the earth," and the "light of the world," He gives us that character. I think, perhaps, when we pass out of life, if people say anything at all about us, there is nothing that we would like better to have said than "That man was like salt in the earth," or "Like light in the world." Now you remember the people about whom CHRIST said this. He says in that same chapter, "Blessed are the peace-makers," "Blessed are they that hunger and thirst after righteousness," "Blessed are the pure in heart," "Blessed are the poor in spirit," and so on. These are the people of whom CHRIST said, "Ye are the light of the world," and the "salt of the earth." Now, of course, that applies to Christian people, does it not? You know that, to many people, it sounds like a contradiction to say it is a blessed thing to be poor, and hungry, or even merciful. With many people, it is rather pride and wealth they are seeking. And yet if anything has been proved true, it is this—that the way to blessedness is that of being characterized by these things; that there is only one really permanent blessedness, and that is in the direction which our SAVIOUR indicated. You notice in this blessedness there are two sides; one is what you *are*, and the other is what you *do*; and they are both necessary to the Christian life. It is just as necessary that I should *do* right as that I should *be* right; and just as necessary that I should *be* right as that I should *do* right. They are both parts of one thing. The verses quoted imply that, "Ye are the salt of the earth," etc. "Have salt in yourselves," and then exercise your influence upon other people. "Ye are the light of the world." First have light within yourselves, and then shed it abroad. It is not the light of one community simply, but the light of the world. Your sympathies are to be as broad as humanity. They are to embrace this whole earth. That is the teaching of JESUS CHRIST as applied to every one of us. Now let me indicate one or two reasons why we should exercise our influence in this direction, and let me begin with some of the lowest motives.

One of them is this—that these poor people who have no Gospel have none of the comforts which you and I enjoy in such a meeting as this. They do not understand what is known by social or home life, as we understand that term. I remember when Dr. Paton, that very

of the mission on behalf of our beloved Director. It will be the summer time while he is in China, and the heat is not conducive to health; but we hope that it will not only please God to strengthen him and bring him back to his work better equipped even than before by the enlarged information he will be able to get from the mission field, but that also, in the meantime, he may be greatly used in cheering and encouraging the missionaries on the field.

You will remember that I said 117 candidates had offered themselves in 1894 for the mission service. From the beginning of the present year to this date, there have been offers of service from 17 men and 19 women, or a total of 36. We had 56 candidates brought over from 1894, so that now we have 92 in all under consideration. We need your prayers that the wisdom of God may be given us while these are waiting for their work, and that the Council may be guided in the important duty of deciding whether these persons shall go forward or not.

During less than four months of 1895, we have received on all accounts a total of \$11,624.67, which is a considerable increase over the same period of last year. Of this total the gifts for missionaries specially designated, amounted to \$4,883.67. For outfit and passage of new missionaries, the amount was \$1,581.29. And for the general fund in China, \$1,401.70.

I would ask you, therefore, to join with us in hearty praise to God, for the way in which He has manifested His gracious care over the work, in providing the necessary means, in raising up candidates for service and in giving grace and strength for all the work.

excellent, lovable man, was here, he told this little incident: At one time a little girl came to his house, and he asked, "How is your mother?" "She is dead," the little girl replied. "When did she die?" "Well, she is dead to us," was the answer. What the little girl meant was, that her mother was sick, and could not work for her living any longer, and so she was taken away out to the bush and left there to die. Then he coaxed her to tell him where she was, and the little girl took him a long way out into the bush. He was afraid she was misleading him, but they soon found the old woman. She had been lying there for four days without food, and the ground around was beaten as it would be by a dying animal. He brought her home again, and when she came to where her family was, they were sitting at the evening meal, and not one of them looked up to give a look of recognition, because she could not work. This is home life in the South Seas. Of course it is not equally bad everywhere, but they do not know home life, as we understand it, in any of these heathen countries. I suppose that, if it were only to teach these people truly to sing this song, "Home, Sweet Home," that in itself would be sufficient reason why we should give them the Gospel.

And then, look at medical treatment in heathen countries. I suppose there is now an increasing amount of native medical agency in India, and in China in some quarters, but true medical treatment among many of these heathen people is not known. One of our Missionaries from India said: "I went to see a young man who was dying, and when I got there, the priest was endeavouring to find out what god had sent an evil spirit into this man, because to them sickness meant the possession of an evil spirit. And bye-and-bye a sacrifice was offered, and if the sacrifice was accepted, the man was expected to get well; but he did not get well, and so the implication was, that some other god or goddess was grieved, and sent death."

These are, you say, subordinate reasons. I know they are. The soul is the principal thing, you say, and that is true. But I think these other things are worth speaking about. If we can simply relieve the physical necessities of these people, it is a sufficient reason why we should seek to give this gospel to those who have no gospel. I remember Prof. Lindsay of Glasgow say, that at one time he went to India to see for himself about Buddhism, and those other false systems of religion—to see the "beautiful" (?) influences they have upon society. "And what did I see?" said he. "Why, I saw people bowing down and worshipping a plow, a telegraph pole, a staff, with the handle of it shaped like the head of a serpent;—worshipping even the oxen with which they were plowing! Now what comfort is there in such practices? These will give them no help, and they feel that they get no help from them. I heard a missionary once say that he saw a man measuring his length upon the ground; he would lie down, and then get up and measure his length again. He had gone seven miles in this way. The missionary asked the man what advantage this would be to him, and he could only say, 'I do not know.' 'There are 333 millions of gods,' they say, 'but none of them come to visit us now as they used to.' I heard the same missionary say

this, that at one time he went to the Ganges, and saw the people throwing out tiny lights upon the waters—little boats of straw with tapers in them, which looked very beautiful. He asked the priest what that meant. "Well," he said, "these souls are going out into a very dark country, and they have no light, and we are hoping these will help them by the way." The priest was attending to a little light by himself; he said, "I hope, by giving attention to this light, that, when my turn comes, I may have some light too." Dear friends, we have the light of the world, and ought we not to give it to these people who are so greatly in need? They are not all feeling their sense of need in that way, but still we ought to give them the gospel.

Now that thought is enhanced by this—that the gospel actually does save these people. It is strange that we should still have to use that argument, but it is necessary yet. For there are some people who will say we cannot do anything for these heathen. There are some who say we cannot save the Indians of the Northwest. Some say—"You cannot save the Chinaman;" "You cannot save the South Sea Islander." Now, that argument has lost all its power. We have abundant specimens which prove that the gospel can save such people. Some time ago, I was told of a small company of ministers coming down Lake Superior on a steamer, and they were telling their experiences in the North-west. One said they did not raise such beautiful flowers in that country as in Ontario. Another of the company made no remark, but went away to his berth; he came back bringing a beautiful bouquet in his hands, and said, "Gentlemen, I collected these flowers in my own garden in Regina." Here was a specimen of the flowers of that country, and the argument was indisputable. The flowers were raised in the North-west, and nothing more could be said. Now, dear friends, it is true in India and in China and elsewhere, that there are as good specimens of Christians produced in these countries as there are in our own country; and if this be true, we ought to give to these people the gospel that can effect such wonderful changes among them. Some of you have read the history of the Fiji Island Missions; what took place there? You remember the first thing the missionaries had to do was to collect the feet and hands and skulls of eighty victims that had been killed and eaten in a cannibal feast! The first missionary lived until he saw 102,000 people in those islands sitting at the feet of Jesus, clothed, and in their right minds, worshipping God as rational creatures. If the gospel can do that, it certainly ought not to be withheld. Look at the Sandwich Islands. They were not visited by the missionary until 1820; then the inhabitants were among the lowest of the human race. In six years, they had 400 schools, with 25,000 children under instruction. In 1836, a great religious revival wave rolled over the Islands, and the result was that in less than twenty years, from the

time the missionaries entered on the work in the country, they had about 22 or 23 congregations, averaging about 100 members each. Now, if the gospel can do this—if the gospel *does* do this, we surely ought to give it to those who have not had it.

But, again, our own spiritual life needs that we should obey JESUS CHRIST in this matter. We have pledged ourselves to be the disciples of CHRIST, and to do what HE wants us to do. And, if that is the case, we ought to do this because HE tells us to do it. I think it was the late Dr. Gordon that told a striking illustration about Capt. Patton, in the Covenanters' times. He was under arrest, and was being brought to Edinburgh to trial, when he met one of his old companions in arms in the wars of Gustavus Adolphus, who said, "Is this you, Captain Patton?" "Yes, it is me," replied the Captain. "I will go to the Governor," said his friend, "and ask your pardon." The Captain told him that would be useless. "If he does not," was the reply, "I will never draw a sword for His Majesty again. He obtained the pardon, and had it sent to Edinburgh. The Lords of the Congregation, however, withheld that pardon until the Captain was executed. Was not that an act of treachery? These men were ever after branded with eternal infamy for such a treacherous deed. You and I have received an act of pardon—a greater act of pardon—for our fellow-sinners; we are told to give it to every creature, and we have withheld it. We have simply been embezzling that which God has given us for the world's salvation. I do not think that anything has ever been done upon this earth that is so wicked as the withholding of the Gospel of Life from the millions of men who have been going into eternity without any knowledge of JESUS CHRIST; and this is what the Church is doing to-day—withholding the saving Gospel from men who need salvation. Somebody else used this illustration, indicating what we ought to do. It is about a Scotchman—an old man, who was leading a horse to the mill with a grist upon his back. The grist fell off, and the old man could not replace it. He saw some one coming on horseback, and he recognized him as a nobleman. He was indeed a true nobleman; for he got down, and, taking one end of the bag, helped the old man to re-place the grist. The poor man was very thankful and asked how he could ever repay his benefactor. "Oh!" said the nobleman, "you can do that very easily. Whenever you see anybody else in distress, just help him, and that will help me." Now you see the application. We often meet together to thank God for what HE has done for us through JESUS CHRIST, and we say, "What shall I render unto the LORD for all His benefits towards me?" It is our duty to help others for the LORD's sake. From our standpoint, temporally and eternally, it is our duty and privilege to assist this, and all other kindred enterprises, that are intended to give this Gospel to dying men.

The Chairman here read some letters of apology from the Rev. Dr. Wardrope, and the Rev. T. C. DesBarres; and remarked that it was a beautiful thing to see all evangelical denominations represented in this Mission—Church of England, Methodists, Congregationalists, Baptists, etc. He then introduced to the meeting a returned Missionary, Miss Agnes Horsburg, of Hamilton, Ont., who said:

WHEN Mr. Steven wrote to ask me to come up to this meeting, he said he wanted me to give my testimony; and the very first thing I want to testify to is the love of GOD—that unchangeable, everlasting love of GOD. It must be thus, for GOD is unchangeable and everlasting. Just before going to China, I had a beautiful rendering of the 13th chapter of 1 Corinthians. In this chapter the Authorized Version gives the word "charity," but in the Revised Version it is "love." Now what is love? Well, we are told in the Bible that "GOD is love." And now, if we substitute "GOD" for that word "charity," or "love," we will find it a great comfort and help. It has been such to me in these years; for the first verse may be read, "Though I speak with the tongues of men and of angels, and have not GOD, I am become as sounding brass, or a tinkling cymbal." And it goes on to say, "And though I bestow all my goods to feed the poor;" even though "I give my body to be burned, and have not GOD, it profiteth me nothing." Oh! that is what we want; we want GOD—GOD in our hearts—GOD in our lives. And if we have not GOD in our hearts and in our lives, we are nothing, and we have nothing to give to the heathen; for just what we want to give them is—GOD.

I want to testify that the Chinese need GOD as presented in the Gospel. Much has been said on this point, and many proofs have been furnished that China needs the Gospel; and I just want to-night to add two instances that I am sure are sufficient, if there were no others.

In Yu-shan, where I was, there was a woman who had twenty-one daughters and one son. Twenty of her daughters she drowned! That was because she had not GOD in her heart. The one remaining daughter is now one of our most earnest Bible women; and I may just say that before the mother died she became a Christian; her great lament was, "Will GOD ever forgive me for drowning those twenty girls?" As one of the young ladies in

our station was going to visit some Christians a little way out of the city, she turned a bend in the road, and lying just on the hill-side was a little girl babe, and two ferocious dogs were lying beside the body, resting after having eaten the two little legs of that baby girl. When the young lady came back, there was nothing of the little girl left but some rags and a few bones. China certainly needs GOD. People sometimes say, "Oh, they are so bad you cannot do anything with them." Has not CHRIST Himself said, "I came not to call the righteous, but sinners to repentance?" The Chinese are sinners.

And I will testify, too, that there are Christians in China. They are Christians just as we are here to-night. I have had people say to me, "You cannot convert the Chinese." I have even heard Missionaries say, "We do not expect anything of this generation, but we hope to get the children, so that the next generation may be Christian." And some again have said to me, "Do not the Chinese become Christians just for what they will get?" I say, "Yes." They become Christians just for what they get; but what *do* they get? They get the Gospel; they get GOD. And they get persecution too. Now, as a rule, the Chinese have to give up a great deal in becoming Christians. The laboring man, if he is in a position where he is required to work on Sunday, either has to lose considerable pay, or give up his position altogether. If he is a merchant, engaged in selling anything idolatrous, he must give that up. If he is a doctor, he must put away his idol; for who is going to the Chinese doctor who has not his little black idol? Why, no one; so he loses his practice. The lawyer—he cannot take the same cases as he did before: nor can he give the same advice as he formerly did, and so he loses his clients. Thus the Chinese have to lose much in becoming Christians. And we are sure, too, that the seed falls into good ground, because when persecution comes, they are not offended. They stand fast; and JESUS Himself has said, "Blessed are they who are persecuted for righteousness' sake, for

heirs is the kingdom of heaven." Once we had a pedlar whose name was Lao Lu. Before he was converted, he used to beat his wife a good deal; but his wife turned round and persecuted him afterwards, and when she could not do what she wished, she got others to help her. One night, when we were having worship in the chapel, some men came and called him repeatedly, but at first he paid no attention. Then they commenced to threaten him, and he told them to keep quiet. They continued disturbing the meeting, and their threats became louder and more vehement. So he got up and went out. Then they seized him by his queue, and pulled him along the street to his home, where they blackened his face, and insisted on his giving up this foreign religion; but he said, "No." They took away all his goods and his money, but somehow or other he got free himself, and came back and stayed all night with us. The Christian friends gathered up some little money to buy some more things for him, so that he could go out again with his business; but after that, he always had to bring his pack to our place and leave it, when he came home from his tours in the country. But his wife did not stop her persecutions. At length she took opium to put an end to her miserable existence, but she did not succeed, and afterwards she went home to her own people. The husband is now helping another native Christian in carrying on a little out-station. On Sundays he helps in this work, and during the week he goes about with his pack, selling his goods and preaching the Gospel as he did during the time of persecution. Many have come to the chapel, and said, "Oh, Lao Lu has been round, and has told us about that doctrine." So here is a Chinese who preaches the Gospel while engaged in the prosecution of his daily duties. We have another elder, whose wife, while he bows his head to ask a blessing on his food, comes and takes away his rice, leaving him dinnerless. I think, if we stood these persecutions, we would know whether we were Christians or not. And then we have the women—for they are not free from persecution either—coming to the chapel from long distances. They will come two, three, and even five miles—these women with tiny feet all bound up. There are old women over seventy, walking two and a half miles to church in the morning, and back in the evening—old, bent women sometimes, walking with their crutches. I think it was one of my greatest delights in China to see the self-denial and earnestness of the old women in my Sunday afternoon class of eight or ten, all of

whom were over 70. Most of these would walk over two miles, with their little feet, over those rough roads, and in the hot weather. They would rise in the morning, get their breakfasts, have their work done, and come these long distances, and reach our place by six o'clock in the morning, just as our rising bell was ringing.

I have just one thing more to testify to, and that is—when these Chinese are converted, they give of their means as the LORD prospers them. Just two instances I will give you. In our church at Yu-shan we have yearly subscriptions. There was an old man there—I think he was seventy-four—and his yearly subscription was 50 cash. This is 5c. of Chinese money, and about 3c. of our money. Now that was not his Sunday collection, nor his monthly collection, but his yearly one. One year he was very ill, and we brought him to our house and took care of him, giving him good food to eat, which was all he wanted. The poor old man could not feed himself properly. The next year, when he gave his subscription, he said:—"I do love the LORD for making me better, and I want to thank him—I want Him to know that I thank Him, but I have not any more money to give than I had last year; still I do want to give something. I will give one cash more;" which is about one-fifteenth of a cent. Thus he gave three and one-fifteenth of a cent as his yearly subscription! I wonder if we all here give something to the LORD as a thankoffering for our mercies. There was also an old woman who was seventy-five years of age. She was one of my Sunday afternoon class. She had not been well for some time. So one day, about half past ten in the morning, we went round to see her, and she was sitting at the open door getting all the warmth she could from the sun. We asked her if she had taken her rice, and she said "No, not yet." "It is late," we said. She replied, "Well, I am going to wait a little while; I have only half a bowl left from yesterday, and I want to leave it for a little while, so that it will last all day." And she went over to the crock, and lifting the cover of it she took out three hundred cash—about 20 cents—and giving the money to us, said, "There, that is my yearly collection; that is the LORD's money. Though I have not any rice in the house, I cannot take this to buy rice with, because it belongs to the LORD." Are we as careful about the LORD's money? Are we as careful not to spend the LORD's money, that we may return it to Himself?

The Chairman next called upon the Rev. J. McCarthy, one of the oldest members of the Mission. He said:—

ONE is always thankful to have an opportunity of praising GOD, and of praising Him publicly too, for His wonderful mercy and grace towards us. I was thinking, as we sat here to-night and listened to the story that we have heard, that perhaps we have not all fully realized that the blessing which has come has been in answer to definite prayer. GOD has simply fulfilled His word; He has done what He has promised to do. And it seems that the important lesson we should learn is to have more confidence in using the power that GOD puts into our hand, when He says that we can ask anything in the name of JESUS. I want your definite prayers for myself and my brother Missionaries, and for all Missionaries everywhere. It has struck me that the best thing one can do, in the few minutes that we will occupy, will be to remind you of what you are to pray for, and to illustrate the benefit of praying for the thing that you have been commanded to pray for, by the story of this wonderful work of GOD. GOD has been working in the China Inland Mission, and He has been working in answer to the definite prayers of His people. We have very definite prayers pointed out in this word of His as to what we ought to ask in connection with missionary work, and I think the LORD would have us reminded of that to-night.

In the first place, let us remember that the blessed SAVIOUR was once surrounded by a multitude, and He saw them as only He could see them; that is to say, He understood their tremendous need. He saw how miserable and wretched they were, apart from the revelation of GOD to their souls. And we are told that, as he looked upon them and saw them as sheep not having a

shepherd, He was moved with compassion. Beloved friends, if the LORD JESUS CHRIST is living in you to-night—if He is living in me His life over again—He will feel the very same compassion to-night that He felt eighteen hundred years ago, as He looks upon the millions in China, thirty thousand of whom died to-day, and thirty thousand will die to-morrow, and so on through every day that is passing over our heads. While we are rejoicing in the blessings that come to us through His salvation, thirty thousand of them are passing away, the most of them not having heard that there is a Gospel. And if the bowels of JESUS CHRIST are in us, we too will sympathize with them, and our compassion will go out towards them; we will do what He commanded us to do. We will pray the LORD of the harvest that He will thrust out more labourers into His harvest. Oh! dear brethren and sisters, do you pray for more Missionaries? Every time you bow your knee before your GOD and FATHER, do you remember the millions who know nothing about that GOD and FATHER? And every time you realize the blessing of being linked into the risen CHRIST, do you remember that there are Christless ones living and dying in that empire of China for whom you are responsible—for whom GOD will hold you responsible—for whom you might have prayed? The LORD help us to pray more! Those of us who have prayed most feel that we do not pray at all. We do not agonize in prayer. We do not pray as Paul prayed. We do not pray as we might pray if we yielded ourselves up to the influence of that Blessed Spirit of our risen CHRIST. He taught us to pray the LORD of the harvest to thrust out more labourers; and I thought, as I sat

on that seat, "What a wonderful thing it is that GOD has encouraged us in that prayer by the history of the work with which we are connected here." A godly father and mother are impressed with the needs of the heathen, and they are led to do exactly what the LORD has taught them to do. They give their son to GOD for His service. They not only are prepared to pray, and they do pray that their son may be given up for His work in China, but they are also prepared to give up their son. Fathers and mothers here, are you ready that your sons and daughters should go? Yes, there are some here whose sons and daughters have gone. Are we all praying thus? I have heard of a father who is a minister of the Gospel—a man whose name I am glad that I have forgotten, for I might be tempted sometime to tell it—he was very much stirred up about the condition of the heathen, and pleaded earnestly with his people one LORD's Day, that those of them who felt the call should give themselves up, should yield to that call; he even invited such to come forward to the front seats. He was surprised to see his own daughter come up first, and he said, "Oh Maggie, I didn't mean you!" When we offer the prayer, we mean it to apply to those who are nearest and dearest to us as well as to others.

Well, then, we have the whole history of this work, conducted on the plan that the SAVIOUR Himself has commanded, and the plan therefore that He will specially bless. The young medical student, having served some years in China, returns to England. His heart is burdened with the condition of the heathen in China. He thinks of the millions who are without the Gospel, and he does what the LORD commands him. By the

sea shore at Brighton, he pleads with God that He may give twenty-four workers so that there may be a few witnesses for the truth in those eleven provinces without a Missionary. God gives Missionaries and the means, and they set sail and thus the work is begun. The time soon comes in the work of the Mission when it seems absolutely necessary to have seventy workers in a year; and prayer is offered in the centre of China that God would thrust out these labourers. The seventy needed Missionaries are given, and sufficient support for them; and they are helped to reach the far interior parts of that country, where up to that time there had been no workers. A few years later one hundred Missionaries are wanted for one year's work, and prayer is again offered. God hears the prayers of His servants, and one hundred and four are given within the year. So all through the history of the work, you find that it is the LORD answering the distinct and definite prayer which He Himself has taught us to offer. If we go further, and hear the apostle Paul speaking to the Colossian Christians, we find him reminding them that they are to "continue in prayer." He knew that the devil, while he trembled at seeing Christians on their knees, was very glad when they did not continue in prayer, and he therefore exhorts them to "continue in prayer," and to pray specifically for *two* things: First, open doors; and when the doors were open to the Word, that he and others like him might preach the Gospel as they ought to preach it, in the power of the HOLY SPIRIT. And that is just the prayer that has been offered by the many friends of this Mission, and especially by the Missionaries in China. As we saw the interior parts of the country closed to the messengers of the Gospel, we pleaded that God Himself would open the doors. We were laughed at in the beginning, as it was thought an impracticable thing for workers to go far inland. So it was, except as the LORD of the harvest was going before us; and when He opened the doors no man could shut them; and so He has opened the door of one Province after another. And yet to-day there is just the same need for praying that God would still open doors. In the far west of China, there are still numbers of aboriginal tribes who have not even heard the Gospel; and Thibet is not yet open. In the great provinces of China there are yet large districts where the people know very little indeed about the truth. We need, dear friends, that you should continue in prayer, pleading that God may open the doors in the hundreds and thousands of cities and towns and villages where the Gospel is not yet heard. As God has heard prayer in the past, He will hear and answer now. Oh! do plead for us and for all workers at home and abroad, that we may preach the Gospel as we ought to preach it. We are told in one place in the Bible that Paul and Barnabas entered the synagogue, and so preached that a great number believed. It was because they spoke in the power of the HOLY GHOST; and your Missionaries in China, if they were here, would unite with me, beseeching that you would pray for them to be filled with the HOLY GHOST. With all our blessed privileges at home, we find ourselves often needing to come afresh to the fountain and get filled with the living waters, and for us out there, in those dry and thirsty lands, though God is there too, you know how much need there is in the midst of heathenism that God would keep us filled, that we may be enabled so to put our trust in the LORD JESUS

CHRIST that rivers of living water may flow through us. I never felt happier than in the centre of China, hundreds of miles away from any one who could speak my own language. Therefore let us plead earnestly, distinctly and definitely for this very thing, not only that God will thrust out more labourers, but also open the doors for them and fill them with the power of the HOLY SPIRIT, so that when they speak it may be the very voice of God to those who are so needy, that they may hear God's voice and may be enabled to realize that wondrous love that brings such large comfort to us.

And then won't you pray that we may be delivered from "unreasonable and wicked men?" We are never astonished to find them there, where the devil has had such sway for centuries; where the prince of the power of the air has been manifesting his presence so fully. We are not at all astonished that there should be difficulties. We are not at all astonished that the heathen should always be unreasonable. Many in Christian lands are unreasonable, though they have not the same excuse that the poor heathen have. But these unreasonable and wicked men have been kept in check in answer to the distinct and definite prayers of God's people. You remember that in connection with this work we have been pioneers for the greater part of the empire; and is it not a matter of great praise that God in His mercy has heard the distinct and definite prayers of His people, and has preserved us from wicked and unreasonable men, so that we can stand to-night and say to the praise of His grace that not a single life has been lost by violence in this work! We have had the privilege of beginning work in most of these provinces; yet God has heard the definite prayer of Christians for the lives of His servants. We have been in riots and among mobs, but God has taken us safely through them all, and has given us to see that labour in the LORD, in answer to the prayers of His people, can never be in vain. We have been made to see that the people of these interior districts are just as amenable to the power of the HOLY SPIRIT as those in any other part, and that His servants are in His hands. There are good friends who sometimes talk about Missionaries going out with their lives in their hands. I am glad to say that I never heard Missionaries say much about that. They know better. The idea of an Irishman going about with his life in his hand! Why, he would throw it at the first person who said anything to him! No, our lives are in better hands; "My FATHER who gave them me is greater than all, and no man is able to pluck them from my FATHER'S hands." And, beloved friends, if you are in His hands in Toronto, you are safe; and if you are in His hand, it does not matter whether it is in the centre of China or where you now are, God can keep you. And this is the God we are serving in this work; it is His servants we are, and He is the One who has sent us to the heathen, and who expects us to be faithful to our trust. It is He who says, "Lo, I am with you always, even unto the end of the age."

Now if from this meeting the LORD should lead us to pray distinctly and definitely for these things, there is no need to say, "If it is God's will." If you pray in the name of JESUS, you can claim fulfillment of His promise; and it is the command of God that we should pray for more laborers. "The harvest is plenteous, but the labourers are few." If God sends labourers, there is no question about their being looked after. Hard times have nothing to do with God. Good

trade or bad trade, He is quite independent of that. His treasure does not depend on where money is made—in this part or any other part. No, by one earthquake, He could turn up enough silver and gold to make missionary work independent for the rest of time. He wants us to trust Him; and He who said, "the labourer is worthy of his hire," will certainly care for those who trust Him. And I am thankful to-night to witness this—that God has done for us not only what we expected but is doing "exceeding abundantly above all" we ever asked or thought. When 28 years ago, I left my home, I could never expect God to have done as he has done for myself, my wife and family. Not only has He supplied our deep spiritual needs, but in spite of our sins and shortcomings which we do not like to talk about, because the blood of CHRIST has covered our sin and God has cast it into the depths of the sea,—in spite of all this, He has been faithful and true, and He has done for us far beyond our expectation in temporal matters. What is it to God about hard times! All through these years, He has supplied His servants. It is the God that supplied the wants of His people in the wilderness, that we are serving—the God and Father of our LORD JESUS CHRIST who did not withhold His own Son, but freely gave him up for us all; and if He would give us His best gift before we asked Him, how much more will He not also with Him freely give us everything else we need? May this meeting encourage us to give ourselves wholly up to God, and to pray more distinctly than ever before, expecting that God will be as true to His word as you would be to your word—that He will do for us far beyond our faith, because it is not according to our faith, but His own faithfulness. "Heaven and earth shall pass away, but my word shall never pass away."

There is special need for definite prayer just now that our dear friends should be delivered from unreasonable and wicked men. If the Chinese officials act as they have done in the past they will send home the troops who have been fighting, without any means of support, and they are the men who generally cause rioting and trouble. Now it is from such as these that we may expect any difficulty in the future. I am not going to say that the Chinese Government has done any such thing, or that they will do this; but that is where the danger lies now. I have no doubt that God will be with His Missionaries in the interior, but yet his people here can help very distinctly and definitely if they continue in prayer. Pray that God's servants away out in China may at this very time be delivered from unreasonable and wicked men. Mr. Hudson Taylor has specially mentioned this as a danger at the present time. If, as a result of our meeting here to-night, we should, each one of us, determine to mention this matter before God, then probably the difficulty will never arise, and our dear brethren and sisters may go on with their work as they have done through all this fighting. The magistrates in China, all over the country, have done all they could to keep matters peaceable and quiet, and to help our friends wherever they needed help. If there had been more time, one could have enlarged a great deal upon the LORD'S goodness. We did not want to talk much about ourselves, but to praise God. It will take all eternity to do it, and we won't be finished at the end. We do thank Him for an eternity to do it in; we thank Him for the prospect of being able to do it much more worthily than we can do it here.

The hymn beginning "Far, far away" was now sung, after which Mr. Geo. Duff, returned Missionary from China, spoke as follows:

MR. CHAIRMAN,—It will be seven years next October since I left this country for China, in company with Mr. Taylor and his first party from North America. It has been a very blessed time that I have spent in the work in China. My work has been principally pioneer work. There are many kinds of work in the mission field—evangelistic, pastoral, medical, etc., but mine has been specially pioneer work. We are asked to go into a part of the country where no Missionary had attempted to settle down among the people. Some had travelled through the country selling books and speaking to the people; but the people where we went knew little or nothing of the Gospel. In the Province of Kiang-si, where there are about fifteen millions of people, there was a small work going on in about one-fourth of the country; the other three-fourths were entirely destitute of Missionary or school work. I was asked to go into this barren and forgotten country to try what could be done for the LORD. The station where I first went to work, was the city of Kih-ngan, the capital of a large district where there were ten other walled cities and many villages; and I was alone for the first year. In pioneer work we need to have great patience, and not be in a hurry to rent houses or establish stations. For the first year I spent my time in making myself acquainted with the people of the city, and penetrating into the country. In the city, I spent most of my time preaching from the street. The work is carried on differently in different places. I did something after this fashion: In the afternoons I would go out with a bundle of books and offer them for sale, whilst talking to the people in a conversational style, on bridges, or in any vacant spot where I could gather a crowd. I spent my evenings in the inn, and inns in China are not as comfortable as our hotels. The room that I occupied in this hotel was very dark; the light that came in came through an aperture of about two inches wide and a foot long, and I had to take my table close to it to get the light which came through the thick stone wall. In the guest room of this inn we had meetings in the evenings, and in that way a great many heard the Gospel.

DIFFICULTY IN GETTING A HOUSE.

During the second year in that station I tried to rent a house. At that time Mr. Thor, from Nebraska, came to help me. It required a great deal of patience in trying to rent our house. Just as soon as we had got our first rented place fitted up ready to move our things into, a military official interfered. He cursed the man who was helping us, saying, "No, this foreign devil is not going to live here." As he had a hundred soldiers at his back when he made this statement, we thought it best to withdraw from that place. We tried next to rent a small shop on the street, and had rented the place and moved in at four o'clock in the afternoon, but we were turned out at six. The landlord manufactured a lie for the occasion, saying that his father, who was the real landlord, was away; he had taken it on his own shoulders to leave the place, and now his father had returned with goods, and wanted to occupy the shop himself. Upon seeing the drift of things, we thought it best to retire again. It was shortly after that that we were asked by the official to leave the city for a time, as there was some trouble throughout the whole of China. When we came back after a month's absence, we found there was no place that would take us in. Even the inn-keeper did not want us. I went there as usual, but the inn-keeper was out, and his helper said, "You cannot stay here." "Why cannot I stop here?" I asked; "I have been here before, and my goods are here." But he said, "No, you cannot stop." I reasoned with him for a while, but he would not tell me why he refused, and he merely said that I must not stop in the place. I saw that the officials had spoken to the inn-keeper, and that I was thus barred out. Then I said to the man, "Well, I must stop somewhere; if your inn is full, I will sleep outside until the morning, and will then go into the first vacant room. I told you I had lived in the place longer than he had, and had quite as good a right to stop in the city as he had; and I brought in my goods. The landlord reported the thing to the official, and said, 'We cannot get this foreigner out; he will come.' The next morning, I saw the state of things, and that they were determined to oppose me; so I immediately tried to rent another place. It is not the people who oppose the work in China. The Chinese are very friendly, though they are a rough and ready kind of people.

THE PEOPLE ARE QUITE FRIENDLY,

but the officials dislike the responsibility of protecting foreigners, and on this account they are glad to get rid of us, and will try all kinds of means to drive us away. But the LORD over-ruled in this city, and opened the door for us. It was not long after that I rented a few rooms in a house,

and then four or five months afterwards I was able to rent a house and a shop on the main street—a very good position for our work, and a place that was convertible into a chapel. I might say that there to-day, in that city of Kih-ngan, there is a good work going on, and we have many advantages for our work. We have a house in the country, about three miles distant from the city, which is adapted for a summer residence, and there an interest has grown up among the country people. During my time in Kih-ngan, there were a great many who were interested, and the people were quite confidential. They trusted us in a way that was very surprising. Within the first year and a half we ran very short of funds at the New Year time, because Mr. Rough, our local secretary at Kiu-kiang, thought it better not to send money at that time for fear of robbery. The Postmaster at Kih-ngan, seeing there was some delay in our letters, asked what the matter was, and he at once gave me \$12 when I told him the cause. I accepted that \$12 and used it, until our own money arrived, without even giving a receipt. This incident shows what confidence the people come to have in us. So it is not from the people that we have trouble, but from the officials. There is a group of enquirers in that place, and some who are already saved. We want your prayers for the many, many places of this kind. There are a good many churches in China now, and they, too, need your prayers; but there are a great many places where a small work is just being begun, and where the patience that I have described is necessary. Your prayers at home are much needed for these places. I remember how encouraging it was to us to know that at home there was definite prayer going up for us. That was the backbone of our work.

I am going to mention one thought that was running through my mind when coming home. It is this—that the HOLY SPIRIT, in a very special way is working in China. Before the missionary ever went to that country, the HOLY SPIRIT was there busily working; and I believe there were many who were convinced of sin and would have accepted the Gospel had it been brought to them. Shortly after I went there, I met a man in the central province of China who had walked all the way from the north of China, to enquire about the Gospel. He had read a tract in the north written by Dr. John, and the



BOAT WITH MR. AND MRS. DUFF ON BOARD.

old man had walked all the way to learn more about this new doctrine. He was there at the station, writing out an account of his conversion. He was prepared of the LORD for the truth; and as soon as it came to him, he was ready to grasp it. There was another old man who lived with us in the city of Kih-ngan, who was converted in Kuang-feng, the city where my wife worked previous to our marriage; he would tell you to-day that his only son had died, and such a good boy he was—such a pure boy; and this boy was longing after the truth, but died without having heard it. And this old man accepted the Gospel as soon as he heard it; and has lived a bright, Christian life ever since he has been with us, working for us and not accepting a cent. He has been of great service in our work. There are many such, if we had time to tell you of them. Often, after hearing the Gospel for only one or two months, the LORD'S SPIRIT has worked in the people's hearts, and they have been converted! There is a great number who are thus prepared of the LORD before we reach them; and this shows the necessity that we should have more labourers in the field, and that those who are there should be supported by prayer. I know there is a great deal of interest in China—a great deal of interest shown here at home; but we want much more. In the Kih-ngan district there are ten walled cities, and it took me a whole month just to go around my district. We are now known in Kih-ngan, but we cannot be known in those other cities by merely making those hasty periodical visits. Hence the great need for several more labourers there, and for your continued prayers.

The Rev. F. A. Steven, Secretary-Treasurer, said:—

THESE are six missionaries on the platform to-night. We have asked ourselves how we could best spend our lives for God, and He has graciously used us. To-day in this city of Kih-ngan, and in other cities where we have laboured, there are many witnesses for God. We praise Him for it, and we would praise Him ten fold more, if we had the power, that he did not permit us to continue as grocers, farmers, etc., but took us and thrust us forth into His service. Now what about yourself? Is there any duty resting on us that does not rest on you? Here, in God's book is a legacy of which you are the executors as well as we. You are bound to fulfil your trust. God grant that not one of us may be found embezzling—holding

back the gift that God has entrusted us with on behalf of the heathen! Think of these millions of people, redeemed by the blood of CHRIST, and yet they do not know it. We are the postal messengers, to bear them the message of ransom. It is the time for action—the time to get up and go. May God help you to take action while the day of action remains! The LORD JESUS is coming quickly; your day and opportunity will soon be gone. Fathers and mothers, will you give up your daughters and sons? Would you not let them go to become rich merchants or consuls? Won't you rejoice that He counts you worthy to give your best, as He gave His best for you?

The meeting was closed by singing the Hymn, "Where are the reapers?" and the offering of prayer by the Rev. Dr. Parsons.

Ling-ah-Ch'ang.

BY ROBERT GRIERSON, BING-YAE.

LING-AH-CH'ANG is a bright and intelligent young man of thirty-four years of age. He is quite gifted in putting the Gospel clearly and plainly before his fellow countrymen. A great student of the Word, more especially of his Mandarin New Testament, nothing delights him more than to have fresh light thrown upon the sacred pages.

He was converted when about twenty years of age. For two or three years previously he had been a regular attender at the LORD's House, but had not been brought fully into the Light.

He first heard of the Foreigner's "doctrine" from a boat builder in Wen-chow. At that time he had (like most of the Chinese,) a great dread of evil spirits. Meeting the boat-builder one day outside the east gate of the city, that good man said to him, "You should come and hear the 'doctrine' preached in the Foreigners' Hall." "What about it?" said young Ah-Ch'ang. "Oh! it is good. It will give you peace, and will take away the fear of devils. The true God will protect you, and you will have nothing to fear from evil spirits."

For two or three years he attended the services most regularly; but during that long time very little Gospel light had as yet penetrated into the deep, dense darkness of his heathen mind and soul.

At the forenoon service in the chapel one LORD's Day the native preacher, in the course of his remarks, asked him straight out, "Ah-Ch'ang, Chao-chi chao mi la mi?" "Has the SAVIOUR saved you yet?" He felt confused, and for some time afterwards he was

most unhappy at not being able to answer the question. He was now fairly aroused, and got no peace until at last it was made quite plain to him. After prayer and much searching he was brought fully into the sweet light and joy of the Gospel.

At that time and for years afterwards he wrought hard at his trade as an ironsmith, earning good wages, and giving his spare time to Gospel work as opportunity offered. Seven or eight years ago a most interesting Tuesday afternoon meeting was started in his shop and smithy. This meeting still goes on (now in another house), and is a source of blessing to that district.

Just about that time he was engaged for six months as a colporteur, and had good success. This kind of work needs great tact and grit to do it well. Then one of our out-stations was much in need of a good evangelist. After prayer, he seemed the most likely man we had for the work. He was well versed in the Scriptures, and had a *gift* and *heart* for preaching and following up cases of interest. He took charge of the out-station on probation. This difficult position he filled with credit and acceptance for six years. In the meanwhile he married one of the girls of the Wen-chow School (C.I.M.)—need I say it?—with large, (unbound) feet. They have now a little son, and a daughter-in-law (two years old!), who has been adopted in prospect of being given to the son when he is in a position to marry her! This plan, which seems so amusing to us, is quite customary amongst the Chinese.

About a year ago Pastor Ling was asked to take up the pastorship of our "South of River" Church. They are at present building a new chapel for him down there. It is to be opened in a week or two more, and we trust it will be the birthplace of many souls. As yet we have not got furniture, but that is coming, and the native Christians, who are mostly poor, have helped very well indeed, according to their ability. A Chinaman's income at the best is a very slender thing.

A few months ago Pastor Ling sustained a sore loss in the death of his mother, who lived with him. He said he missed her greatly because she always held him up before the LORD in prayer, praying most earnestly for his various ministries at the different places he visited. It was such a source of strength in going forth into the vineyard to feel that there was one who was specially bearing up her son in believing, earnest prayer.

For some time thereafter he prayed that God would give him a friend who would still remember him in all his ministry amongst his people. The answer has now come. Quite unexpectedly, I hear from our treasurer that a Mrs. Blair, of America, has arranged to support Mr. Ling as her representative here. I doubt not that in her the LORD has given him a mother who will specially bear him up before God. This remarkable answer to prayer has been a source of much comfort and blessing to dear Pastor Ling and his helpmeet. I hope to be able soon to send you news of his work for God and also of other Chinese workers here.

Progress and Blessing in the West.

FROM AN ADDRESS BY DR. HERBERT PARRY, CHEN-TU.

TEN years have passed since Dr. Parry left these shores for China. The following is a brief outline of the deeply interesting march of events in the far west of China during the past seven years, as it has been his lot to witness it since first, in the year 1887, he set out on the long journey to Chen-tu, the capital of the beautiful and fertile Province of Si-ch'uen.

After hospital work for one year at Chefoo, undertaken along with the study of the language, Dr. Parry was, upon his marriage,

stationed at Gan-k'ing, from whence, fifteen months later, he and Mrs. Parry travelled to Chen-tu, the sphere of their future labours. The journey occupied the space of about three and a half months, and after passing I-chang they came across but one mission station and one missionary. That station was Ch'ung-k'ing, and the missionary Mr. Cecil Polhill-Turner, who was holding on there alone after the riot. Pao-ning, in E. Si-ch'uen, was opened during that year, and Chen-tu itself in 1881; but until the year 1887 the

tions of Ch'ung-k'ing and Chen-tu were the only centres of light in the district, the largest of all the eighteen provinces.

How different things were now, and how much they had progressed since 1887, was made manifest by the sketch which Dr. Parry now made of the various stations in Si-ch'uen, at which he and Mrs. Parry stopped on their way down to the coast. Every two or three days they came across stations with missionaries, in some cases belonging to more Societies than one.

Two days' journey brought them to the outstation of Mei-cheo. Their boat was packed with a company of some thirty native Christians, who came on board for a communion service. In 1887 no one in the city of Mei-cheo knew the way of peace.

Other two days and they had reached Kia-ting, where there are now three Societies at work and about twelve Missionaries. In 1887 there were none.

Two days later they arrived at Sui-fu (Su-chau), where the Min river joins the Yang-tsi (or "River of Golden Sand," as it is there called), and then at Lu-chau, at each of which there are now resident missionaries, and small churches have been formed. At Kiang-tsin, an out-station, they did not land.

In Ch'ung-k'ing there are now four societies at work; some of these are carrying on extensive operations.

Further down the river they came to Wan-hien, which has also been opened since 1888, as also the whole group of stations under Mr. Cassel's superintendence in Eastern Si-ch'uen, and another group in the North worked by Mr. Horsburgh, of the C.M.S.

There are thus some twelve C.I.M. stations now planted in the midst of this vast Province in the extreme West of China. But, better still, there are many scattered over its prefectures who can say with thankful hearts—and their lives bear witness—that "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of JESUS CHRIST." About 400 men and women are in full membership at present, in connection with the various Societies. Verily, there is reason to thank God for all that He has wrought. And yet the work is only in its "beginnings."

Of the work in the neighborhood of Chen-tu, Dr. Parry had likewise a story of hope and progress to tell. While in 1887 there was but one centre of work in the district, there were now several.

The city of Kwan-hien, which lay to the north-west, had been opened some years ago by Miss Fosbery, and Mr. Grainger had recently the joy of reporting some baptisms, the first fruits of their labours. (For some account of these, see page 68.)

The story of the opening of the Mei-cheo outstation by the native evangelist—who had first come to them as their teacher, and was later on converted to God—with the light which it threw upon the hopeful material found in the strong character of the devout Buddhist women who for long were the only converts, was peculiarly interesting, while the account of the beginning of the work in Tan-lin, and the subsequent work of another evangelist, Uang, a Ch'ung-k'ing convert and originally a water carrier, was most inspiring. The Tan-lin work originated with a woman, once a devout Buddhist, whose family connection with Tan-lin led to the visiting of that place. A very early convert in Chen-tu, she was the first person baptised in Protestant mission work there. For years she served faithfully as a Bible-woman, until her recent triumphant death.

Around the evangelist Uang much of the development of the later work has centred. He is a man for whom they do indeed thank God; one to whom any work may be entrusted with confidence, however hard or difficult. Having acquired some knowledge of the use of the simpler remedies in cases of sickness, and looking to God for blessing, he has been much used on this line. He is also a man of firmness and tact. Soon after the opening up of work in Tan-lin city, a very evil book denouncing the "foreigners" was reprinted and circulated by the *litterati*. The minds of the people were poisoned, and further advance was daily rendered more difficult. But God stood by Mr. Uang. Seeing that decisive measures were necessary, he went to the proper official and procured not only the suppression of the book, but the silencing of the enemies. The teachers of the Gospel are now

regarded with widespread favour as those whose reputation for well-doing—and not evil doing—is established.

While at Sin-tien-tsi with Mr. Cassels, Dr. Parry had been led to pray in a special way for the opening of Ts'iong-cheo, a large and busy city ninety miles distant from Chen-tu. He wrote asking Uang to see what he could do in the matter. Uang set out, praying all the way. The Chinese believe in dreams, and often have visions through which their faith is greatly strengthened. Before arriving, he dreamed that he saw the house which he should be enabled to rent. After spending a week in fruitless search for suitable premises, he at length came upon this very house, and was welcomed by the lady, whom he had also seen in the vision! The house was duly rented, and has since proved the best of all the houses rented in the outstations.

Uang soon after removed to this city from Tan-lin. Self-support on the part of the little church at Tan-lin became necessary, and it had accordingly been launched upon a new experience, and is rising to the occasion, but needs much prayerful sympathy.

In concluding his extremely interesting address, Dr. Parry asked us to unite with him in thanksgiving for all God's faithfulness during these ten years, and also in prayer for his fellow-workers and the more than one hundred native Christians left behind, the parting from whom now had almost seemed more difficult than the first parting from friends in England.



TRAVELLING BLACKSMITH AT A FARM HOUSE.

Fresh Conversions in Yun-nan.—MR. F. J. DYMOND, writing from Chau-tung Fu, Yun-nan, on the 17th January, says:

We are still experiencing much of God's favour and power in our midst. An old Moslem with white hair and long beard has solemnly owned that JESUS CHRIST is God, and He looks to Him only to save his soul from death. The humble way in which he expressed his faith in the despised Nazarene was most touching. I have known him ever since I have been in this city, and am hoping he may come right out on the Lord's side. The old man is a very respectable furrier. He used often to withstand me when preaching. We have also an encouraging case in a village fifteen *li* distant from Chau-tung. A Mr. Tu went to Kwei-yang, heard the truth and believed. Coming back to his native village he often preached to his fellow-villagers, with the result that not a few have been impressed. Two years ago Tu accidentally met his death by drowning. But the seed was sown, and only recently a young man named Su came in very quietly and, in a most cautious way, whispered that not a few would join us if they could go somewhere else, but that here it was very difficult. He has

come very often since, and was here to-day. Every time he comes the truth seems to be taking more and more hold on him. Soon we hope to baptize the brother of Mr. Chang, our evangelist. He will be the third from that family we have baptised. How changed they are from what they were when I first knew them!

"By this shall all men know that ye are My disciples, if ye have love one to another." One day a dear old Christian woman came to see me, after an absence from Ning-hai of two or three years, having been in service with a dear friend at a mission station two days' journey away from us. While she was talking to me a young woman, the wife of our native helper, came into the room. Old Mrs. Song had not seen her before, and asked who she was; and when she found that she was also a Christian, at once took her hands in hers, and gave her a warm greeting. Straightway they began to talk of how they were brought to CHRIST, and what He had been to them since they knew Him. Had they been heathen still, their first remarks would have been about each others' shoes or headress, or

something of the kind, and there would have been lots of questions to ask about relatives, parents, children, occupation, income and numerous other things. They had both "found a friend in Jesus," and they liked to talk of the One they loved.—E. J. J.

First Fruits in Kwan-hien.—Last night (says Mr. Grainger writing on Nov. 2nd) we baptised three candidates. The first was Mr. Sang, a tailor, living in Kwan-hien, who had heard the Gospel for several years, but gave no heed to it until a young Christian in the Chen-tu church met him in the capital this year, and urged him seriously to consider it. The second was U-t'ing, our cook, who has been with us for more than a year. The third, Mr. Ch'en, is a young scholar in this city who was engaged to teach one of the C.M.S. workers for a month or two last year. Since then he has shown a steadily increasing interest in the truth. His joy was intense last night after his baptism—his face was just beaming. His parents are both against him, and he has to suffer a good deal of persecution. Praise the LORD with us for these first fruits in Kwan-hien.

A Tour in Northern Kwei-chau.

BY JAMES ADAM.

AT a certain place where we rested for a time, one day, there was an old lady seventy years of age, sitting at her door, spinning hemp. Upon my remarking that "she was far from the sky, and near to the earth," (a polite way of saying she had not long to live), she replied, "An old hag cannot die;" meaning that death was long in coming to her. As her hearing was good, I am sure this old dame took in a good part of the story, and seemed to really understand that she needed a middleman before she could enter heaven. My cook continued the talk, and I left him teaching the poor old soul to repeat,

"Jesus loves me; He who died
Heaven's gates to open wide;
He will wash away my sin," etc.

Oh! may she and the others who were listening be among the *saved*. The landlord of an inn where we put up, one night, came into our room and sat and talked for hours. He is a vegetarian, and his mind is in an awful muddle, with the doctrines of his "sect" and some theories of his own. All our talking seemed to do him little good: however, we told him in very plain language that, unless he repented, and trusted the SAVIOUR JESUS as his middleman, he would certainly go to hell. His is a very hard case; please pray for him.

Monday, Sept. 17th. Had breakfast before leaving Shin-ch'en, and a good walk of 60 *li* brought us to a market named Lang-pai and here we are resting for the night. Opportunities were given us by the way for scattering the good seed of the Kingdom. In one village, we were hindered by an old sorcerer. He was from another village near by, and had been invited to cast out the evil spirit that was supposed to possess a mad girl. However, the father of the girl bought one or two tracts, and later, on the road, we had the privilege of telling the Gospel to a young man, a cousin to the mad girl, and of showing him the folly of believing in such a

wicked man as this sorcerer. By the time we reached the end of our 30 *li* walk together, I think this young fellow had got into his head the leading facts of the Gospel, and he had also committed to memory a Gospel hymn, and had learned a little prayer to GOD. After arriving at the inn, I went among the villagers and preached the Gospel till dark. A few people followed me to the inn, and among them a vegetarian of twenty years' standing. He paid remarkable attention to the story of GOD's love to poor sinners, in CHRIST JESUS. This seeker after better things seemed to take in the truth, that it matters little whether we eat flesh or not; the great thing is to find a middleman, who will bear our sins for us, and save our souls from hell to heaven. More than once, this hearer repeated the grand truth, that if we trust in the Son of GOD, His merit becomes ours, and all our sins would be reckoned as His and be forgiven, and he would "secure" our entrance into the Better Land. Next day, we called at this man's house, 30 *li* away, when his son received us, and gave us tea. On this tour, we are making it a point not to preach against vegetarianism, but simply to tell the many of this class that we meet, that to eat meat is no sin, and not to eat it is no merit, but that man's great need is a SAVIOUR,—a middleman.

Sept. 20th. Pi-chieh Hsien, 9½ stages from Ngan-shuen; the largest county city in Kwei-chau Province, and a great trading centre for the Si-ch'uen salt and the Yun-nan traffic. Within this city there is a telegraph station, with two English-speaking Chinese clerks in charge. The road to this city lies over very high mountains, inhabited chiefly by the Hung-miao, Peh-miao and Lolo tribes. Each tribe has its own peculiar language and dress. The head dress of the men of the Peh-miao is very picturesque, being made of pink and white woollen or hempen cords, plaited into the hair. These tribes have each their own chieftain, to whom they pay taxes,

and he in his turn pays tribute to the Chinese officials. The mountains we crossed abound in coal and iron. On the road, we saw many big caves, and right in the mouth of one of them there stands a wonderful column of stalagmite, twenty feet high, which is an object of worship to the poor, blind heathen. One told us that, in their distress and in times of sickness, they vowed and burned incense to it.

Sept. 21st. Visited a great many of the shops and found the shopmen very ready to purchase both tracts, books and Gospels. I am finding the people friendly, and there is a great demand for our smaller books.

Sept. 22nd. Had early breakfast; then made a tour of all the main streets. Sold many books, with a little preaching in between. Returned to the inn, paid our bill, and took our departure, selling books in the remainder of the city as we went slowly along. As it was market day, the streets were crowded, and, after a most busy day, we had to drag ourselves away from this glorious work, in order to reach a quiet country place in which to spend the Sabbath. Many were surprised and appeared pleased that we could speak their words, and they often discussed whether I was a foreigner or not. When I told them my country, one would say to the other, "There! did not I tell you he is no foreigner; he is British!" During a first visit to a city such as this, one can do very little satisfactory preaching, as the people are all so very excited; but, as we have left behind us a great many splendid Gospel tracts and books which are easily understood by ordinary readers, our visit is not in vain, nor our labour, for it is done in the LORD.

Sept. 24th. Upon our arrival at Ta-ting Fu, we found the North Gate shut, by order of the prefect; the people are daily praying for fair weather. A little way removed from the gateway, some men had placed a ladder against the wall, and for payment of one cash each, we were allowed to climb it and enter,

he city. As every one did the same, no notice was taken of my doing it. I slowly made my way along the streets, selling tracts and Gospels by the way. Some remembered my last visit, and gave me a welcome. (After describing a rather trying experience he had with some men who were determined to make trouble, but whom he won over to a more friendly attitude before he left, Mr. Adams says :) This is my second visit to this prefectural city, and I must say that it has been

more pleasant than the first; a third visit will be easier still. The whole prefectural district of Ta-ting is anti-foreign, and I suppose that is the reason why the Romanists have failed to enter and open up work, as no Romanists are to be found in all the Northwest of Kwei-chau. I am convinced that now is the time when regular itinerant evangelistic work could and ought to be taken up in that large, needy district of Ta-ting. May the LORD raise up one or two brethren

for this pressing need! The country and markets are all open, and the people friendly. At the commencement, the evangelists need not spend too much time in the anti-foreign cities, but gradually prolong their stay each time they visit the Fu city, and by and by open that as a center for working the whole Northwest. Kindly pray that work done in our weakness may be owned of God to the bringing in of some of His "other sheep" to His fold.

Tidings from the Provinces.

HU-PEH.

Mrs. Sibley, Lao-ho-k'eo, writes:—"You will be glad to hear that we have had a 'Nebraska reunion' at Lao-ho-k'eo during the holidays. Mr. and Mrs. Giffen are still with us, having arrived on Christmas eve, but they will be leaving us in a few days. We have not left the Toronto friends out of our thoughts, talks or prayers while together.

"Our little Dorothy is two months old, and a healthier, happier baby could hardly be found. Of course, as she is the first foreign baby born at Lao-ho-k'eo, she is a great curiosity, and we are praying that in her earliest days she may be a little missionary by drawing many, who might not otherwise come, to hear the Gospel. She is a great comfort in our home.

"The Misses Black are in full vigour, and are doing much work. Another month of school for the women during November took all their time, and we hope and believe there was real progress in spiritual things as well as in head knowledge.

"We are needing a young man helper very much. Mr. Sibley longs to be able to get out in the country places for preaching, but while he is single-handed it is almost impossible. Please make this a matter of prayer on your 'Hu-peh day.'

"We are hoping to have another conference for the native Christians at the Chinese New Year, and perhaps some baptisms at that time. Our evangelist preaches daily at the street chapel, and Mr. Sibley joins him when he can, while our noble little Bible woman also receives women there, and works bravely among the city women.

"Misses Basnett and Slater have been with us several days, and Mr. Sibley has gone with them to

their boat to see them off on their further journey.

"The LORD has done great things for us during '94, and we are looking forward to '95 as a year of



A CHINESE BARBER AT WORK.

blessing. 'What shall we render unto the LORD for all His benefits?' Certainly no less than our whole-hearted service."

GAN-HWUY.

MR. HOOKER, writing on December 18th, says: "The LORD has helped brother Best with the spoken language, and he takes his part with us in the services at the station. Dr. Taylor was very much pleased with the way he got on with the people. I have been very busy during the last year, and my correspondence has been much neglected. Mr. and Mrs. D. were away for five months last winter, and when they came back I was anxious to get on with my studies. At the close of the summer we were feeling much worn out, and started for Chin-kiang, hoping to return via the Huei River and do some itinerating. Dr. Cox detained us for some time at Chin-kiang, however, and then, through unfavorable winds and for other reasons, we were compelled to return without making our anticipated trip. Since our return, brother Best, the old teacher and I went out to Tien-chang Hsien for ten days. This is the city that we are hoping to open to the Gospel soon. We had a nice, quiet time, and found a few who listened well.

"I took my second examination last month, but have not yet heard the result. The LORD is rich in blessings, and is ever mindful of His people. Some members of the church in this place who were suspended the summer before last were taken back into fellowship two or three weeks ago, and there seems to be quite an interest among them in bringing their unsaved friends and relatives with them, while there are also a number of enquirers who are willing to confess CHRIST by baptism. We feel, however, that they need fuller teaching before taking this step. Remember us much in prayer, for we feel the Devil is trying hard to upset the good work."

Editorial Notes.

WE HOPE THAT the Report of the Annual Meeting which occupies a prominent place this month, will prove of as great interest to our readers as the addresses did to those who were present. Our hearts have been filled with praise to God for His blessing upon the arrangements for the Meeting. Although it was not made very widely known in the city, we had a good attendance of interested friends, and some who had never heard of the Mission before have manifested much interest since the meeting took place.

Mr. Frost, our Home Director, landed at Yokohama, on April 26th, the day of the Annual Meeting, and, after spending about ten days in Japan, he proceeded to Shanghai, whence we received by cable, on Saturday morning, the 11th inst., the code word "Algor," which conveyed us the message; "Arrived here all well, very tired."

On Wednesday, the 8th inst., our brother, Mr. Fred. H. Neale, left us to join the C.P.R. Steamer "Empress of China" at Vancouver, on his way to Shanghai. Mr. Neale has been clearly given to us by the LORD for special service as a stenographer and type writer in the Shanghai office. We trust that great blessing may follow him on his voyage and in the field. Our beloved brother, Mr. R. M. Hobson, of the Chinese Imperial Maritime Customs who has been a close friend of the Mission in China for over twenty years, also returns to his duties in China by this steamer.

We have in the Home, at present, four ladies whose faces are turned towards China, and we are expecting other candidates in the near future. Two of these ladies are trained nurses, and if the LORD is pleased to send them to China their nursing skill will doubtless be very valuable.

The best time of the year for Missionaries to land in China is the Fall and Winter, and the earlier they arrive after the beginning of September, the better is their opportunity of getting a good hold of the language before the next hot season commences. We are looking forward, therefore, if the LORD will, to the possibility of sending a party of ladies and a party of gentlemen in August, or the early part of September, and trust that these may be followed by other parties also.

We trust that the members of the C.I.M. Prayer Union, and others who bear up the needs of China before the LORD, will often "pray the LORD of the harvest to send forth labourers into His harvest." We are looking to Him, speedily to accomplish the number of the 100 consecrated men whom we have asked him for. If any who read this note are not quite sure that they are where GOD would have them to be, we would affectionately urge them to ask the LORD to show them the place and the service which He has chosen for them. Opportunities for service for GOD in China were never greater than at present, and from every part of that land we hear the urgent cry for "more men."

A letter just received from Ta-li Fu, Yun-nan, dated 12th March, tells us that the connection between the Burmah and China telegraph wires was probably made that day or the day previous. This means the connection of the whole Imperial Telegraph System of China with the British Imperial Telegraph System in India, and it provides an all-land route for messages from Peking to Calais.

For over a year past the Mission has occupied No. 613 Church St.—opposite the Mission Home—for office purposes. This house has been

Our Illustrations.

Our picture of a travelling blacksmith illustrates one feature of every-day Chinese life. Representatives of almost all the trades, from the blacksmith to the barber, are to be seen carrying their tools with them and travelling round the country, plying their trade from house to house as they get work to do. The scene is a room in a farm house, and some of the household are looking on whilst the artizan repairs some small and delicate article. The baskets and other farm implements are also to be seen in the room.

The small portrait of native Christians represents an old man and his wife, who are among the oldest members of the church at Yuh-shan in Kiang-si. They are in the habit of walking a long distance to the services each LORD's Day.

On their missionary journeys many of our Missionaries use boats to a considerable extent, and Mr. and Mrs. Geo. Duff found it best to purchase a boat for the use of their station. The picture of the boat with Mr. and Mrs. Duff on board was taken when they were at Kiu-kiang.

The view of an ancient temple which we reproduce this month gives a very picturesque glimpse of one of the countless heathen shrines in China. Whenever possible, a beautiful site on a hill is chosen for the erection of a temple, and however the face of the country round may be denuded of timber, by the people in their search for firewood, there is commonly a clump of fine old trees to add beauty to the temple grounds. Built at great expense in the first instance, many temples are seldom repaired, for the interest and offerings of worshippers are often diverted by the fabled virtues of some other shrine and its gods, and thus—slowly at first and then more rapidly—

steps give way, trees fall and roofs begin to leak, then the monks go elsewhere, and only an old custodian is left in charge of the costly temple which, from neglect, rapidly becomes a pile of ruins. The men standing on the lower steps in our picture wear official hats, and the occasion of the photograph is probably that of a visit to the temple by some mandarin.

As illustrative of our life in China, we print a picture of a Missionary in the hands of a Chinese barber. The shaving of the front part of the head and the wearing of a queue is a necessary part of complete Chinese dress, and there is nothing objectionable in thus conforming to Chinese custom.

China's Millions.

We find it necessary to simplify the work upon our books and mailing lists by making all subscriptions end with December. Will our friends, therefore, in sending in subscriptions or renewals at any time, kindly send only that proportion of our subscription price which represents the remaining months of the year.



Special Notice.—New orders sent in after this date may be paid for at half rates. The eight numbers, from May to December, will thus be sent for 25c. Under our special terms to groups of friends—see head of front page—the paper will be sent to ten different persons and addresses for eight months for \$2.00, or 20c. each; or to twenty different persons for \$3.50, or less than 18c. each.

We hope our friends will make the above special offer known as widely as possible.

given up in favor of No. 634 which is next door to the Home. The Mission will gain in convenience by this change, and at the same time the general fall of rental values in Toronto has enabled us to effect a saving in this direction.

We are glad to welcome for a short stay whilst on their way to England Rev. Geo. B. Farthing and his wife and two children, of the English Baptist Mission and Miss Janet Stevens of our own mission, who have just arrived from China by the *Empress of China*. We are thankful for the news they bring of Mr. Hudson Taylor's restoration to health.

Our brother, Mr. J. A. Anderson, of Ta-li Fu, has been spending his furlough in completing his medical studies in New York City, and we are very glad to hear that he received his degree and diploma on the 7th inst. Dr. Anderson hopes to pay a short visit to England, and to return to this country at the end of July. He purposes to speak on behalf of China as occasion offers during a few weeks, and then to return to Western China to establish medical mission work there.

The Faithful Witness and Notes for Bible Study, hitherto edited and published by Mr. Alfred Sandham, has been transferred to Messrs. Arbutnot Bros. & Co., and will in future—beginning with the July issue—be edited by Mr. Wm. Henderson, who was for some time actively engaged in the Home department of the C.I.M., and is heartily in sympathy with the work. We wish our brethren heartily God-speed in their new undertaking, which we know is entered upon prayerfully, and in the fear of the LORD.

Some of our readers may help to forward the work in China in a very real way by gathering a group of ten or twenty or more new readers at these very low rates. Others may wish to send the paper for eight months, as a gift, to a number of friends who do not now see it.

It will be a very blessed result if through copies of CHINA'S MILLIONS which you have helped to send out, the LORD shall call forth a Missionary, or more than one, to go and win souls to the SAVIOUR in China. Such a result should be the definite purpose and prayer with which you gather names for the paper.

Students, ministers and Christian workers who want CHINA'S MILLIONS, but cannot pay for it, are invited to write to us. In such cases we will, if possible, gladly send them the paper free of charge.

Donors to the Mission, and friends who are seeking to help us in the increase of our circulation, may feel at liberty to suggest, for our free list, the names of such persons as are mentioned above, whom they know would really value the paper.

We will gladly send sample copies of CHINA'S MILLIONS free to all whose names and addresses may be sent to us for this purpose.

Sample copies, thus sent out, have often resulted in life service offered to GOD for China.

Should the address on your wrapper be in any way incomplete or incorrect, kindly write to us that we may correct it.

Please notice the list of our books on the back of the wrapper of CHINA'S MILLIONS.

CHINA'S MILLIONS

The Pathway of Life.

NOTES OF AN ADDRESS BY PASTOR OTTO STOCKMAYER, OF HAUPTWEIL.

Read Rom. iv.; 1 Cor. i. 27, 29, leading up to Ezek. xxxvii. 1, 14.



THE first and immediate meaning of Ezekiel's vision of the dry bones is shown by the HOLY SPIRIT Himself in verses 11 to 14 to be the restoration of Israel from the captivity, and I will say only one word with reference to the further and deeper *immediate* meaning, that meaning which we find being realized before us in the case of Israel in these present days. In the first part of this vision—for you will notice that there are two parts—we have a prophecy of what is even now happening to the House of Israel. The dry bones are coming together, sinew and flesh are beginning to appear, but there is something in the promise not yet fulfilled; there is no breath. A second time Ezekiel prophesies, this time addressing the SPIRIT directly, "Come, O Breath . . . and breathe."

There have been earthquakes, and a shaking of the nations; the scattered bones have been brought together from Russia, from Germany, and many countries, but they are still dry, with no divine conscious purpose, not yet truly knowing that they are in the holy will and purpose of God, as revealed in Old and New Testaments. But, through the Christian Tribulation, through the things that are yet to be done in the earth, the spirit of humiliation will come over them, leading them to cry to Him "whom they have pierced" (Zech. xii. 10), and then, through repentance, they shall find the early and the latter rain. And already through those earthly movements by which they are effected, even the second part of the prophecy begins in some quarters to be fulfilled.

But leaving these primary meanings of the prophecy, all the words of the vision have a wonderful *secondary*, yet direct, meaning for those called to work as evangelists or missionaries. For no one can work among others, according to the mind of God, without some such vision of a valley in which he is set down, to stand helpless and hopeless, looking in vain day after day for any to hear, for any symptom of life; if yesterday there was some thing to awaken hope, to-day it is gone; more than ever the bones are "very dry."

When we have read records of revivals in our own countries, or in heathen lands, grand visions may have arisen in our minds of how God would in like manner use us in years to come, in the home circle or in far distant corners of Africa or China. But as we stand in the valley, the more we look, the more desperate the situation becomes. Yet it was no wile of the Devil; it was the hand of the LORD that carried us out and set us down there; it was the LORD's doing.

In Rom. iv. 19, we read, "And being not weak in faith he

considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." But the weight of the authority of the best MSS. is in favour of the reading of the Revised Version which is as follows: "And without being weakened in faith HE CONSIDERED his own body now as good as dead (he being about a hundred years old) and the deadness of Sarah's womb." Abraham gave the fullest consideration to the circumstances by which he was surrounded when the promise met him. Remember this; for the LORD may hide from you the fruit of your service till, like Ezekiel, you have gone through the whole line and seen that all is in such state that no man could expect a revival; for the last traces of life are gone. Abraham had to *consider* the fact that there was no hope. Before GOD comes in to work in resurrection power, men must see that there is no hope through faithful service, through human effort, even though carried on through years and tens of years.

This was the character of Abraham's faith, this is the character of Abraham's seed, that they can see, and do see the true state of matters. Others can hope in many things, but true people of God, sons and daughters of Abraham, must *see* the hopelessness in order that they may come to the other side with Him who causes things that are not to bring to nought things that are, that no flesh may glory in His presence.

One must see not only this before he is able to stand without wavering, he must know also that he stands to minister to man through *man*—through a humanity which *must* pass through death, for CHRIST took not on Him the nature of angels but the seed of Abraham. Now if we must go through this very sad experience, if we must see the natural strength of our life struck, if hope and courage, bright visions of service, enthusiasm of youth pass from us; if there is no more the joy of the early call to leave all and follow our MASTER; can you stand it, dear friends? And if beyond all this there comes a conviction, a certainty, that your being in special work is a mistake, have you the courage to go back to ordinary duties of life, still serving God in the inner sanctuary while in outward life doing common, every-day work? It is far better to go back than to follow out a mistaken course.

Do you say, Why can we not continue to have and enjoy the bright side of life that we saw in days of revival? God cannot spare any one of His sons or daughters this sad experience of trying out to the end our own character, our own energy of effort. Souls cannot be conquered by the flesh; the Word of God must go on dividing asunder soul and spirit, discerning the thoughts and intents of the heart, till we see that we cannot serve the risen SAVIOUR but in the conditions of His own risen

life. He was lifted to the Cross before He became PRINCE and SAVIOUR to give repentance. The way of Mount Moriah is not only the way for Abraham but for all his seed. Having given ourselves to God we must go through this experience, we and everything that God has committed to us must go to Zion by the way of Moriah.

And if not? then there comes a drying up of another kind. How many who have not allowed the HOLY SPIRIT to carry out in them this separation, who have gone on serving God in mixture of flesh and spirit are "dried up"; and when they open their heart to you it is to speak of failure in life, of no longer the same fruit in their service. Because they have never yielded themselves to God. When convinced of the sterility of their own efforts they considered not the deadness of their works, and submitted not their conscience to be cleansed from these "dead works."

And what are dead works? All that is done *by* us, not *through* us.

Now in the early days of preparation for your work, when you are brought to hear of these things, and have taken your place at the cross, be sure that in the day of His working you stand not in His way hindering Him by your own efforts, but be willing to go down, down to the state of dry bones. The sources of our natural life must be exhausted before we can say, "All my well springs are in Thee;" and not till then can we stand by our brook Cherith, and see its stream run dry. God did not tell Elijah where he was to go till the last drop had disappeared.

This lesson is for all Abraham's sons and daughters. How often they have sinned in not respecting the two parts of the vision? How often have they been satisfied with much noise and earthquake without the breath of Divine life. In all your studies give this the highest place, to make room in your being for the SPIRIT of life, and if there is a pause between the two parts of the vision, if things do not go straight on as in this chapter, WAIT FOR GOD.

A Mosaic of Trial and Joy.

REV. E. F. KNICKERBOCKER.

SEPT. 3rd, 1894. To-day, a messenger came from Wang-deo-tae, and from what he says, we fear the Roman Catholics are trying to supplant us in that village.

Wang-deo-tae, Sept. 5th. It seems that Mr. Loh, our former teacher, who left us last May and joined the Romanists, spent a recent Sunday at Wang-deo-tae, and conducted part of the Romish service in our chapel. We also hear that a leading member there, named Tae, had taken part in the service, and tried to get all the rest to do so. During the day, the Evangelist was taken ill and could not go, but Mr. Du, an earnest Christian man, agreed to go with me, and we arranged to start very early, and make the journey in one day, so as to meet Loh before he could leave.

This morning we were on our way early, and arrived here at 6 p.m. Loh had left for Tai-chau this morning, so we did not see him. Tae was much surprised and disconcerted to see us. We find that the Romanists have made him several fair promises, and he has provisionally agreed to go over to them, and influence as many of the church as possible to follow him. Since we have told him some things about the Romish church, he does not seem quite so anxious to go to them. I trust we have come in time to save the church. I pray God to lead us in all this matter, and to get glory to Himself out of the trouble.

Sept. 6th. I was up early, and wrote a letter to Loh, inviting him to return to Wang-deo-tae, and meet me here before the church. I also got Tae to write a letter of invitation. I have offered to pay his travelling expenses, so that he will have no excuse for not coming. A messenger started for Tai-chau this morning, and is to return with Loh to-morrow evening. Du and I have spent the day in resting, and in exhorting and instructing Tae and other Christians who have come in.

Sept. 7th. Mr. Du, Tae and I visited Da Wang village, and a little while after we

returned, this afternoon, Mr. Loh arrived. A good number of the church members were gathered this evening. Du and I told them what it meant to be a Romanist, and also told them about our relations toward Loh. We then gave Loh opportunity to say anything he pleased. He made a lame apology for having come to Wang-deo-tae, and promised not to disturb our work again. By the time the meeting was over, the people were quite averse to going to the Romanists.

Sunday, Sept. 9th. Loh left early yesterday morning. I spent the rest of the day in talking with the people. We have had good meetings to-day. A lot of people were over from Da-wang. I preached in the morning from Gal. 3:11, and Du spoke in the afternoon and evening. May the Lord keep His own people here, and not allow them to be led astray.

Ning-hai, Sept. 19th. One of our members came in to-night, and we found he had been beguiled into spending several days at the Roman Catholic place in Ning-po. What does it all mean?

Tien-tai City, Sept. 22nd. Yesterday morning I started off on my Missionary tour. After two days' journey, I arrived here about two hours ago. This is my second visit to this city. Before, I was accompanied by Mr. Williamson and several native helpers; we came then to see the mandarin about the Da-wang persecutions. This time I am alone.

Sept. 24th. On Sunday the meetings were similar to those we have in Ning-hai. I preached in the forenoon, and, although the dialects are quite different, the people understood me very well.

Tsing-deo-tsiang, Sept. 28th. During the day, Wednesday, a good number of people came into the city from several villages in the western part of the Hsien, or county. In the evening four of them were examined, and two were accepted for baptism. Thursday morn-

ing four more candidates were examined, and two of them accepted. Then the four accepted candidates were baptized. There was one lad of fourteen years among the number, and he seemed to understand the Gospel better than any of the others. "A little child shall lead them."

Si-kang, Sept. 29th. Last evening at Tsing-deo-tsiang we had a large gathering. All the Christians were present, and a lot of the other villagers came in. Pastors Vaen and Shih both preached till they were tired. Many questions were asked by the people. It was a splendid meeting. We were up early this morning, and continued our journey toward the west, but on foot. After a walk of about three miles, we came to the village of Eh-kyi-li, where there is an enquirer. We stopped at his home about an hour. A crowd of villagers gathered, and the Gospel was preached to them. Leaving Eh-kyi-li, we came on further west. Soon our road lay alongside of a rushing mountain stream, and began to ascend quite perceptibly. After a climb of about five miles, we reached this place, the home of one of the men who was baptized last Thursday. It is within about three miles of the boundary of Kin-hwa Fu, and is the extreme western part of our district.

As I sit writing, Shih is telling the Gospel to three young men who came in to see the foreigner. "I am having a good number of callers, for I am the first foreigner to come to this place. When these young men came up, they greeted me first and then spoke to Vaen and Shih. They then gave us all a good look, and said, "Well, which is the foreigner?" Taking another look, they again said, this time addressing me, "Are *you* the foreigner?" I pointed to Vaen, and told them that it was either he or I. As soon as I spoke, they smiled, and said, "You are the one; your dress is like a native's, but your speech is

not." How true it is! Native garments will never give one a native's tongue.

Oct. 1st. We are now about four miles west from Tien-tai city, creeping along down the river on a bamboo raft. Sunday, about ninety people gathered at Si-kang, and we had good meetings both forenoon and afternoon. At the latter meeting the wife of our host was examined, received and baptized. Thus the husband and wife are left as lights in the far western part of our field. After this meeting we came back to Eh-kyi-li, and held a big meeting in the evening, spending the night here.

Da-wang, Oct. 3rd. We left the city this morning, and arrived here at 1.30 p.m. By the time we got here, the people were ready to receive us. There were twenty-seven candidates to be examined. We have no members here, and no Mission premises, but the people had engaged a room in which to hold meetings. This afternoon we examined four candidates, and this evening eleven. Out of these fifteen we have accepted eleven for baptism.

Oct. 5th. All day yesterday we examined candidates, twelve in all. Out of these we accepted seven. Last evening we had a large attendance at our meeting,—the first bap-

tismal service in Da-wang. After a good sermon by the old pastor, the eighteen people (fifteen men and three women) were baptized by him. The old man who was beaten and imprisoned for the Gospel's sake, his wife, four sons and two son's wives,—eight from one house,—were among the number. It was a solemnly joyful service to me; and the Lord's Supper that followed was a precious time of communion. Surely, that body broken, that blood shed, had not been in vain. Here was gathered another band of believers who would sit down with the Lord at that great Supper where all the redeemed from "every kindred, and tongue, and people, and nation," shall sit down in His presence.

Wang-deo-tae, Oct. 7th. Last evening, I asked Tae Laen-fong point-blank if he still thought of going to the Romanists, and he replied, "Where I am offered the most money, there I will go." . . . I told him at once that neither I nor the Mission had any money to offer such a man. To-day we decided not to examine any candidates here at this time, nor to administer the Lord's Supper, and since Tae heard this, he has been acting like a crazy man. I see he is a man wholly unfit to be a "leading member" in a church. I am glad we put him to the

test. We have held the usual services to-day, and a good number have attended. They are all thoroughly ashamed of Tae. May the Lord care for His own sheep here, and not allow them to be scattered and devoured.

Ning-hai, Nov. 26th. While I was preaching in the forenoon (yesterday), Mr. Loh came in. I was expecting him, for I had heard that he had left the Romanists, and was on his way back. As soon as he came in, I knew he was a changed man. The insolent, haughty appearance that he had when acting as our teacher was all gone, and he had a subdued, quiet way about him. When I had done preaching, I asked him to pray. He could hardly speak. By the time he was through, we were all in tears. I believe he is thoroughly repentant. Du (who lives in our compound), an earnest Christian, had been to T'ai-chau and induced Loh to forsake his evil course.

Jan. 1st, 1895. Praise God for the opening of another year! This forenoon I made out our statistical report for the last year. The year began with two churches, with fifty members, and no schools; it closed with four churches, one hundred members, and a school with six pupils.

In the Valley of Lake Urh.

BY REV. F. A. STEVEN.

WHEN the news of Mrs. Clarke's death reached us at Chung-king, our hearts were bowed in sorrow, and especially so as we knew that Mr. Clarke had no fellow-Christian, native or foreign, within thirteen days' journey with whom he could have fellowship in this time of heavy trial. As Ta-li Fu was my destination, it was arranged for me to go on as soon as possible to join Mr. Clarke, and so, on April 26th, 1884, about a year after my arrival in China, I entered the city, and was conducted by my Chinese companion, Lao Sung, to the Mission house, where I met Brother Clarke and his son, Ta-li, then a bright little fellow of six months old. For a few months, I had the benefit of Mr. Clarke's experience and guidance, and during this time I took two missionary tours in the country to the north of Ta-li. For a time Mr. Owen Stevenson was with me, whilst Mr. Clarke and his little boy were at Yun-nan. A little later Mr. Clarke came back to prepare for his long journey to the coast, and on this visit he had the joy of baptizing my boy, Ren-sen—the first Yunnanese to confess CHRIST—in a quiet spot on the edge of Lake Urh. When Mr. Clarke left for Shanghai, Mr. Stevenson accompanied him to Yun-nan Fu, and for the next six months I was entirely alone, so far as European companionship was concerned.

Times of external loneliness, however, are often times of closest heart fellowship. With none around to speak to, the presence of GOD became doubly real and precious.

After this period I had the joy of welcoming two young men, Messrs. John Smith and Theodore Foucar, both of whom had prepared for missionary service at the same place as myself, viz., Harley College, London, under Dr. Guinness, of the East London Institute for Home and Foreign Missions. These brethren brought much cheer and Christian fellowship, and we were a very happy household. Whilst they were studying the language and beginning to use it a little, I took the opportunity to make

a missionary visit to the towns and cities lying between Ta-li Fu and the Burnese frontier. On this journey I was accompanied by my Christian boy, Ren-sen, or, as he was now called, Yo-han (John). During our marches, we often stopped for an hour or two in a village where a market was in progress, and had grand opportunities of preaching the Gospel



CHINA INLAND MISSION GROUP, TA-LI FU, 1892.

T. J. FOUCAR. JOHN SMITH. J. A. ANDERSON.
MRS. SMITH AND LITTLE SYDNEY. MISS ANDERSON.

and selling numbers of Gospels and tracts. On such occasions, Yo-han was most earnest in declaring the Gospel to his countrymen. I regret to add that this youth, now grown to manhood, has wandered far from the LORD, but we trust that he will yet be brought back again.

It was in the autumn of 1885 that Messrs. Smith and Foucar came to Ta-li, and in March of the following year I left them in charge of the work, and proceeded to Bhamo, a station of the Mission on the Upper Irrawaddy, in Burmah, a few miles only from the Chinese border. From that time to the present Mr. Smith has remained in charge of the station. After his marriage to Miss Cutt in 1889 the women in the city were able to visit the Mission house and receive visits from Mrs. Smith, and thus they had opportunities of hearing the Gospel such as had been lacking since Mrs. Clarke's death.

In 1891 Mr. J. A. Anderson and his sister joined the little group at Ta-li, and the former, who had studied medicine for a time, was able to commend the Gospel by his loving ministry to the sick Chinese around him.

Our picture shows the Mission group at Ta-li as it was constituted in 1892. In the beginning of 1893 Miss Anderson and Mr. Foucar left Ta-li and travelled toward the coast, where they were to be married. They were accompanied on their journey by Miss Anderson's brother. At I-chang Mr. Foucar was taken ill with typhoid fever and died. Miss Anderson has since returned to the west, and is working in the Province of Si-ch'uan. Her brother came to this country soon after Mr. Foucar's death, and resumed his medical studies in New York, where he passed his final examinations and gained his degree a few weeks ago. At the moment of writing Dr. Anderson is visiting his relatives in Scotland. He will (D.V.) return to this country in the beginning of August, and, after speaking at meetings for a few weeks, will, we trust, escort a party of young men to China. It is his purpose to return to Ta-li Fu, and to commence medical missionary work among both Chinese and aborigines.

Thus, briefly, is the story of the Mission at Ta-li Fu outlined; but the record of long waiting and earnest service, of disappointment and encouragement, and of the presence and power of GOD, upholding His servants through all the months and years, is not within my power to write in detail. The hearts of these outpost workers have recently been gladdened by some cases of conversion. Among others, one man of the Min-kia tribe has been baptized, and a recent letter from Mr. Smith tells me that he is hoping to baptize another of the same tribe shortly. These aborigines are mostly peasant farmers, and cultivate opium as one of their crops. The natural consequence is that very many of them follow the example of the Chinese and smoke the drug. Mr. Smith is, therefore, hoping to establish a small opium refuge to help men to break off this habit.

Miss A. M. Simpson is now, we believe, with Mr. and Mrs. Smith.

Please pray for Ta-li Fu and the aboriginal tribes in "the valley of Lake Urh;" and also for the important cities of Yung-chang and Teng-yueh, lying between Ta-li Fu and the Burmese border, and which might be entered with the Gospel if we had more men for the work.

Delivered.

"As the mountains are round about Jerusalem, so THE LORD is round about His people from henceforth even for ever."—Psalm cxxv. 2.

A SHORT while ago there was a big fire at Tsing-kiang-p'u; twenty-eight houses were destroyed, and three persons burnt to death. One little thatched cottage in the very midst remained untouched. On three sides the destruction was complete. The people wondered. Soon a notice was posted up saying that thanks were rendered to the Living God, for it was in answer to prayer that this house had been saved. It was the home of one of our Church members. Was he wrong?

Such is Mr. D. J. Mills' account of a striking incident. The wife of the church-member referred to (formerly a school-girl in one of the mission schools) herself repeats the story in a letter to her old teacher, Miss J. Webb. The following extracts give cheering evidence of the value of such work amongst the young:

"I want to tell you now of a terrible matter," writes Mrs. Ching-nao-tsi. "On the evening of last worship-day many houses here were burned down both at the front and back of our house. But our house was not burned. This was God's protection. Therefore, as a family, we would more and more thank God for His exceeding great favour in

protecting our house from fire. This matter also gives glory to my God; for there are those who say it is because we belong to the JESUS Church. God has protected us, for many houses are destroyed. If you were to come here you would not recognize the place. The houses upon the street are burned. I tell you twenty-eight dwelling-houses are burned down—all at the front and back of us, *ours being in the centre*. I very much want to thank God for His grace to us. I greatly feared, and thought our house would be burned.

"Ching-lao-san [her husband] was not at home—only myself and my little son, Fuh-lai. His father had gone to Chin-kiang to buy things. Ching-lao-er [a cousin] was also away from home along with him.

"Not far from Ching-lao-er's house his elder brother and his son and a daughter of eighteen years (three persons in all) were burned to death. It is very sad. His brother's wife escaped, but their small girl had several burns upon her body. Ma-kiao-shi (Miss Marchbank) with Mih-si-mo (Mrs. Mills) go daily to a house to dress her wounds, and now she is much better. I hope afterwards she will become a disciple of JESUS. It is sad; she has no one left now. Her husband was our cousin."

The Will of God*

WAS the object of Christ's Life (Heb. x. 7; John iv. 34; v. 30; vi. 38). "Thy Holy One." A holy life is a life given up to the will of God: the doing of that will the business of life. His delight (Ps. xl. 8). Is the object of the Holy Ghost (Rom. viii. 27). Should be our object (1 Pet. iv. 2). This one effect of conversion—"the will of the Gentiles" (ver 3) exchanged for the will of God (e.g., Acts ix. 2, 6). See Paul's description of that will after twenty-five years' experience (Rom. xii. 2).

We may:

This is the secret of success in prayer and life and work.	}	Understand it.	1 John v. 14; Eph. v. 27. Rom. xii. 2. Rom. viii. 26, 27. 1 Pet. iv. 19. Heb. xiii. 21. Col. iv. 12.
		Prove it.	
		Pray according to it.	
		Suffer according to it.	
		Be perfect in every good work to do it.	

God's will may be known and done in all the details of daily life (Rom. i. 10); xv. 32; Acts xviii. 21; James iv. 15), as well as in the appointment of our special life-work (1 Cor. i. 1), etc., etc.

Living Epistles.

FROM MISS MARGARETE BESCHNIDT.

FROM Miss Beschmidt's journal we learn that she had been on an itinerating journey to Mi-lo-uen, thirty miles away, where she had spent a very happy and profitable time.

She tells about one of their helpers, a man named Lin, who was convicted of the truth of Christianity by the changed life of another Lin. He said, "When I saw Lin-chang-lao's life at home and in the farm, I knew there was a true God, and that Lin-chang-lao knew Him."

At one time this Lin, when asked to speak a few words for JESUS would say, "My heart is true, but preaching won't come out of it," and he never opened his mouth; but things are changed now, and on this visit to Mi-lo-uen when dinner-time came Lin, who was supposed to cook their rice, was not forthcoming. "When he is once out preaching," reads the diary, "we must not expect him home till evening." "The body is quite unimportant," he says, and treats us on that principle.

One evening he came home bringing an old man of about eighty for further talk, who, when he understood, called out, "Then can He save me?" and being assured of this he fell on his knees there in the open court-yard: "Great, true GOD, I am a great sinner, forgive me, save me." He could say no more; quite overcome he knelt there weeping at the feet of the great, true GOD, only just found after more than seventy years! It is marvellous; we stand by and just see GOD working all round! Oh the joy and blessedness of being His servant in a heathen land!

* From "Gathered Spoil, Notes for Bible Readers." By Annie W. Marston. Marshall Bros. 2s. 6d.

Shao-hing and the Native Churches of China.

BY THE REV. JAMES MEADOWS.

THIS great city of Shao-hing is the second largest city in the province of CHEH-KIANG. It is said to be 40 *li* round the walls; but I think it is not more than 12 English miles. Its longest line is from north to south, being nearly four English miles direct.

The city is intersected in every direction by canals, with water from three to six feet deep when not visited with times of drought. At present the water is very low and exceedingly filthy; indeed, this water is being pumped in for the contingency of fires only. The people, however, wash their rice and vegetables, etc., in it, on seeing which, a stranger feels almost disgusted; but we are so used to it that we take it as a matter of course, especially under the present straightened circumstances, for we have had our wells and canals dried up for nearly four months. Those who can treat these things philosophically get on best among the people. We are having just now, as I write, such heavy rain as we trust will fill the wells and supply the poor people with drinkable water.

The commercial importance of the city is seen in the number of wholesale establishments and the numerous large and small banks. It has an exchange of its own, and the bankers meet every day to fix the price of the dollar, which is raised and reduced very frequently only a cash at a time! Of course, this has only a local and very limited bearing. Yet when the dollar is reduced twenty, thirty or forty cash at once, all of us feel the effects of such sudden falls. The authorities here do not interfere with this exchange business; but the bankers have no power to alter the rate of exchange between the tael and the dollar. This latter exchange is regulated by the state of the market at Shanghai. It is only in the matter of the number of copper cash to be given for the silver dollar that the bankers have any power, and then it only affects this city and the two hiens or districts embraced within its jurisdiction.

Not being a Treaty Port, Shao-hing is not, of course, considered of such commercial importance as Ning-po or Wun-chau. It lies one hundred English miles west from Ning-po, and thirty miles at least from the sea, or Hang-chau Bay. Its shops are like most others in China, and they are legion. Brass goods are considered good, plentiful, and cheap here, but they are nearly all of pretty rough finish. There are tens of thousands of men, women, and children employed in the city in connection with the tin-foil trade, which supplies the whole province (and some adjoining provinces too) with the idolatrous paper money that is burnt for the use of the dead and at the worship of the idols, at feasts, etc.

This trade is largely engaged in at Hang-chau also; and it is felt in both cities to be a great hindrance to the reception of the Gospel; for, although neither foreigners nor native preachers ever attack it in their addresses, yet the workmen themselves are for ever saying, "Your teaching is good, but we and our families must starve if we join you, as we have no other trade to which we can turn!" Out of seventy or eighty persons forming our daily or nightly audiences, fifty or more will be of this handicraft! Occasionally we get one or two converts from this class, and the C.M.S. have an excellent catechist who was once thus occupied with all his family.

There are two other missionary societies represented in this city of 320,000 inhabitants, namely, the Church Missionary Society, and the American Baptist Union, which latter is the strongest of the three societies in the

number of its foreign staff. The character of the converts is about the same in all three missions.

With the exception of one of my daughters, who superintends a Boarding School for Chinese girls, I am the only C.I.M. Missionary here at present, Mr. Heal being at home on furlough, but even when he is in China, he is eighty English miles from me.

The work carried on by the three Missions consists of preaching in street chapels to the heathen, itinerating in the villages or the vast plain, selling Scriptures and religious tracts and books, holding Bible-classes and Prayer-meetings with the Christians. The American Baptists have also a theological class of young students preparing for the ministry in that Society, and my two younger daughters have formed a "Christian Endeavour Band" from the junior members of our church, which promises well.

When Mr. Stevenson first came to Shao-hing in 1865 there was no foreigner residing in the city, nor a single Christian man or woman that we knew of. Mr. Burdon (now Bishop Burdon, of Hong-kong), once resided here for about eight months, previous to Mr. Stevenson's first visit, but no converts were made that we are aware of.

Mr. Stevenson had much difficulty in renting a house at first. The rebels had not long been driven out, and the people were just beginning to return and settle down in peace and, although foreigners were respected and looked up to at this time by the natives, yet a conservative and suspicious people like the inhabitants of Shao-hing looked upon the residence of foreigners in their midst with a distrust that became only more increasingly painful. The first house was rented to us in a false name, so timid and suspicious of us were all those concerned in the matter.

Mr. and Mrs. Stevenson lived and laboured long in this wretched house, with its surroundings noisy and dirty enough to unstring the nerves of any European lady, and disturb and upset the delicate brains of the sweet Scotch bairns that were added to their family in due course. Many times were their windows broken, and the children exposed to ugly missiles. But our friends lived down all these small annoyances, made friends with the neighbors, gathered some converts under the blessed SPIRIT'S gracious power, formed a small church, and canvassed the tea shops and corners of the busy streets, sold Scriptures in the houses of rich and poor who would receive them, itinerated among the hundreds of large villages, and scores of large market towns located on the banks of broad canals and charming inland lakes.

Then they extended their borders, and under God's good hand opened up the two hien or district cities of Hsing-hien and Sing-chang, the first seventy, and the second more than eighty English miles away. God blessed these efforts, and believers were added to the LORD from time to time. Country stations were opened at Mo-ko, Yih-ko-lun, Liang-deo-meng, Wing-dzeh, and Dzang-don. These two latter now belong to Mr. Heal's station. Churches were formed in all these places.

All these little Churches, together with the Shao-hing city church, contribute about eighty dollars a year to pay a native pastor's salary, giving in addition ten or twelve dollars and more at the services of the LORD'S Supper, besides responding to calls for the help of poor widows and orphans, and others in distress.

A touching little incident occurred recently at Hsing-hien while we were there holding

services for candidates for baptism. News came that one of our very poor brethren in the country had just been burnt out of house and home. One of our earnest preachers broke into prayer for him and his wife and family, but was so affected that he could not proceed, and straightway sixteen dollars were subscribed, eleven dollars odd of which the poor men and women assembled contributed! The Christian affection existing in these country people is often thus manifested in most practical ways.

A widow woman could not get her fields reaped, as all her deceased husband's friends were opposed to her being a Christian. The brethren in a neighbouring village heard of this, and meeting together deputed certain of their number at once to reap the harvest for her, while the remainder kept watch!

These are not isolated cases; we could mention many such. And the unbelievers are often astonished at the brotherly attitude exhibited by the Christians in their midst towards one another, and, as of old, though the people look on and praise, yet "of the rest durst no man join himself to them." God's blessed SPIRIT alone can convert the soul!

Thus the work under the HOLY SPIRIT'S blessing, has effected something, and more than 360 converts have been baptised from the time Mr. Stevenson settled down in Shao-hing. Praise God from Whom all blessings flow! Of late years small churches have increased in number, grown in size, and advanced in knowledge and Christian character.

From the first we seek to impress upon the natives the duty and privilege of self support; but our people are very poor, and must remain so in this generation of Christians. But whenever a church has sufficient numbers, possesses the right spirit, and has the means, we always tell them to look out for a fit man from among themselves, well qualified to instruct and govern, and make him their pastor.

We always endeavour to exclude from our Christian communities—both large and small—all those elements which would impede the freedom of native worship, give distorted views of self-government, and excuse the members from maintaining Gospel ordinances among themselves, and encourage only those elements which are essential to spiritual progress in their own souls, and the carrying out of missionary work among their neighbours. Even in externals we deem it not only desirable, but wise, not to waste money, or offend the prejudices of the natives, in building—in inland cities—edifices of foreign structure; indeed, the natives will never be able to keep up such expensive structures when the foreigner is withdrawn. Hence it is best to erect—especially when the native church goes with you in contributions—simple, neat, and inexpensive chapels, which shall meet all the needs of the worshippers, and at the same time conciliate the tastes of outsiders.

We all aim at this in carrying on our work among the people; for the Chinese are conservative to the core. Let them first be converted, and they will erect their own places of worship, and adopt their own form of church government. The Chinese brain is too large and the intellect too keen, while the well-to-do classes (whom we hope also to see converted) are too independent in attitude ever to submit to our Western forms of ecclesiastical procedure. We should be sorry to see any church in China so child-like as to cling tenaciously to any church organization from the West with which they are acquainted. Indeed the better class of Chinese, when con-

verted, will not do so, I am certain. They will recognize CHRIST only as their Head, and will shape their formulas in keeping with the freedom of *His* Word. This will preserve their churches in health, this will keep them from falling. If the native churches trust to *externals* for preservation, or to their connection with Western societies, as soon as these are withdrawn they will tumble to pieces. May God in His mercy save the Chinese churches from this!

Our churches in China are poor and comparatively weak, exposed to severe persecution, and sometimes heavy loss of property, by professing to accept JESUS as their Lord and Master. Of all classes who need the prayers of the Home churches it is the struggling churches of China. Yet how seldom are the *native* churches prayed for! Missionaries are remembered earnestly in prayer by our home friends and churches, and are prayed for in such a manner as to leave the impression that *missionaries* are responsible for the enlightenment of the whole nation, or that the missionary is the only instrument used in gathering souls to CHRIST.

The Missionary doubtless has his part to do

in this—and he should do his part well, without grudging—which is, after he has gathered a few souls together, to organize them, teach them their duty to one another and to the world, help them to select the best and most suitable of their number to be elders and deacons, and then to interfere as little as possible with them in carrying on their work for their Master. *The great work of enlightening the heathen around, and converting souls, rests upon the NATIVE CHURCHES, not upon the Missionary, who is chiefly, at the present stage of mission work in this land, emphatically the overseer.*

I ask, then, prayer for the native Christians—*urgent, persevering* prayer. We want good men from among them raised up in greater numbers for the work of evangelising, and also to become duly qualified pastors among the members.

Remember these poor brethren; call to mind the deplorable state of sin and degradation from which many of them have been saved. Remember that they are exposed to terrible temptations, and are often tried and weak. May our affectionate sympathy be quickened towards them. God honours inter-

cessory prayer; and it largely depends upon the *prayerful attitude of the churches at home towards the native churches gathered from the heathen, whether success shall be vouchsafed to their labours*; perhaps more so than in the case of missionaries and others whom the different missions send forth to the heathen field.

Let me beg, therefore, once again for urgent prayer, that will wrestle for native Christians as Jacob of old, and will not let God go except He bless them.

And pray for Shao-hing. None of the churches in this city are much cheered with success in winning souls. We get many to listen to our message, but the power of the HOLY GHOST must come upon these dry bones, or they will remain dry bones still. God's hand has been heavy on this city and people during the year. Epidemics in early summer carried off hundreds of families. These were succeeded by terrible drought, and the poor people especially have now been seized with a virulent type of diarrhoea, from the filthy state of the water in the low canals and wells. Then war is raging, and provisions are rising in price every day; and what will the end be?

Extract from Diary of Miss C. Forsberg.

AN-REN, Kiang-si, Dec. 25th. "Behold I bring you good tidings of great joy which shall be to all people." But these "good tidings" have not reached *all* people. What multitudes there are yet in this land who have not heard them. Last week, a woman came to us to break off opium. Her husband has gone into the army, and she has been trying to support herself and her little girl by cutting out paper flowers, but most of

the foreign workers only going there occasionally for short visits. We started before noon, one woman and I on barrows and Miss C. in a chair. I walked a good deal of the way, as the barrow did not seem to be made for the comfort of a tall person! The country around here is very beautiful, being thickly dotted with pretty little villages and quaint looking farm houses, surrounded by high stately trees. The hills seem to be formed of bright red clay,

which sets off the green of the trees, and, away in the distance are the grey mountains. We arrived at dusk. When we had crossed the ferry, we found a bright-faced lad who, greeted us, and, carrying my umbrella for me, led the way up to the house. Miss C. had arrived an hour before us. Mrs. Wang soon brought some rice, vegetables and eggs, which tasted very good, after our day's journey. The house needs some repairing, having only mud floors, and the plaster falling down from the walls in many places. There are two halls opening into the street, one for men and one for women.

The next morning, we had communion in the little room down stairs—we five—nay, six, for the LORD was really in our midst—and the little room with its mud floor, heavy square table and narrow benches, was suddenly transformed into a lovely place. After this we went with Mrs. Wang and Mrs. Tong out on the street, and preached the Gospel to large crowds who gathered wherever we stopped, and who listened very well, as a rule. I suppose there

are very few places in China where women could preach to mixed crowds like this, but the people here seem very well disposed. Many heard the Gospel that day, for many women came after we reached home, so that we had hardly time to eat our dinners. The next day (Friday) Miss C. went back home, leaving me with the woman to stay over Sunday. We followed her to the boat, and preached on our way back. Again large crowds gathered. I feel a little queer to be the centre of attraction, with so many eyes peering curiously at me as they calmly discuss my looks, etc., and ask a lot of questions



GROUP OF CHRISTIAN WOMEN AND LADY MISSIONARIES AT AN-REN, 1895.

her earnings went for opium, so they were both in rags. She is now suffering very much from the awful cravings, and wants to go home.

JAN. 7th. Last Wednesday Miss Cowley and I went to T'eng-kia-P'u, an out station about 50 *li* from here. This is a large market town on a small river running into the Kuang-sin. The work was opened there last year. Mr. Wang, the native evangelist, went there and secured a house without the least trouble, and a little later, the sisters went there with his wife. Mr. and Mrs. Wang have lived there since, selling books and preaching the Gospel,

about me; but, when their curiosity is a little satisfied, they are ready to listen to the Gospel, told them very faithfully by the two women; and one is glad to be able to act as a "sign board" for JESUS' sake. I made a few attempts at speaking too, and sometimes found my words were understood. But the dialect is very difficult to understand; and, being left alone with the natives, I found out how very little I really knew. One woman from the country was very much interested, and said twice, "I never heard of this JESUS before." Please pray for her.

Mrs. Tong and I visited some villages across the river on Saturday, and when we got back Mr. Wang had gone to Peh-kan for the communion service on Sunday. An-fuh, his little girl, came running to meet us. She is very bright, and although only seven years old, she can read nearly all of the New Testament. One of the Christians from An-ren came over to conduct the services. We had, first, a prayer service in the little room. There is a man named Song who has been an enquirer for some time. I believe he and his wife are both trusting JESUS. There is one thing against them; they make baskets for burning paper, and, though they have put away everything false in their home, they still stick to this because it is their means of support. They are both old, the wife being almost blind. Wont you pray that they may be willing to put away all that is displeasing to God, and trust Him to supply all their need? There came to worship also another man, who seems to believe the Gospel, but who is an opium smoker, and, what is more, keeps an opium den. He has tried once to break it off, but how can he when selling it to others? An old woman comes regularly from a village two *li* away, but I fear she comes because she is poor, and Mrs. Wang always gives her a good meal. After this we had the general meeting in the big hall. Many came in and listened awhile. One old man was much interested, and broke in with questions during the preaching. In the afternoon there were a number of women in. Three of them belong to the Roman Catholics, who have a work here. They were interested and pleased with what we told them. At first they said, "Oh, it is about like our religion," but as we went on they turned to one another and said, "This is better than ours." May they be led into the true, full and free light of the glorious Gospel of JESUS CHRIST.

On Monday morning we secured passage on a boat, hoping to get home early, as it is down stream, but we were kept waiting till about noon by some other passengers, so did not get home till 8 p.m.

JAN. 22nd. A year since we left the dear home in Toronto. "Ebenezer." I took the meeting Sunday night; subject, following Christ's example in seeking the glory of GOD, not our own. Have a faint hope that they understood what I was trying to say. Yesterday Miss Clough and I went to Ma-T'ien, 10 *li* from here, where a number of the Christians live. We stayed at the home of Mr. Wang, a dear old man who loves the LORD JESUS in sincerity. I do not know how long he has been a Christian, but nearly all the members of his family are believers, and in his village there are few who have anything to do with idols. He speaks of JESUS to everybody he meets. The evangelist at T'eng-kia-P'u is his son, and he, too, is very earnest.

Missionary Training Schools.

FOR the convenience of some who may be seeking for an opportunity of preparing themselves for the Lord's work among the heathen, we give below a few particulars about some of the principal Missionary Training Schools in this land. Full details will gladly be furnished upon application to the Superintendents or Secretaries at the addresses given.

The Chicago Bible Institute, 80 Institute Place, Chicago, Ill., commenced by Mr. Moody. The Superintendent is Rêv. R. A. Torrey. This institute is in session all the year round, and different Bible instructors of prominence teach for fixed periods during parts of the year.

The Boston Missionary Training School, originated by the late Dr. Gordon, and now under the Presidency of Rev. A. T. Pierson, D.D., with Rev. F. L. Chapell, as Superintendent, is located in the Clarendon Street Church, corner Clarendon and Montgomery Streets, Boston, Mass.

The Union Missionary Training Institute, commenced by Mrs. Lucy D. Osborne, a Missionary from India, and with Miss Hester Alway as the acting Principal, has its home at 131 Waverley Avenue, Brooklyn, N. Y.

The Pennsylvania Bible Institute, commenced during the present year, has for its President Pastor C. I. Scofield, of Dallas, Texas, and Mr. Charles E. Hurlburt, late State Secretary of the Y.M.C.A., is the Superintendent. It is located at the corner of 54th Street and Lansdowne Avenue, Philadelphia, Penn.

The Missionary Institute, corner of 11th Street and Troost Avenue, Kansas City, Mo., is under the auspices of the Gospel Union, of which Rev. George S. Fisher is the President.

The Toronto Bible Training School has for its President Rev. Elmore Harris, B.A., and for the present its sessions are held in the School Room of the Walmer Road Baptist Church. Mr. William Ferguson, 55 Walmer Road, is the Secretary. During the first session, which has just closed, the School has been blessed with great success. The next session will commence on September 16th.

Early Days at the Training Home.

MR. E. B. SAURE writes from Gan-k'ing on March 11th as follows:—The LORD has already shown me how He is going to keep my interest in the language alive. Of course, I would always be prompted to move on, when facing my call and my purpose; but the LORD causes me to see things that make me eager to learn the language. How many times yesterday did I wish that I could speak! I went down to the chapel, where passers-by were invited in. From before three till after five o'clock, there were always some coming and going. Mr. Whittlesey and I even made an attempt to invite people in, after we were told what to say. All sorts of men came in, the coolie class, however, predominating. A Buddhist priest, with shaven head and white robe, also made his appearance. He was friendly and attentive; but I was more attracted by the first caller—a coolie—who proved to be intelligent and deeply interested. Mr. Westwood spoke to him for some time, and he asked intelligent questions about the doctrine. He was evidently acquainted with the Roman Catholics, as he desired to know some of the differences between our teaching and theirs.

After Mr. Westwood had done talking, the young Chinese evangelist spoke to him, others in the room, of course, hearing every word that was said. The evangelist grew warmer and warmer as he spoke, and the attention of the hearer never left him for a moment. This was the first time that I had seen a converted heathen speak to an unconverted heathen on spiritual things. I understood nothing, yet the mere sight of the deep interest of both impressed me very much. My eyes filled with tears, and I left the chapel and went to my room and prayed for Mr. Westwood, the young evangelist, the earnest listener, and for the deliverance of the Chinese, as never before; nor did I forget to pray, more fervently than ever, that I might soon be able to speak Chinese. Mr. Westwood told me, later, that this coolie was the last one to leave the place. For nearly three hours he sat, actually drinking in every word that was said. I trust this soul is the LORD's, even though he has not yet broken out of darkness into the light. His home is a hundred *li* away from here, and I do not know whether I will ever see him again on earth; but, if the prayers of a child of GOD avail anything, I will see him in glory.

I want to live so near the LORD that every portion of Scripture I read may lead me deeper into the knowledge of the truth; that every prayer may leave me more spiritual and less fleshly; that every deed may be one of love, and every word be for His glory; and that every thought may be one prompted by the HOLY SPIRIT.

Our Arribal in China.

MISS EFFIE RANDALL.

Chin-kiang, May 2nd, 1895.

THE truth of the LORD's words, "when He putteth forth His own sheep, He goeth before them," has been abundantly proven to us, all along our way, for the crooked has been made straight, and the rough ways smooth. We have been constrained to praise Him many times for innumerable tokens of His fatherly care over us, and we know that a *Father* delights to give good gifts to His children.

We had a very pleasant passage from Tacoma, but were, nevertheless, glad to avail ourselves of Mr. Austen's invitation to spend the night in Yokohama with them, at the Seamen's Mission. Mr. Austen very kindly took us next day, for a jinriksha ride of several miles, around the bluffs, and down by a little fishing village on the coast. Such tiny fields of grain and vegetables! but all so exquisitely neat and well tilled that it was restful just to look at them. The hundreds

of cherry and peach trees, with their pink and white blossoms, in contrast with the vivid green of the other vegetation, made a scene of surpassing beauty, and one which will not soon be forgotten. We spent several days in Kobe with Mrs. Ballard, and although the city is not so beautiful as Yokohama, yet some of us enjoyed our first mountain climbing, as we went up to see the two pretty little waterfalls.

We were permitted to spend the Lord's Day in Kobe, and were so thankful for the privilege of a quiet Sunday. We attended services in the English church, and, as it was Easter Sunday, we were doubly grateful for the privilege.

We were transferred at Kobe from the "Victoria" to the "Empress of India," and had a delightful trip across the inland sea, reaching Shanghai on Friday night, April 19th, and we spent five very pleasant days there. We realized something more of the large amount of work connected with the Mission, after seeing the two large buildings already in use, and the new one just going up.

Mr. Taylor and Mr. Stevenson were away at the time of our arrival, but we were permitted to meet them in Chin-kiang. We look upon our meeting with Mr. Taylor as another of the Lord's "exceeding abundantly," for there are many in the Mission who have never had this privilege, and if we had missed him this time, we might not have had another opportunity.

Mr. Taylor conducted the Sunday morning service here, and I am sure we all received a blessing. He speaks so simply and tenderly of the things of God, that one cannot but feel that he is *consciously* dwelling, day by day, in the very presence of the KING.

A party of ladies from Yang-chau left here for the West, the night of our arrival, and Tuesday night, April 30th, another party left us for Kiang-si and Cheh-kiang. Miss Hancock and Miss Fuller were among the number, and I was very glad for even a passing glimpse of them. I have seen Miss Batty several times, as she is staying in this city.

Chin-kiang is a very pretty place, I think, but one is constantly reminded that it is a *heathen* city, and that all these beautiful hills are covered with the graves of those who knew nothing about CHRIST. Pray that we may be the instruments, in God's hands, of bringing some of these lost ones into the fold.

News from Mr. Frost.—In a letter addressed to the friends of the Weekly Prayer Meeting, and dated April 25th, as the steamer was nearing Yokohama, Mr. Frost says: "I do ask you to magnify the LORD with me, both for the sickness and for returning strength, and, above all, for the revelation of Himself which He has made to me. 'God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of JESUS CHRIST.' 'Blessed be the LORD for evermore. Amen and Amen.'"

"During the journey, great physical weakness has often prevailed, but the trials have been blessings, for the sickness drew me nearer to the LORD, and was worth everything for that reason, and finally, the LORD has delivered me out of them all.

"It has been a great privilege to journey on land and sea with so many of God's great and beautiful works on every hand. What wonders were before me as I was borne by the train through the mountainous districts of the Western States! For two days we were face to face with majesty enthroned, in the shape of rock-and-earth piles, some of them reaching beyond the clouds, five thousand feet high or more, and crowned with glittering diadems of ice and snow. And then, what new wonders have been revealed here upon the sea, as for twenty days now I have journeyed onward! The ever-changing, restless sea! What a sight it is! How glorious, either in calm or in storm! 'O LORD, how manifold are Thy works; in wisdom hast Thou made them all! The earth is full of Thy riches; so is this great and wide-sea!' Yet, alas! poor, lost, ruined man has been in the midst of every scene, to mar and darken it.

"We expect to land at Yokohama to-morrow morning, then we proceed to Kobe, in the inland sea, where I expect to change steamers, and take the French mail boat for Shanghai. May I thank you, in closing, for your prayers, which I am sure have been given for me? They have been blessedly answered, and will be."

Village Lawlessness.—One of our Christians is in deep affliction just now.

Returning from his last bookselling journey, he heard that his father had sold his two little girls, aged five and seven. They are yet too young to be married; but the grandfather had arranged to send the eldest girl to her new home in a few weeks' time. This is quite contrary to Chinese law, for the children are the *father's* absolute property. After much prayer, Kiang set out for his home, 180 *li* away, accompanied by our cook and another Christian. Being a Christian, he is despised in his village, and the people are very unruly; even the Mandarin fears them. At last, after waiting two days, he was able to carry the children off secretly, joining the other two, who had been hiding 5 *li* away.

Early next morning they were, however, overtaken by the old grandfather and nine others, armed with guns, etc. Our cook defended himself with a long iron bar. Guns were fired, and crowds gathered. The old man declared that they were robbers stealing the children to sell to the foreigners. For 80 *li* more they walked on, fearing that any moment might be their last. But it was useless; and at last, putting down the girls, Kiang and the other Christian fled for their lives. The cook was surrounded, and almost lost his life, but finally escaped while the people were helping out four men whom, one after another, he had pushed into the river.

We were continually in prayer during the day, and pleading that no lives might be taken, and our God heard and *hid* the three until it was safe to start for home. We are pleading with him to wait the LORD's time, and with us to continue in prayer. He says: "My children must learn to know JESUS; how can I go to heaven without them?" He has been the means of leading several to the LORD, and the thought of his children being brought up in heathen families is hard to bear. We have been anxious about him; he cries bitterly even when praying. Pray that his faith may not fail.—G. A.

The Gambler's Testimony.—Sometimes a kind act, sometimes God's own Scriptures, sometimes the simplest word spoken in the power of the HOLY SPIRIT has led a dark, heathen Chinaman into marvellous light. An old man of sixty or more used sometimes to come to the "Jesus Hall" at — to beg. His poor wife had not come down from her brick bed for many a long month, and, though much younger than himself, her health had given way under the strain of continued poverty. Their only boy, born late in their life, was pale and thin, and he, too, trotted about with his old father to beg.

The old man had often heard the Gospel, but seemed unmoved until one day he heard an impudent youth reviling a Christian man to his face. Instead of boxing the little fellow's ears the Christian man spoke kindly to him. "Blessing for cursing" was beautiful in doctrine, but the old man had never before seen it carried out in practice. "What!" said he to the Christian, "you did not strike him!" It was surely a good doctrine this, and from that time his heart and ears were open to hear of JESUS. He learned that JESUS could save him, even bad as he was, and had been in heart and life.

Once he had owned both house and land, but love of gambling got such hold of him that, bit by bit, his land grew less, until it disappeared. Then the house went, and he took to humbler work to earn his food. At last furniture, tools and all, even the clothes from his back went to pay his "debts of honour," (?) and even when money was begged it went there, too.

Listen, now, to the old man's testimony as he often gives it in the chapel or street: "You all know me; my name is S—. When I used to gamble nobody could stop me. If anyone urged me to give it up when they saw me gambling I might follow them out at the time, but would make an excuse to go another way, and when they were gone, back I went to the gambling-house. But when I came to the 'Jesus Hall' they neither beat me, nor yet threatened, nor scolded me; they only told me that if I would believe in JESUS He would save me. I believed in Him, and have never wanted to go to that gambling place since; Jesus saves me."

The old man, his wife and child are still poor, very poor; but you do not need, on meeting him, to ask if he is happy; his bright face tells its own story, and his boy is also converted. His wife is not yet clear about salvation, but we expect that she, too, will see the light ere long.—C. H. J.

At Kao-yiu on the Grand Canal.

DIFFICULTY had arisen at this new station. It was necessary to build an upper storey to part of the house, but the people objected, and a small riot was the result. The Missionaries were not injured, however, and but little property was lost. Various interviews followed with the Mandarin, and finally a long and anxious period, full of dangers and deliverances, was concluded by an agreement to evacuate the premises on condition that the Mandarin should himself provide another suitable house in a quarter more acceptable to the *literati* and the populace. Miss Kentfield and Miss Oakeshott were eventually placed in the very house at the North Gate which had been desired at first and refused.

The Mandarin became very friendly, and presented scrolls. His wife called several times, and he and the influential head of the *literati* visited the premises. Embracing the opportunity thus afforded, a Bible (in Wen-li) was sent to the Mandarin from Shanghai, and the missionary ladies had several conversations with him. For long, however, the people remained sullen and afraid, and from time to time fresh troubles arose. The house was set fire to on several occasions, and once the windows were all broken, but the Mandarin was able to prevent the mob from entering.

A great change has latterly come over the people, and the Missionaries are no longer regarded with dislike and superstitious fear. There are now several enquirers who have been coming regularly to the meetings for fully two years, and good hopes are enter-

tained of many others. Various classes for boys and women have been carried on, while a native evangelist works amongst the men. An interesting work is carried on in the neighbouring out-station of Ling-tseh.

Miss Kentfield, who had charge of the work at Kao-yiu, writes:—

We have been greatly cheered and encouraged during the past few months by the visits of a young enquirer named Ch'en. He heard something of the Gospel from the carpenter, Tang, who had been attending the meetings for about two years, and who lent Ch'en a catechism to read. He seems to have been interested *at once*, and came in the evening to see T'ang-sien-seng, the evangelist. The next evening, and the next again, found him there asking questions about the texts and hymns on the walls, and many other things connected with the Gospel. He seemed to take no interest in anything else, and it was a joy to us from our little room to hear him, sometimes as late as 10 p.m., in the evangelist's house, still talking about this wonderful story of Jesus and His love. He continued to come every evening that week, and also on the following Sabbath. Noting his simple earnestness, we felt he was one chosen of God.

One morning we were led to have some personal conversation with him, and spoke of that part of the "Pilgrim's Progress" (read on the previous Monday with the Christians) where Christian saw the man boldly giving in his name to the one with the ink-horn at the door of the palace, menaced all the time by those armed men, and then how he bravely

fought his way through them all, right into the king's presence. Young Ch'en listened with great interest. Then, quietly rising from his seat, he took pen and ink and slowly and deliberately wrote his name, and handed it to me without speaking a word. There was no mistaking the meaning of the action. We had some prayer about it, he simply asking God to strengthen him to go forward, and to open up his way, and thanking Him for what He had done.

Our hearts rejoiced in this step, but before long the fighting began. His employer threatened to dismiss him if he did not work on Sundays. He was tempted to tell an untruth once, saying that it was his birthday in order to get to the services, and was unconscious of having done wrong. When, however, the sin was pointed out to him, he at once asked God's forgiveness. He continues to come, and gives signs of simple, child-like faith, although the Sabbath question is a great difficulty. He has lately experienced much opposition from his friends, but as far as we can judge he seems only more determined to press on, and prays earnestly for his parents. He has bought a New Testament and hymn-book, and he also has the Psalms and a catechism, and these he reads constantly.

Pray earnestly for this young man, that he may be truly converted, and become a witness for Jesus in the darkness around him. Will not guilt lie upon us, if we neglect to do our part for these precious souls? Yes, for *this* soul. Pray for him *now*, and you will, indeed, rejoice when you meet him in the glory.

The Capital of Si-ch'uen.

BY DR. HERBERT PARRY.

The following article will be read with peculiar interest at the present time, owing to the reports which have appeared in the newspapers of a riot at Ch'en-tu. It was feared at first that Missionary lives had been taken by the mob, but praise to God has been called forth by the later intelligence that property alone was lost, and that the Missionaries were safe under the protection of the Chinese authorities. We, of course, have no details at present.—Ed.

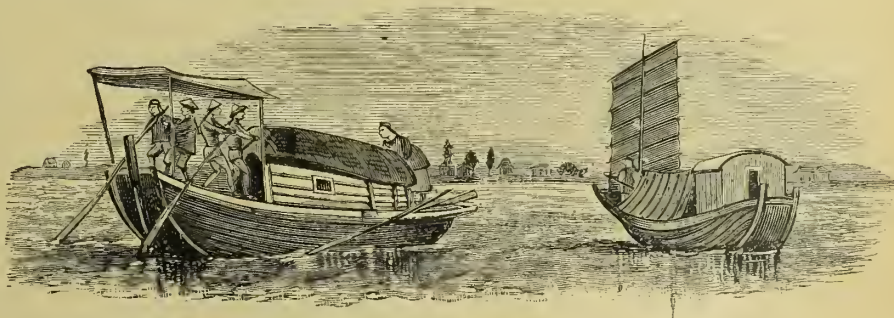
CH'EN-TU, the chief city of the province of Si-ch'uen, is a large and busy centre, with a population of possibly about 300,000, lying in the midst of an extensive and very fertile plain, everywhere traversed by watercourses.

The city is enclosed by a broad wall, which has a circuit of nearly ten miles, and has very extensive suburbs outside its north, south and east gates.

It possesses a city within a city, in the shape of the Manchu garrison quarters, enclosed by a separate inner wall, and it has besides, at its south end, a considerable Mahometan community.

A royal city in past centuries, the remains of its palace are still visible. They cover a large area, and are now appropriated to the halls and cells, used at the triennial provincial examinations for the advanced degree.

The streets are, generally speaking, fairly wide, and the leading ones are large and busy thoroughfares. The chief buildings are, as



PASSENGER BOAT. BOATS ON THE YANGTSI KIANG. MILITARY POLICE BOAT.

usual, the temples, besides which we find the provincial guilds, banks, and many fine mansions of the officials, as examples of elegant and substantial structures.

The various trades and crafts occupy their respective quarters, and prominent among these are the silk weavers and silk merchants, the embroiderers, the clothiers, and the Cantonese ware dealers.

The people have the general character of quietness, friendliness and industry, the least peaceful element being, no doubt, the Mahometan and Manchu.

Romish missions have held their ground in Ch'en-tu for several generations past, and must now number some thousands of adherents.

Their work is carried on from some half-dozen centres, in and outside of the city.

We do not know of the city being visited by Protestant preachers earlier than about thirty years ago, when Dr. John and another made a short stay.

The work of the China Inland Mission was commenced in 1881 by Messrs. Clarke and Riley and their wives.

For some years the house at the north end of the city was the sole evangelical light-centre in this great city, and the whole of the surrounding plain, with its many busy cities, until in 1887 work was begun by Dr. Pruett at the west end, in close proximity to the Manchu quarter; and then in 1891 at the south end of the city by the American Methodist Mission, and in 1892 in the east section by the Canadian Methodist Mission, followed by temporary residence of members of the C. M. S.

The work of the various missions is still in the preparatory stages, but there is the prospect of largely increasing influence, especially in connection with Medical Mission work.

The progress of the work in our own Mission has been slow and uphill. It has comprised public preaching, Medical Mission work, classes for Bible instruction, book selling and day schools, and not least, the quiet work in the guest halls.

The present most apparent result of all the seed sowing, represented by the above methods of work, is in the small Christian company of about forty persons, exclusive of a score or so of others who fall under three headings, viz., (1) "fallen asleep," (2) removed (and in some cases helping to forward the good work in other cities), and (3) lapsed.

Some of the earliest fruit gathered by the first workers, still appears either as "gathered Home" after faithful service, or still holding on an even way.

Amongst the "gathered Home," none more deserves a loving tribute than Mrs. Long, once a devotee of Buddha, then the first baptized in Ch'en-tu, and then for years a true fellow-helper in the Gospel among the women of both city and country.

The Ch'en-tu Church has a weak point in the scarcity of family life; so many of the members are social units, though, of course, each has some small circle of influence. It has also suffered periodical throes of internal bitterness which tend to spiritual stagnation, but in spite of all, by Grace divine, it has produced a good band of true, earnest evangelists, and a fair proportion of men and women who, in private life, have stood the fire of contempt and persecution for CHRIST'S sake, and have witnessed for Him in their humble way, and still do so, and we thank God and take courage.

An account of Ch'en-tu work would not be complete without showing briefly how it has contributed to the growth of work elsewhere.

One of the early members is now a much esteemed evangelist at Lu-chau; another is helping at Kia-ting, a third is evangelist and pastor of the Mei-chau Church, whilst a fourth is valued as a helper in the work at Kwan-hien, and another who has been useful in two cities received his first years of practical training in Ch'en-tu.

The Ch'en-tu Church has now in hand a project which must exercise its spirit of giving for some years to come, namely, the building of a public place of worship outside the Mission house, three-fifths of the sum needed to be of native giving.

There is also the beginning of a movement against foot-binding, which deserves and needs our prayerful sympathy.

In concluding, I wish to call attention to a fact that claims serious thought, namely, that if with Ch'en-tu as a centre, we draw on the map a circle having a radius of seventy miles, it will enclose not fewer than thirty walled cities, in only seven of which mission stations or out-stations are to be found.

Dr. Baedeker's Chinese Letter.

IT was a great pleasure to welcome Dr. Baedeker at one of our recent Saturday Afternoon Prayer-Meetings. After having commented on Psalm cxxxvi. with its wondrous strains of praise to Him whose "lovingkindness endureth for ever," he produced and read the following translation of a touching letter addressed to the Russian Stundists and himself by the Missionaries and native Christians of N. E. SI-CH'UEN. The letter will be read with deep interest, as we see the love of GOD moving the hearts of Chinese Christians to the manifestation of love and practical sympathy with their brethren laboring and suffering for the same LORD in other lands:—

"From the English Pastor Wei-San-ü (Rev. E. O. Williams) and the lady teachers, Kuh-meilan and K'ang-ai-siu (Miss Culverwell and Miss Köldenbeck), together with the other Missionaries and church members of Pao-ning, Pa-chau,

Kwang-yüen, and Sin-tien-tsi. To the minister of our LORD (Dr. Baedeker), and to the Russian Christians. we write this letter as follows:—

"Because your faith is strong, you have not shrunk from the hardships of travelling, nor feared the blasts of the icy winds, in spreading the Heavenly Doctrine in the distant regions; pointing out the way of truth (literally, the misused fording-places) to the poor and simple, for the sake of the LORD JESUS enduring all kinds of hardships, and verily undiscouraged thereby.

"The elect people of our Heavenly FATHER, and the honoured brethren of our SAVIOUR—We have heard of you, esteemed brethren, on the one hand suffering bonds at the hand of your rulers; on the other enduring the shame of mockery and reproach from your fellow-men, and not only so, but your food and clothing are insufficient. We, on hearing this, were greatly pained; and our hearts could not rest; there-

fore the whole church, including Christians and enquirers, consulted together, and have collected a little money in order to assist you, esteemed brethren, in procuring fuel and rice.

"We earnestly hope that you often read the words of St. Paul in his epistles to the Romans and Corinthians, and that your hearts thereby obtain peace and comfort, and that your sufferings may only tend to purify your faith and love, and make you steadfast.

"The LORD JESUS CHRIST will open for each one of you a pathway of peace, while waiting for His second advent, to receive us all to Heaven, where we shall enjoy everlasting happiness. It is only to be expected (literally, a natural law) that afflictions must first come and then bliss. Not to trouble you with many words, we hope our brethren will continue to stir each other up to earnest effort. How felicitous will be the results!"—English edition C. M.

Up the Han River to Ch'eng-ku.

MRS. E. E. GIFFEN.

WE want to sound a note of praise for our FATHER'S care and protection all along the way. We were in Lao-ho-k'eo two weeks, spending a happy time with our Nebraska friends, Mr. and Mrs. Sibley, having the pleasure of meeting Miss Dorothy, a healthy, bright babe, and of becoming well acquainted with the Misses Black. We left January 8th, two days later than we expected. Misses Basnett and Slater, who travelled with us from Han-kow, came on up the river with us. We were not delayed one day by rain or storm, and scarcely needed the warm, padded clothing with which

we had taken the precaution to provide ourselves. We made remarkably quick time, as the men who were engaged to pull the boats lived just above Hsing-an, and were very anxious to reach their homes before the new Year. The captain of the young ladies' boat proved most untruthful, and not to be depended upon. He made trouble for us at nearly every customs house, and left the boat a number of times for several days at a time.

We arrived at Hsing-an three days before the New Year, and, as the men engaged at Lao-ho-k'eo had left for their homes, and

ew men had to be procured, we were compelled to spend the New Year there, for new men could not be induced to leave at that time. However, the LORD gave us a very quiet place, where we could easily get walks, so we did not mind. This captain came to inform us that he was utterly unable to go on, and we soon perceived the force of what he said. His creditors were pressing him on every side; they came to his boat and carried away the mast, sail and floor boards, so it was rather a query how we should go on—without these essentials. We were cast entirely upon the LORD. I think He permits such trials to come to us to remind us of our entire dependence upon Him, and of our own helplessness and weakness. Humanly speaking, it would have been impossible to engage a boat at any price, for a number of days, for, as you well know, men think so much of being at home to spend the New Year; but, by chance, as some would say, a boatman passed by whom our captain recognized and hailed; he proved to be a Han-chong man; had come down with a cargo of rice, and was returning empty. Mr. Giffen succeeded in making an agreement with him. The young ladies' baggage was transferred the night before the New Year, which came on Saturday, and we were ready to proceed Monday morning. As a matter of fact, we did not start until Monday afternoon, but that was doing very well. How we praised the LORD for a speedy answer to prayer!

We came on nicely, our new captain proving very satisfactory. We had some misgivings when we reached the big rapid, but our LORD was also pleased to give us a safe passage over that, so that nothing on either boat was in the least spoiled. When we reached Chang Hsien, fifty *li* below Ch'eng-ku, the river was so shallow that we hardly knew whether we could come on or not, but the two captains engaged another boat to carry part of the things, and the boats, thus lightened, came on, though slowly and laboriously in many places.

The journey was to us most enjoyable. The scenery from Lao-ho-k'eo, until within about a hundred *li* of Ch'eng-ku, is very pretty; indeed, often grand and beautiful. The river is completely shut in by high hills and mountains. One might think it would become monotonous, but there is quite a variety. Sometimes the mountain sides are rocky; again covered with evergreen trees; and again quite barren, affording pasture for only a few flocks of sheep. Then the water is so beautifully clear. The river is fed, not by a number of smaller streams flowing in, but by mountain springs. It is often very pretty, the water falling over the rocks for a distance of eight or ten feet. It was all so new and attractive to us, as not to conduce much to study. However, we got some reading done.

We are busy now with the teacher, making the necessary changes in tones and pronunciation, which may not be very difficult for one who has the language well, but for us it is far from easy.

A large proportion of the people here are immigrants from Si-ch'uen, and we therefore have the Si-ch'uanese tones. They are very clear and distinct, making it much easier to understand the people than in the south. We both find the spoken language rather difficult, but feel sure the LORD will enable us to get it.

Miss Coleman is here now, but is anxious to begin work among the surrounding villages again. Miss Harrison is very seldom in the city, as she lives at Si-hsiang. Just four of us for so much work! How our hearts were burdened, as we came from Lao-ho-k'eo and passed large cities, Hsing-an among them, in not one of which, to our knowledge, is there a witness for JESUS CHRIST! Messrs. Burgess and Gould are with us now, expecting to leave us again on Monday, to attempt living in Hsing-an. They will make Ch'eng-ku their headquarters for the present.

Tidings from the Provinces.

KAN-SUH.

Ts'in-chau.—MISS S. GARLAND sends an interesting diary of a long itinerating journey taken with Miss Holme. They had been absent two months and a few days, and had travelled 1,200 *li* (about 400 miles). Some parts of the way had been very difficult; one day they had to walk thirty *li* in the rain. She thus describes it. "The road was so steep and slippery that it was scarcely possible to keep one's footing. I was constrained at last to give in and follow the oft-repeated advice of the coolies and hang on to my horse's tail, till I was splashed from head to foot with mud. This was going up hill; though not so tiring, progress down hill was in some ways more difficult, many were the brief and unintentional rests I took by the way; that thirty *li* seemed interminable, but having started walking we were soon too wet and muddy to ride, and so had to keep on." They passed numbers of towns and villages, all without the Gospel, and there are eighteen large cities in that district without a single witness for CHRIST.

SI-CH'UEN.

Christmas in Pao-ning Fu.—MR. WALTER TAYLOR gives a short account of Christmas Day. "One of the happiest we have ever had. The children and everybody delighted with their presents. The work for the day commenced with native Communion at ten o'clock, when forty-six joined us at the LORD's table. This was followed by the Baptismal Service for adults, when three men and two women were admitted into the visible Church on earth. There were 20 present at this service, and all, as far as we could tell, were real worshippers. After this service followed our Christmas dinner, which was purely native. In the afternoon we had a testi-

mony meeting, when friends all round spoke of what the LORD had done for them. In the evening I gave them the magic lantern. To-morrow they scatter for their homes in the country."



MUSSLAMAN FATHER AND SON, TA-LI FU.

SHAN-SI.

Miss Whitchurch sends a very interesting account of her journey to Shan-si. She had had opportunities of telling the old, old story, but she says, "It was so sad that they were only here for one day. Oh for more workers to come out to this

needy land! What are God's people thinking about to be staying at home with so many millions dying for lack of knowledge."

Lu-ch'eng.—MISS SIMONSEN, in describing a visit to a village and the surrounding hamlets lying to the north-west, tells of the wretchedness and sorrow caused by opium-smoking. One poor woman who had heard the Gospel ten years before, when living in Shan-tung, came forward to hear it again. Her's was a sad story. Sold by her husband to another man for money to get opium, she had to leave her two little children behind her, and now knew nothing about them. Her present husband is also an opium-smoker. Then there are so many others, labourers and beggars, who were starving for the bare necessities of life, yet must have their opium! How this terrible curse hinders the work!

Miss Rice, writing from Lu-ch'eng on April 6th, says:—"Six women came to us in January to break off opium, and remained a month. It was a very short time in which to make them understand much of the truth, for their minds are very dark. One feels that it is only a beginning. They suffer a great deal whilst breaking off the opium habit, and this renders them less capable of taking in the truth. Some of these women were very promising, and now I am about to go to their village for a few weeks, with my fellow-worker, Miss Simonsen. Our room is at Yu-uh, and Mr. Lawson has gone on there to-day for service to-morrow. We follow on Monday, when, of course, he will leave, and go on an itinerant tour for ten or twelve days. We hope to help the women in the town, and go out also to the villages to tell the glad tidings to those who have never heard.

"Mr. Lawson is expecting two young men, this spring, to help in the work. Probably when they come, we ladies will remove to Yu-uh. I feel a strong drawing in that direction, especially as there are so many women that seem interested in the Gospel, whilst in this city many seem to have shut their hearts against the truth.

"Our teacher continues interested, and we trust that he is really saved. He is likely to lose his degree in consequence of taking a stand for CHRIST. This means a good deal to a Chinaman. If he bears this test, we shall feel pretty sure that he belongs to the LORD. There is certainly a great change in him.

"Mr. Lawson expects to baptize two men in the river at Yu-uh shortly. One of these is the man who taught us last winter. He has grown rapidly in grace, during the past year.

"Did I write about the woman who had been a sorceress, and was here early in the winter to break off opium? She is evidently determined to press on in the heavenly way, and has been here several times, during the winter, to attend service. She has a cart and donkey of her own, and so she can come better than some others, although she lives fifteen miles away. I am sure you will remember these dear people in prayer, and ask the LORD to open their hearts.

GAN-HWUY.

Kien-teh.—MISS VOAk writes cheerfully of the work in Kien-teh—open doors on all sides, and great willingness to hear. They have commenced a free school, and were about to open an out-station.

Ku-ch'eng.—The work in Ku-ch'eng gives much encouragement. There are signs of blessing all around, and eight or ten baptisms are looked for shortly. MR. DUFFY writes, "A rich man named Kang recently invited us to his house to ask about the doctrine we preached. He had tried the Confucian, Buddhist and Taoist religions, and all had failed to give him peace. We spent about one and a-half hours with him, and Mr. Ts'u spoke faithfully to him." He also tells of the death of one of the Christians, the latter part of whose life had been very consistent, though formerly he had fallen through gambling. This man's wife is now a hopeful enquirer.

Mr. H. E. Bolton, writing, on April 12th, from Shanghai, tells us of the safe arrival of himself and Mr. Miller, on the previous day. Mr. Todd, who was Mr. Bolton's companion at the Chicago Bible Institute and in Toronto, had reached Shanghai the day previous, and he accompanied Mr. Fische and another brother to the steamer to meet the new arrivals. As is always the case in the Shanghai Home, our friends met with a very warm reception, and their hearts were filled with praise for all the goodness of the LORD.

During the voyage from London to Shanghai, on the "Massilla," of the P. & O. Line, the party of nine Missionaries of different Societies seldom failed to have two services a day—a Bible reading

in the morning, with a song service at night—and they also had many opportunities of dealing personally with individuals. At Brindisi, they were given the free use of a splendid drawing room in the International Hotel for Sunday services, and a number, both of the passengers and residents, were present at 11 a.m. and 8 p.m. The only other ports at which they stopped were Malta and Port Said; and at Colombo, in the Island of Ceylon, they transferred to the "Rosetta" of the same line, and proceeded to Shanghai, calling both at Singapore and Hongkong, where they saw much of the Asiatic life which was so strange to them.

On the 27th, Mr. Bolton writes again from the Training Home at Gan-king, saying that he and his companion arrived there at 5 a.m. on the 17th, and "received a Christ-like greeting from some thirty brethren, amongst the number being Messrs. Dooly and Dreyer from the Bible Institute, Chicago, who had preceeded us about six weeks."

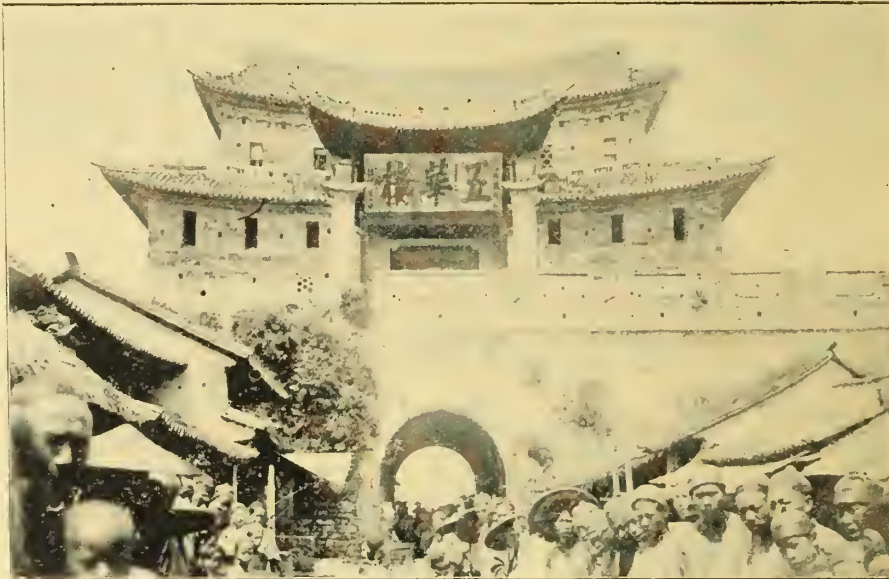
KIANG-SI.

Mr. Thor writes from Feng-kang, on April 12th: The LORD has now removed me from Kih-ngan, and since my marriage has sent us here to

Several other friends also joined them, and a very refreshing time was spent. Mr. Franson spoke several times by interpretation to the natives. She also tells of several decisions for CHRIST, and of the Chinese New Year visiting. "Mrs. Horne, Miss Guex and I," she writes, "went out to visit our women in their various homes, and sweetmeats were offered us everywhere. One dear old widow, Mrs. Ling, who is very poor, and had not even a table to put the things on, had made quite a nice little spread for us on a bamboo bedstead; and you should have seen her face all beaming with joy as we entered her humble but fairly clean home. Dear soul! the tears would come, as I looked at her, and her preparations for us. I am sure the LORD JESUS stood by and rejoiced at this dear widow's offerings to us His messengers."

Ih-yang.—There is much cause for praise in Ih-yang. We hear from Miss A. WITHEY that there are now over fifty enquirers who attend the meetings regularly—many of them walking twenty-five, thirty and forty *li* to the Sunday services; twenty of these it is expected will be received into the Church by baptism before long. Our sister asks for earnest prayer—they are realizing that it is a *real fight* with the enemy of souls.

Feng-kang.—From the south of Kiang-si comes the following: "The village people," writes Mr. J. MEIKLE, "all around us are exceedingly friendly. The Li family, and the Siao family openly showed their friendliness towards us by inviting us to feast with them and their relatives and friends who had come to make their New Year's call." Reference is also made to Kanchau, where there are two hopeful cases, and another village thirty *li* distant, where large crowds came to hear the Gospel.



"FIVE GLORY TOWER, MAIN STREET OF TA-LI FU.

work with Mr. Meikle and Mr. Marshall. We are very thankful for His leadings. Here is a great field for work amongst the women, so my wife will have plenty to do. We both like this place very much, and the people are kind to us. Please pray with us that the LORD may use us in carrying the Gospel to many homes that do not yet know of His love to sinners.

We are all very well and happy here. A number of people come to us for medicine, and at the same time they hear the Gospel story. Some women are coming every day to see my wife, and they also hear of the "love that gave JESUS to die." We find it hard to understand and be understood by the people at present, as the local dialect is different from what we have been used to, but we hope and pray that the LORD will help us over the difficulty soon. Mr. Meikle has had fever for a few days, but is now quite well again.

Miss Kumm, writing from Yuh-shan on February 1st, tells of a conference held there, at which Mr. Franson of Sweden had an opportunity of meeting the Swedish Missionaries.

Mr. W. Taylor, in a letter dated Kiu-kiang, April 6th, writes: "Please accept our hearty thanks for your Circular Letter of January 16th. We do indeed join you in praise to God for the real progress which He has given in all the different departments of work during 1894, and we pray also, that many more workers may be sent forth from North America—men and women full of faith and power; and that the present year may be really a red-letter year, both here and at home, for the glory of God.

"Since we left Kih-ngan, Mr. N. S. Johnson has come down here, and, owing to hemorrhage, has left for his home in the United States. Mr. Marshall is at present holding the fort at Kih-ngan, awaiting our return. As you know, Mr. and Mrs. Thor have gone to work at Feng-kang, in the south of the Province, where a lady worker was much needed. We hope to return to Kih-ngan about May 1st, and, so far as we know, *we shall be alone there, as workers are so scarce.*"

Miss Collins writes from Peh-kan, on April 6th: Thank you very much for your kind letter, and also

for the Prayer Union card. It is a cause of praise that so many have joined the Union during the year, and we hope that many of them will pray themselves out to China. We do thank God that so many new workers were led out during the year, for oh! how much are they needed in this land.

I have taken my first visit into the distant villages, being away four days. We were in several places where no foreigner had ever visited, and the people were very kind to us. We were well received in all but one place. Of course, they crowded about us, and there was difficulty in getting them to be quiet enough to hear our message, but it has opened the way for a second visit, which I hope will be soon.

About two weeks ago, I was again out for two days. It was very hot, and the woman and I took little extra clothing. Before noon the temperature had fallen thirty degrees, and at night it was very cold. We were glad to get a place to stay for the night, intending to return home in the morning, as it was so cold. Whilst breakfast was preparing, we went to visit a daughter of one of our inquirers, who lived in the village. She pressed us to stay to breakfast, but we declined. Shortly after we had returned, she came down to us and offered to lend me some of her warm clothes. I had never seen her before, and I hear that her husband is much opposed to the Gospel, but, on this occasion, both were very kind. We had to go and take tea with her, and she helped me to put on some of her clothing, taking it for granted that I would wear her things. I thanked her, asking if she was not

afraid to lend it to me. She scorned the idea, and said I could hand it to her mother when she came to worship on Sunday, and she would get it back in that way. I was very much struck with this kindness from a stranger, and we were thus enabled to remain out all day and preach the Word.

We are having much rain, just now, and are not able to do much outside. The men are busy sowing rice. They are very industrious, and from light to dark, are busy in the field.

We very much enjoyed a short visit from Mr. Franson, of the Swedish Mission, along with Mr. Orr-Ewing, a few weeks ago. His Bible studies were very helpful to us. Mr. Orr-Ewing interpreted for him on the Sunday, and the natives enjoyed his discourse greatly. Some we hope will come out for the LORD through the words then spoken.

Mrs. Jno. S. Rough, of Kiu-Kiang, writes: "God so loved . . . that HE gave." Jno. 3: 16. "All things come of THEE, and of thine own have we given THEE." 1 Chr. 29: 14.

Some of you will ask, "What has been the outcome of the blessing received at the New Year by the native Christians?" A very practical one indeed. Their desire is that others may hear the Gospel, but as with the exception of the Bible-woman, none of them are in a position to give their time, they have decided to give of their means. It came about in this way: when Mr. Orr-Ewing returned from visiting the Kuang-sin river stations, he told how some of the native Christians decided to give a definite sum *daily* towards the LORD'S

work, and that God had blessed them in so doing. Our Christians heartily took up the idea, and now they have contributed during the last quarter, as much as in the previous year. One man gives 7 cash a day and his wife 4. Another gives 5, and a widow with two children to support and one of them an invalid, gives 3. The Bible-woman came to us and said "I give my two boys 4 cash a week each, and I want them to learn early to give." So she told them again what Jesus had done for them and asked if they were willing to deny themselves to give to HIM. The eldest said, "Mother, I'll give 2 cash," and the other little fellow, after weighing the matter, and thinking no doubt of the diminished supply of peanuts and sweets were he to give, went away hugging his 4 cash! It reminds me of a man, who, when he was told that the Jews gave a tenth to the LORD, immediately counted up his income and said "too much, too much!" "It is more blessed to give than to receive," and we personally have proved the truth of this promise.

"I gave My life for thee, what hast thou given for ME?" Let us *willingly* give ourselves, and our all, to HIM Who *emptied HIMSELF* for our sakes. Phil. 2: 6, R.V.

The hot summer is drawing near, and we would ask for your prayers that if it is our FATHER'S will we may be kept in health for His work.

[One cash, at the present rate of exchange, is about equal to one-twentieth of a cent, but in purchasing power in the interior of China, and for native products it is about equal to one-fourth of a cent.—ED.]

A Flood in Gan-hwuy.

BY MISS VOAK, KIEN-TEH.

I WAS teaching my class of women the story of Noah and the flood. They knew nothing about it; so I began by telling of a man who built a big house-boat on a high mountain. They were deeply interested. Then I told them of the sin and the threatened destruction, with the prepared means of salvation. To make the picture real I described the rising floods, the rushing rain, the clinging to roofs and high places, the vain attempt to save something; then the agonized attempt to save life; the rafts going from the low hills to the higher ground; and still the mighty waters rising higher and higher.

The women became much excited, and burst out with the words, "Why this is what we ourselves have been through. We, too, made rafts, and on them floated to the hills when our homes were under water." Then they told me the following story of a flood that swept over Kien-teh about thirty-five years ago:

"We did not notice at first how quickly the water was rising; we thought it was only the usual flood. Towards morning it had reached the second floor. We took some provision and tied it up, and put some things on the rafters, out of reach of the water, as we thought. But quickly it came higher and higher. We stood on the rafters, and thrust our heads out between the tiles. The rain swept down. We got on to the roof outside.

"As the day broke the water was up to our chins. We should have been drowned had not

a raft taken us off. Then we climbed the hill-side higher and higher, hour after hour, but we feared to pass the night without getting to a higher hill. The rafts bore us thither, and there we tried to make a sort of tent to lie under; but it could not keep out the awful rain. Now and again one would hear the crash of a fallen house, and the floating fragments of household stuff would indicate whose house it was.

"To the tops of the hills we clung in cold and hunger, during those forty days and nights of unceasing rain. During the long nights the men moaned and wept, fearing lest a few more feet of water should sweep over their last retreat.

"Many persons perished, and of the others some never recovered their senses after the terror of that time. When the floods subsided the homes both of rich and poor were sought for in vain; temples had been swept quite away. The mud idols were altogether dissolved; the stone idols, having been knocked about and cast down by the rushing flood, were much broken; but the wooden idols were worse than all. The water tossed them about, and they knocked against each other, with their staring eyes and bald pates bobbing up and down, turning over and over, away and away with the terrible flood, all the while with their eyes staring and staring; but they had to go with the rest of the rubbish—straw, trees, cats, dogs, fowls, pigs, and gods away, away to destruction.

"Then we knew that this woe was from

Heaven because of our sins; for the idols had not caused it, nor could they prevent it. Then we feared, and no hope was left in us, for we saw that Heaven was determined to destroy the gods, together with all those that called upon them. And now we know it was the true GOD who sent it, but no one told us then."

When asked how, after that, they could still worship idols, one who had given birth to her son during that terrible time, replied:—

"We who were in that woe do not worship them much; we chiefly worship Heaven lest Heaven should punish us, and we worship earth, for the earth was thus visited because of us. But the younger ones will have idols; and one *must* worship something. We are stupid people, and *no one has ever taught us the truth before.*"

Map of China.—We have in course of preparation a new Map of China, showing the stations of the C. I. M. up to the present year. It is 33 x 30 inches, and will be printed on linen a little larger than this size. This Map is intended for use in small meetings and in the homes of our friends, and we have entered upon its preparation because of the evident need for a map which would show the outlines of the country and its provinces, and the stations of the C. I. M., and at the same time be large enough for public use. We trust that many will order the Map, and that having the stations of the Mission before them, may prove a stimulus to prayerful interest in the workers, both native and foreign. The price will be 75c. on linen, and 50c. on paper, post free.

Editorial Notes.

ON THE 18TH INST. we received long letters from Mr. Frost, dated May 13th and May 22nd. When the first letter was written, our dear friend was still very weak, but after being in the Shanghai Home of the Mission for eleven days, he was able to write us much more encouraging news. The weather was beautiful and sufficiently cool, and he was feeling much refreshed. His reserve of strength is still but small, however, and there is cause for earnest prayer that God will graciously build up his strength, and bring him back to us again in His own good time in health, for the service for which He has so clearly adapted him.

As we suppose, Mr. and Mrs. Hudson Taylor and Mr. Frost are now at Che-foo, where Mr. and Mrs. Knickerbocker and Miss Chambers from North America, and some other workers who have been sick, are staying for a time of rest and change.

In his absence Mr. Frost is not forgetful of CHINA'S MILLIONS, and the friends to whom he has so often spoken through its pages. He is frequently praying for the blessing of God upon the preparation of the paper, upon the messages it bears to the hearts of its readers, and for a large increase in its circulation. A token of his loving remembrance comes to us in the form of a Bible study upon the opening verses of Isaiah vi., entitled "A Call to Service." Pressure upon our space compels us to hold this and some other articles over till next month.

The same mail which brought Mr. Frost's letters contained also letters from Mr. Hobson and Mr. Neale from Yokohama. They had a pleasant passage on the whole, but were glad to see Yokohama, where they were heartily welcomed by our good friends, Mr. and Mrs. Austen, of the Seamen's Mission.

We have at present five candidates in the house, and we expect others to be with us shortly. In the very responsible duty of considering and deciding upon the cases of candidates for service, the members of the

Council for North America earnestly desire the prayers of the readers of CHINA'S MILLIONS.

We are grieved to have to announce that our brother, Mr. G. S. Woodward, from England, died of diabetes, at Chefoo, on April 18th. He was able to proceed with his preparations for returning to England until the week before his death, when a sudden collapse occurred, and after a few days in bed he passed to be with the LORD. Mr. Cooper writes of him, "He was a most devoted Christian, and we mourn not for him, for we know that he is forever happy in the presence of the LORD he loved so well, but we feel intensely sorry for his dear wife, who is far from well, and for his loved ones at home, who were expecting him so soon."

The Niagara Bible Conference will commence its sessions soon after this issue is in the hands of our readers—for we are unavoidably late in going to press this month—and we hope to have a small tent there, as in previous years. We hope to meet many friends, old and new, at that time.

We are daily expecting Rev. J. J. Coulthard from Honan, on his way to England, to join his wife and children, who returned last year on furlough. We hope that Mr. Coulthard may be able to stay for a few weeks in this country and accept invitations to hold C. I. M. meetings at different places.

Friends in the Eastern part of the United States or Canada who desire Mr. Coulthard to address meetings in the immediate future, may write to the Secretary, at the Office, 632 Church St., Toronto.

Rev. J. McCarthy is taking part in the Bible Conference of the Philadelphia Training School this month, by invitation of Dr. Schofield. Letters and invitations for meetings addressed to him at our office will be forwarded at once.

Our Illustrations.

The picture of our Mission group at Ta-li Fu was photographed by Christian Jensen, Esq., of the Chinese telegraph service in Yun-nan. The scene is not at the old house which was secured by Rev. Geo. Clarke, but in the courtyard of a larger house more recently obtained by Mr. Smith.

"Wu-hwa-leo," or "Five Glory Tower," is the name inscribed over the building which spans, and almost blocks up the main business street of Ta-li Fu. It formed part of the wall of the royal inner city of the Mahometan ruler Tu-wen-shu. The roadway passes through a kind of tunnel for 80 or 100 feet and, narrow as it already is, it is still further restricted by the stalls of hucksters standing on either side of the tunnel.

The Mussulman father and son, whose pictures we give on page 81, are well known to the Missionaries at Ta-li Fu. The father was one of the few survivors from the terrible war of extermination waged against the Mahometan rebels in this province twenty years ago. He often used to do labouring work in repairing walls, etc., at the mission house. His name is Ma (a horse), a common name among Chinese Mahometans, as it is the first syllable in the name of the Prophet. His son, Ah Ping was a pupil in the Mission school for several years, and it was hoped that he had really given his heart to the LORD. We fear, however, that this was not really so, for since he has grown up he has joined the Chinese army, and has apparently no care for the things he once learned.

Our woodcut is from a photograph taken by the

traveller and author, Archibald Ross Colquhoun, and first published in his book, "Across Chryse."

Accompanying the letter from Miss Emma Forsberg, we print a picture of the Christian women and girls at An-ren, together with the four lady Missionaries working there. Miss Forsberg is the fourth figure from the left of the picture in the second row. The picture was taken by Mr. J. S. Rough, of Kiu-kiang, on his recent visit.

We trust that the cut of black squares which we print on the inside of our front cover may carry its significant message to many hearts.

Boats on the Yang-tsi-kiang. Boats on the rivers and lakes in China are towed by men on the shore, or are propelled by the wind, or are rowed by men alternately pulling and pushing on long sweeps at the stern of the boat, as in our picture.

River pirates are common in many districts, and so police boats are stationed at intervals of from three to five miles, and cargo and passenger boats always anchor for the night in the neighborhood of one of these boats.

China's Millions.

In Renewing their subscriptions our friends can help us by paying only for the months of 1895 which remain beyond the date of their old subscriptions. If the time to be paid for is less than six months, it may be reckoned at 5c. per month. The object of this is to make all subscriptions terminate with December. Any who prefer, when remitting, to pay also for 1896, are of course at liberty to do so.

Half Rates may be paid on all new subscriptions from now to the close of the year, and we will also send the issues for May and June, so long as our supply lasts. Thus 25c. will pay for the eight months from May to December.

Ten persons ordering CHINA'S MILLIONS through one friend, will be supplied for \$2.00, or 20c. each; and the paper will be sent till December next to twenty different persons whose names and addresses are sent in *one list*, for \$3.50, or less than 18c. each.

Important help may be rendered to the LORD'S work in China by spreading Missionary tidings, such as CHINA'S MILLIONS contains, and this can be done by gathering a group of new orders for the paper on the above special terms.

Students, ministers and Christian workers who *want* CHINA'S MILLIONS, but cannot pay for it, are invited to write to us. In such cases we will, if possible, send them the paper free of charge.

We will gladly send *sample copies* of CHINA'S MILLIONS free to all whose names and addresses may be sent to us for this purpose.

Sample copies, thus sent out, have often resulted in life service offered to God for China.

Should the address on your wrapper be in any way incomplete or incorrect, kindly write to us that we may correct it.

Please notice the list of our books on the back of the wrapper of CHINA'S MILLIONS.

CHINA'S MILLIONS

God's Object Lesson in Foreign Missions.

THE REV. ANDREW MURRAY'S ADDRESS.



Y dear friends, we have had voices from out of China speaking to us Christians in England. Have we anything now to say to these men and women who have come from China to meet us?

Is there any answer in your hearts to them before they return to China in your name to do your work? I think it is right that there should be a response. Perhaps you say, "Yes, but what can we who have never seen China, with its heathenism and its wretchedness, say?" I was reading a few days ago in the Book of Deuteronomy where Moses prayed God that he might enter the land, and God said he must speak no more about it, and said: "Thou shalt not go over; but charge Joshua, and encourage him, and strengthen him, for he shall go." The thought struck me, "Yes, a man who does not go to the mission field, who is not worthy of it, can still do much to strengthen and encourage the man that does go." And, believers, you do not know how much you could do to encourage God's servants if you were with one heart and with one voice to-night honestly to say, "Brothers and sisters, depend upon it, we pray for you. We love you. We will bear you on our hearts before God." How strong they would feel in that. Your prayers have been their strength, but they still want more.

And if I were to say one word of encouragement to these beloved brothers and sisters, what I would say to them is this—it was suggested this afternoon by more than one kind handshake which I got from people who had read my books, and wanted to tell me that God had made them a blessing. Dearly beloved brothers and sisters, you do not know how your letters may often be a blessing throughout England and in South Africa, and to the ends of the earth. You think that the China Inland Mission was intended by God to help the Chinese. I tell you that the China Inland Mission was meant by God to teach the English, not the heathen Chinese only, but English Christians—to teach them what they know all too little. There appears to me to be a terrible danger in this, that we think that a Missionary to China must be a man who sacrifices himself, but that with a Christian in England that is not so. I fear that there are many who think that a man who goes to China must be a man of prayer and faith; and we forget that every one of us is called by God to be a man of prayer and of faith if we are to live out God's will perfectly. Yes, I believe with my whole heart that God, in His infinite wisdom, has raised up this China Inland Mission to be a teacher to the Christian nations. I thank God for what it has taught me. I thank God for many a stimulating thought and many an encouragement to faith and to love, and joy and prayer. And it has been so with you, too, my friends, and it will be so still more as you yield yourselves

up more fully to bear the burden of the Lord in China, and in love, and in prayer, and in self-sacrificing devotion to be the supporters of the work that is being done there.

Ah, dear friends, these Missionaries tell us about the happiness of making sacrifices for God. They tell us that they feel them to be no sacrifices; they tell us that there is unspeakable blessedness in leaving father and mother, and casting aside the last home tie, and going out with God alone. One sister said to me down in yonder room to-day that while she went out to China a child of God, she did not fully know her God; and the first two years God had to teach her what and who He was, and then she could begin to work, and He could bless her. My brothers and sisters, do you need less, and do I need less—to know our God? We need to *know* Him.

And what I pray God is this, that the spirit of the China Inland Mission, and, for that matter, every mission that is undertaken and carried out in His blessed Name, may react upon our English Christianity. You know that the mission spirit has long ago brought a blessing to this country. A hundred years ago, in the days when Carey began his blessed work, right throughout England and Scotland people scoffed and scorned the idea of going to work among the heathen, and they said continually, "There is work enough in every parish at home. Take care of the heathen in England and in London, and do not attempt to go yonder." But what has been the outcome? The very people who devote themselves to foreign missions have always been those who have their hearts most open for home missions, too. The very spirit that began to pray and to work for the heathen was aroused and blessed by God to work for the perishing one here at home.

I believe that a larger blessing still will yet come back to us from our mission field. I believe that God shows to us in that great object lesson that He wants entire sacrifice of all that we have. Is that only true for a Missionary? Or is it true for every Christian? Is there not a universal complaint, alas! that our Christianity is so feeble and so unsteadfast, and often so fruitless, because there is so much self-indulgence—because people are not prepared to sacrifice themselves with and in CHRIST JESUS? You believe in CHRIST crucified, do you? You believe that the beauty and the glory of CHRIST is His sacrifice, in which He gave Himself to God. And to give yourselves to God in any other way than by the sacrifice of all is an impossibility. Oh, I pray you let every message you hear about the China Inland Mission being in trouble and casting itself upon God in prayer, and about those Christians yonder leaving everything for the sake of God and of CHRIST, rouse you to say, "Oh, God, help me, whether I am in England or in China." This is the faith in which I would walk.

I remember how I was struck with the letters of one of your workers as she left the shores of Europe to pass on in the steamer towards Egypt. She tells how she was standing on the ship and thinking, just as the last ropes were to be cast loose, "My last tie to Europe is being severed; I am going away to a foreign land;" and all at once she heard a voice call, "Stand clear!" and the answer came from the ship, "All clear!" and the ropes were cast loose, and the boat moved on; and she said that this touched her heart. Oh, it was a blessed thing to say, "Yes, LORD JESUS, all clear. I have given up everything for Thy sake." Oh, Christian, do you think enough of this? You speak about the higher life, about perfect rest, and about deep blessing. Listen to the voice, "Stand clear." Give up, sacrifice everything. Answer Him, "All clear," and then JESUS has liberty to lead you where He will. I remember in one of the letters from two sisters at one time reading this sentence: "We had been working for a long time, and our hearts were full of a longing desire for a blessing on the natives, and we said, 'LORD, what more is there that we can sacrifice for Thee?'" and they thought, "Yes, there is something; we have hitherto respected the native customs in certain points with regard to inviting people; but for the sake of JESUS we will bear the reproach of going out into the street." On the following Sunday they said that there was an answer to their prayer in a congregation double in size. Something like that was the story. How often that expression has come back to me, "What more can I sacrifice for JESUS?" Friends, are you asking that in earnest? Have you seen the infinite love of JESUS resting upon a perishing world, and are you really ready to do anything if His salvation can be made known everywhere?

Oh, they teach us the lesson of sacrifice!

And there is another lesson that they teach us, and that is the lesson of prayer and faith. But do remember that the Missionary in China, the Director, or the Secretary, or the most responsible people in the China Inland Mission, do not need more prayer and more faith than you or I do. God wants us to be believing Christians, who, with our whole heart, trust Him; and if we learn the lesson of self-sacrifice, giving up all for Him wherever we are, the school of faith and prayer will be opened up to us, and we shall learn what boldness we have to trust Him to whom we have said, "*We give up all for Thee.*"

Listen for a moment, again, to the last words of Mr. Hudson Taylor's letter that has just been read to you. Did you catch them well? You know in what days we are living just now? Last Thursday was Ascension. Next Sunday is Whit Sunday. Those ten days between Ascension and Whit Sunday are the wonderful ten days during which the one hundred and twenty knelt upon the footstool of the throne, where they received the outpouring of the HOLY SPIRIT. You know it was JESUS, standing upon the footstool of the throne, Who said, "Ye shall receive the power of the HOLY GHOST coming upon you." It was at the footstool of the throne that the one hundred and twenty disciples waited till they were baptised with the SPIRIT. It was at the footstool of the throne that the Christians in Antioch waited until the SPIRIT sent them forth. Oh, what we want is to believe in larger movings of the HOLY GHOST. That is what the Christian Church needs terribly. I am afraid sometimes that we think that a Christian congregation and a Christian minister can get on with less faith and less prayer than a Missionary among the heathen. I do not believe it. We heard one of these brethren speak this afternoon of the mighty power of God as the only thing that can convert the

Chinese. The power of God is the only thing that can convert these tens of thousands of unconverted people who sit beside us in the church every Sunday. We hold unceasing fellowship with them, but their souls are going down to the same darkness as the heathen, and to a deeper destruction. We think, alas! that we must pray and believe tremendously for the work in China, but that here it is not so necessary. I tell you that we need the same faith and power here. This is the blessing which the China Inland Mission, and every Mission that works in the name of JESUS, can bring to us—that it makes us feel that the God who can work wonders yonder is able to work wonders here, too.

Listen to the words of Mr. Taylor. With them I will conclude. His very last sentence is: "The one great want for our native brethren, and for ourselves—and, may we not add, for you also, our kind helpers in the Homelands?—is a *fresh filling with the Spirit, which shall make us all and always on fire for souls.*" Yes, that is our great want, and if that be our great want, our first want is not men, nor money, though these are necessary. No; we do not want men only, and we do not want money only. We want God. We want our God to come in to us. We want our God to reveal Himself in China and in England.

Christian, are you longing for this? Oh, it is a solemn thing to attend a missionary meeting. It is a solemn thing for a company of Christians to say: "We are going to take counsel with JEHOVAH, the MOST HIGH, and to hear what He is doing, and what He wants us to do." It is a solemn thing to say, "LORD GOD, Thou canst use us for Thy service." Friends, brethren and sisters, are you ready to say that to-night? "Oh, LORD GOD, here am I, utterly, entirely given up to Thee and to Thy blessed work, in China and throughout the world. Here I am. Fill me with the HOLY GHOST, that I may know what I can sacrifice and what I can do, that I may have power to intercede, and power to give, and power to bless. Let us say that to-night."

Prayer Union.

MR. JAS. ADAM, of Gan-shun, Kwei-chau province, invites the fellowship in prayer of the friends of the Prayer Union, for the following objects:—

I. Tseo san Ken, a well-to-do farmer, who has given up opium and idolatry, that he may truly find the LORD.

II. Ko, a bamboo worker. Refused baptism because he took wine last year. He has taken the pledge. Pray that he may be kept.

III. Tso, a small trader, that stability may be given him, and that he may give clear proof of the second birth.

IV. Mrs. Chin, the wife of a member. As soon as she heard of my wife's death she decided for CHRIST. She now prays in the meetings and shows a more loving disposition than formerly.

V. Mrs. Ts'än, who seems likely to accept CHRIST. Her family has given up idols, and her husband was an enquirer, but fell back again into opium.

VI. Mrs. Wang, that she may grow in grace and knowledge.

VII. Mr. Ts'en, a native doctor, who has kept back from baptism because of his debts. He thinks that in a few months they will be cleared off. Pray that the waiting time may be blessed to him.

VIII. Mr. Hsieh, an official who knows the truth; pray that he may follow it.

IX. That many souls may be saved in this district this year.

X. That more workers may be sent forth. Matt. 9: 36-38.

Our Twenty-ninth Anniversary.

THE meetings in connection with the Twenty-ninth Anniversary were the largest ever known. The presence of God was deeply realized. Ushered in by much prayer, not only in England, but also in China, the assurance of blessing was early given, and prayer to a large extent gave place to praise and thanksgiving. The burden of our prayer was that God alone might be exalted, and that every eye might behold Him, and every heart be made responsive to His will.

THE PRELIMINARY MEETINGS.

In the series of preliminary private meetings of Missionaries and others connected with the Mission, conducted by Mr. Sloan, our spirits came into fresh contact with the living God. His quickening word found its way into the deep places of our being, and in the liberty of His life-giving presence it seemed as if, somehow, the past would never be the same again. Perhaps the truth which seemed to break most fully in at these gatherings was that set forth in the heart of Romans viii. as the consummation and object of all hope—the appearing of the LORD JESUS and our “manifestation with Him,” as sons, too, of God—with the complementary truth that life could only find its true direction and expression when lived from day to day in the light of these things, the HOLY SPIRIT bearing continual and unhindered witness with our spirit that we were the children of God and joint-heirs with CHRIST. The preliminary meetings were concluded with a very blessed communion service conducted by Mr. Judd.

An hour of praise and thanksgiving followed upon the day succeeding the public meetings, when from heart after heart there poured forth the glad acknowledgment of answered prayer and spiritual blessing. Our hearts were rejoicing in His joy: it was as if the *ten* had returned to give God the glory. From this meeting even more than from any of the others we seemed to realize that “great and wondrous things which we knew not” would yet be performed in China.

On Monday evening there was the usual preliminary meeting for prayer, to which all friends were invited. Pastor Holmgren, Secretary of the “Swedish Mission in China,” first addressed the meeting; Mr. Gracie followed with an address on Honan, through which a fresh interest in that province was awakened in our hearts; Miss Williams gave the latest items of news from Sinitien-tsi and Eastern Si-ch’uen.

TUESDAY AFTERNOON AND EVENING.

A beautiful May day was Tuesday, the 28th, and three o’clock found us gathered once more in the familiar surroundings of the Conference Hall, Mildmay. Sir George Williams again presided, and in his opening address called attention to the hopefulness of the present outlook in China.

Speaking of changes in China and the Mission,

Mr. Theodore Howard, our Home Director, referred to one which he greatly regretted, namely, the retirement of Mr. Broomhall from the secretaryship. Mr. Broomhall had not, however, withdrawn from interest in the Mission, nor from the old house and home in Pyrland Road, where he would always be glad to welcome his friends. Passing from his further expressions of affectionate regard for Mr. Broomhall, Mr. Howard said that he had now the joy of introducing Mr. Sloan, whom he had no doubt God had raised up for the work in which, having returned from China, he was now engaged.

After referring briefly to the great kindness shown to him by Mr. Broomhall during the period in which he had been associated with him, and the clearness of God’s call to this work, Mr. Sloan entered upon his secretarial statement. The faithfulness of God was wonderfully manifested in the fact that while the total amount of donations received during 1894 had been rather less than in 1893, and the number of Missionaries had increased, the results had been exactly balanced

Shan-tung, the sphere of the final operations of the recent war, we passed with the different speakers through the more mountainous Province of Chih-li, in the distant north, to two districts in Shen-si, far in the interior, and thence to beautiful Si-ch’uen on the borders of Thibet, and to the chief city affected by the recent serious disturbances; thereafter returning eastwards until we reached Kiang-si, with its great developments of women’s work, and finally Cheh-kiang, on the coast, the cradle of the Mission. The whole of the remaining Provinces of the Interior were doubtless also represented by the other Missionaries on the platform—with two notable exceptions, Hu-nan and Kwang-si, *which still remain without a single resident Missionary.*

What a body of silent testimony to the unutterable needs of China, and mute appeal, was thus concentrated upon that platform! How deep and terrible the cry from distant millions perishing in their sins which could find but faint expression in the few passing minutes allotted to each speaker! The awful realities of life, too great for many

words, ever pass in symbol and in parable before men’s eyes. Happy they who can discern their meaning.

Strangely forcible were the words spoken by these representatives of the band of living witnesses which now compasses the land about, for the shout of a KING was also among them—the anticipation of the final victory: “Cry out and shout, thou inhabitant of Zion, for great is the HOLY ONE of Israel in the midst of thee.” “The LORD in the midst of thee is mighty.”

Equally varied were the spheres and methods of work. There were those who had taken part in the deliberations of the Council in China, assisting in the guidance of the operations of the Mission; there were Superintendents,

of Provinces or portions of Provinces; there were those who had been in the work from the beginning, who had borne the heat and burden of the day; there were representatives of women’s work on the Grand Canal, and in its special developments on the Kwang-sin river; while the early pioneering of new provinces, and later of vast districts of these provinces; the more settled work of forming and extending churches and awakening and directing native energy; the healing of the body in true combination with the healing of the soul; each had its exponent or its representative. There were those who, after years of faithful toil, had so far seen but little fruit from their labours; there were others to whom it had at length been given to return with joy, bringing the sheaves with them. The business departments in China were, however, without a spokesman through the much-regretted absence of Mr. Broumton.

Each message, too, had its own distinctive features, but we have not space for more than the most casual reference to these. On one point,



MISSIONARY LADIES AT A CHINESE MEAL.

by the providential fall in the rate of exchange. With the acknowledgment that to God alone did the Mission look for the supply of all its needs, and the avowal before men that He was worthy to be trusted still, even as in days gone by, we seemed to be drawn very directly into His holy presence.

In the presence on the platform of two of the members of the “Lammermuir” party, Mr. Williamson and Mrs. Baller, we saw God’s gracious answering of the many prayers offered for those Missionaries who were weak in body, which had been one of the marked features of the gatherings of the preceding week. Mrs. Baller’s strength had that morning been suddenly and unexpectedly renewed.

The plan of both the afternoon and evening meetings was the same: First, the opening addresses and the business, then a series of ten-minute missionary addresses, and, finally, deeply spiritual and powerful applications of the underlying principles.

The missionary programme was a varied one. From Kiang-su, on the Great Plain of China, and

however, there was a remarkable unanimity of testimony, namely, the growing importance of the native Church of China. The fact that much of the work in China was being done by our Chinese brethren and sisters themselves, and that many of them were filled with joy and with the HOLY GHOST is a deeply significant one. In Dr. Parry—under whose leadership a number of evangelists and other native workers have been developed and sent forth—the Chinese Church found an advocate whose pleading, through the HOLY SPIRIT, sank deep into our souls. Mr. Huntley had also a wonderful story to tell of native work.

As a voice from the dead to her English sisters came the dying words of Mr. Orr-Ewing's beloved wife: "*I should like to stay for the sake of the Chinese women.*" Mr. Williamson appealed to young men.

Referring to the wonderful days in which we lived, the Rev. C. A. Fox spoke,* in the afternoon, of opened doors on every hand, a marvellously opened Bible in 300 odd languages, and "a strange

openness about the heavens;" and as he proceeded the heavens were, indeed, opened above us; our ears caught something of the ever-nearer music of the approaching triumph and consummation of all things in CHRIST, and before our eyes there passed some vision of the glory of the LAMB once slain, but now at GOD's right hand, waiting until His bride shall have made herself ready to share with Him His throne for ever. How sad to think that, while all else was thus opening up before His approaching advent, so many Christian hearts were still practically closed against Him. "*Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him.*"

The great gathering which filled the Conference Hall on Tuesday evening was in a deeply responsive mood, prepared of GOD for the intensely keen and faithful, and yet loving, words which fell, in conclusion, from the lips of the Rev. Andrew Murray. What response was to be made to the Missionaries ere they returned in our name to do our work? And what response should we give to

GOD when He asked from each one of us—whether in China or at home—*the entire sacrifice of all we possessed?* To give ourselves to GOD in any other way was an impossibility. And as the speaker took up and rang forth in that still hour the words in which one now in China found both light and expression for her inmost soul's experience as the anchor was weighed and the last ties with Europe severed—"All's clear now, sir; all's clear!"—our own being's depth was moved, and from many a heart there must have echoed back in that wonderful hour of GOD's enabling, perhaps as never before, the unutterably glad response, "*All's clear now—all's clear!*" There would be room then for that "fresh filling with the SPIRIT, which should make us all, and always, on fire for souls" (the speaker quoted the words from Mr. Hudson Taylor's letter), and for the working out of all GOD's holy purposes.

Silently, with prayer, this memorable meeting closed, and with it another anniversary. Soon time with its recurring seasons will be no more. Let us work while it is called TO-DAY. L.

Addresses Delivered at the 29th Anniversary of the C.F.M.

HELD IN LONDON ON TUESDAY, MAY 28, 1895.

Sir George Williams' Address.

MY beloved friends, we have not our good friend Mr. Hudson Taylor and his wife with us, but we have his spirit we are quite sure. We have his prayers and sympathy. We have his love and his esteem. And then we have not his son Howard and his beloved wife, but I am sure that we wish the young couple well, do we not, all of us? And we will pray for them that GOD will verily do mighty things through and by his servants.

We have had, as you know, some changes. My friend, Mr. Howard, will refer to these. I shall not therefore say more on that subject. The past year must have been one of great anxiety to the Missionaries in China near the district affected by the war. But then they knew their great Defender and their great Defence, and not one of them has been injured or hurt. GOD covered their heads in the day of battle, for which I think we must give thanks to-day. And He has permitted His own work to go on. Precious souls have been gathered in. Many, many have been saved during the past year.

Now, if we and they have had anxiety, do you not think that the Emperor and Empress of China have had anxiety, and all the leading statesmen there, and the men in power, especially those connected with the army and navy? What a time of trial it has been for them. Is it not true that whom the LORD loveth He chasteneth? Perhaps this war is a real proof of the love of GOD to the Chinese. He has said, "All souls are mine." Yes, the soul of the Chinaman is dear to the SAVIOUR. He has tasted death for every man, and He wants the Chinese to know and realize this, and have the advantage of it in their lives. By and by, when He has prepared their hearts, they, like prodigals, will come back to the FATHER. When the inhabitants of China shall say, "I will arise and go to my FATHER," that will be a day of joy. Now is the time of

preparation for that day. Surely GOD has been breaking up the fallow ground. Have we not seen His hand, and heard, as it were, His voice? Has He not, through great feebleness, brought about a wonderful result? Who could have conceived of such a thing as has transpired? And, as GOD has been working, so has His Church been working, and I think that now the outlook is full of hope. The ploughshare has gone through; the ground has been prepared; and now it is for us to scatter the seed of the Word, the gospel of the kingdom. It is for us to bear into China all the light, and all the loving messages that we possibly can. Surely this is a wonderful time for China, and I should not be at all surprised if large numbers should turn to the LORD. Now that the Emperor and Empress have taken to reading the Word of God, will not others also want to read that wonderful book? Will not the upper classes, instead of disregarding that Word and treating it with disrespect, want to know what it contains? And is not the HOLY GHOST present to enlighten, and to cheer, and to gladden, and to take away the thick veil which has so long covered the face of China?

Yes, I think there is great hope for China. GOD hear the prayers of His people. GOD bless His work. GOD raise up a mighty host to carry forward this work, not only in England, but throughout the whole of the Christian world, so that that great and influential nation may become herself a missionary nation in the years that are coming.

We are met together, as I said, at a great crisis which GOD has been preparing. And He will certainly continue to raise up men and women, and also the means to carry forward this work. These are all necessary, and I think that the Church of GOD ought to be prepared for this, for the welfare of the great empire.

The Secretary's Address.

MR. SLOAN said: Beloved friends and co-workers with us for the spread of the gospel in China, I cannot stand here this afternoon without referring in a word or two to what our beloved Home Director, Mr. Howard, has just said. I should like first of all to say in what a very cordial way dear Mr. Broomhall worked

with me in those many past months in which I was permitted to help him to some degree in carrying on the work of the Mission here in London, and I should like, just in a word, to acknowledge to-day all the kindness that he has shown to me in the LORD'S name. I feel sure that my own personal loss in Mr. Broomhall's

retirement is by no means the least loss of those who are gathered together in this hall to-day, if it be not, perhaps, the greatest. Knowing the way in which, through the grace of the LORD, Mr. Broomhall has endeared himself to all the friends of the Mission in the past, I dare say that some of you, and perhaps those who have known

* We hope to publish a full report of this address, and also some others, next month.

the Mission longest, those who have known what Mr. Broomhall was doing, will feel that you almost wonder that a young man, comparatively such a young man, can stand here to-day to speak to you. I want just to say one word. If I had not been sincerely and profoundly convinced before GOD that it was His call, as far as I was concerned, to undertake this work, I dare not for a moment have done it; but being convinced that it was GOD's call, I dare not for a moment withhold from going forward in it. And oh, dear friends, there is one thing we all ask to-day. I speak for every brother and sister on the platform, and myself as one amongst them. We ask, we really do ask, your prayers to GOD, for "if GOD be for us, who can be against us?" When GOD is on our side we can go forward in the path of obedience.

We have received

APOLOGIES FOR 'ABSENCE

to-day from many beloved friends, and I want to mention the absence of two friends whose presence here to-day would have been very welcome. Our beloved brother Mr. Brounton, who for quite a number of years back has been treasurer in China, has recently returned home. The brethren and sisters in China greatly appreciate Mr. Brounton's continual service at Shanghai for those in the interior. You very seldom see any report of the work he does; you very seldom hear anything said in a public meeting about the work in the offices in Shanghai; but he has served GOD there, and served his brethren and sisters. He has recently returned home, and he joyfully anticipated being with us to-day, and we joyfully anticipated his presence. But I am sorry to say that he is too poorly to be amongst us. We trust that very soon the LORD will restore him to full health.

One other absence we greatly regret. Our beloved brother, Mr. C. T. Studd, who went out as an associate of the China Inland Mission, and who, although no longer in the same connection with us, is still in very close sympathy, is, I am sorry to say, too unwell to accept our invitation to speak from this platform to-day. But I know that it is with the very greatest regret that he is not here.

I shall now read this letter from Mr. Taylor.

[The letter which follows on this page was then read to the meeting.]

We have to thank GOD for having

SUSTAINED FINANCIALLY

through another year, and we thank you, dear friends, very warmly for all your loving help, both in gifts and by prayer. We have also to be thankful for the very favorable rate of exchange during the year. The increase of the number of workers and the amount of work could not have been adequately sustained by the income had the exchange been less favor-

able. I must only now, in the briefest way, speak about the finances of the year.

We received in England in 1894 £26,755 14s. 3d. That sum is £5,423 os. 3d. less than the sum received during 1893. But in 1893 we received £4,000 as special donations for building purposes, so that our income in England last year was about £1,400 less than in the previous year. From America and from Australia, and also from China itself the income of last year was £6,402 6s. 9d. That is £1,599 os. 5d. less than the amount received from the same source in 1893. You are all aware that the financial strain in Australia has been very great, and hence there has been a heavy falling off in income. But again let me say, in closing, that we thank GOD—the brethren and sisters in the Mission thank GOD together—that He has made what He has sent sufficient for all our needs; and it is a wonderful act of GOD's providence that in those years when, with the increasing number of missionaries, our income would have been insufficient, the rate of exchange has gone down and down, and thus the amount in sterling has always realized sufficient in currency to supply the needs of the brethren and sisters in China.

Referring further in the Evening Meeting to financial and other matters, Mr. Sloan said:—

"I do not repeat the figures given in the afternoon concerning the financial position, but I wish to say one or two words concerning the financial position of the Mission. Any of you who have received the June number of CHINA'S MILLIONS, and who happen to have looked at the donation list, will see that it pleased the LORD in the month of April to send us much less money than we had received for many previous months. Sometimes when the close of a month comes, and the money is less in amount, one requires to draw very near to GOD not to come under a great burden when one sends out the remittances to one's brethren and sisters; and many a time when it has been so, I have felt the deep need of being kept near the LORD, lest one's soul should come under that burden. I mention this to say that I often would to GOD that friends of the Mission, and that enemies of the Mission, if there be such, could sit with me and read the letters that come back from the Missionaries in acknowledgment of these remittances. It has frequently been a greater blessing to me to read these letters that come from our brethren and sisters when funds are low than when they are most abundant, and I say that this evening to the praise and honor and glory of our LORD JESUS CHRIST.

"Now, beloved friends, when needs are great, then we are constrained specially to go to GOD. During this month of May I read a most strongly-worded appeal for funds—almost approaching to a cry of despair—sent out by a Mission agency, and it made one think; and I thank GOD, as far as I am personally concerned, that it led me to this—to go and say to the LORD again, 'Now, LORD, Thou hast shut us out from making such appeals to men, and, however great our need is, we

ONLY AND SOLELY APPEAL TO THEE."

Within three or four days of the morning when the LORD led me forth in that way in prayer, there came in one single sum a donation to the Mission several hundred pounds greater than the whole of the contributions received in the month of April. We are here to-night to mention these things in order that those who are workers with us in prayer in this work may realize that not only thirty years ago GOD was faithful, and not in the past history of the Mission only—although so often there GOD has come in and manifested His power—but that He is doing it to-day.

"It may be interesting to you to know how widespread the interest is in this work, and, dear friends, although I mention where donations come from, we are thankful rather to think of this—that it means that prayer comes from all these quarters too. In this present month of May—in addition, of course, to contributions from England, Scotland and Ireland—we have received donations from St. Petersburg, from Constantinople, from Cape Colony, and from Switzerland; and during last year we had remittances from Australia, New Zealand, America, Germany, and Sweden—donations sent to London in addition to all that these various places are now doing for the branches of the work located in their midst.

"I have only one or two words more to add. We feel that our monthly paper,

CHINA'S MILLIONS,

is calculated to be used of GOD for deepening interest in the work, and I hold in my hand (I have not time to read it) a most loving and kindly postcard sent from our brother, Theodore Monod, of Paris, speaking of the June issue of CHINA'S MILLIONS, which he had then got, and saying that it had not only been interesting to him in its accounts of the work, but that it had brought fresh power to his soul. Beloved brethren and sisters, it is our privilege often in these days to get testimonies like this, and we do ask that when you receive CHINA'S MILLIONS you will lift up your hearts to GOD, and pray that GOD will speak through its pages to every person into whose hands it comes, that so, during the year, we shall, as it were, have meetings with an audience of between 16,000 and 17,000 people each month, who hear about the work in China, and are brought into fresh, living fellowship with GOD.

"Mr. Hudson Taylor has lately written

A SKETCH OF THE WORK

of the Mission entitled "After Thirty Years." I hold a copy of it in my hand, and it may be had at the bookstall. The price is sixpence. The latter part of it contains some statistics. The earlier portion is an exceedingly interesting account of the development of the work in China."

Mr. Hudson Taylor's Letter

TO THE FRIENDS AT THE ANNUAL MEETINGS OF THE C.I.M.

BELoved FRIENDS AND HELPERS,—Peace between China and Japan has not as yet been secured, and I have not felt it wise to leave China, so cannot be at home in time for our Annual Meetings. I have to leave Shanghai to-night, and shall lose the mail unless I leave a letter behind me to take the place of the anniversary address that I should have been glad to give you.

Twelve months ago to-day I was addressing a Missionary gathering in Yokohama, before re-embarking, with my dear wife and Miss Guinness, for what I expected was to be a very short visit to China; but God foresaw what we could not foresee, and brought us here on the eve of an unexpected crisis—that of the sad war.

We had not been many days in China before we felt very definitely called to undertake a long and difficult journey, in the course of which we crossed five Provinces, and met a large number of our fellow-workers. Several Missionary conferences were held, and it was very delightful to notice the progress of the work in Shen-si and Shan-si, which I had visited eight years before. Then in Yui-ch'eng and Si-gan we had no Mission premises, but last year the conferences in these cities were attended by about a score of Missionary workers, and in P'ing-yang we numbered about thirty-five. The progress of the work in the district between there and T'ai-yuen, and in T'ai-yuen itself, was also very gratifying. A supplementary visit to Shan-si in

the autumn enabled me to reach several other stations which I had not previously seen; in one of them the encouraging work of Mr. C. T. Studd is now being carried on by Mr. Stanley Smith, of which an interesting account was given in the March number of CHINA'S MILLIONS. The premises, which are large and valuable, were generously presented to the Mission by Mr. Studd, whom, with his wife and family, we had the pleasure of meeting at our station, Shun-teh Fu, on their way home.

On these journeys and elsewhere, since our reaching China, we have met over 300 of our Missionaries, including first arrivals and those who have gone home for furlough.

We have very much to thank God for, much that cannot be noted here, as well as much to which we may briefly refer; and in the first place it is no small cause for gratitude that there is peace in all our stations, and that none have had to be abandoned in consequence of the war. Up to the Christmas holidays, the Chefoo schools were able to continue their valuable work without interruption, and though the re-opening was delayed for a month, they are again happily at work. We cannot be too thankful, on account of parents and friends, that the excitement and anxiety took place in the holiday-time.

Not only has there been peace in all our stations, but there has been benefit to the work from the proclamations put out and other measures taken to protect us. The number baptized during the year 1894 is seventy-five less than in 1893, but in that year there was an unprecedented ingathering in one station, T'ai-chau, in Cheh-kiang; had the additions there been equal in 1894, we should find an increase of ninety-eight instead of the deficiency of seventy-five. The total number baptized during the year was 746 as against 821 in 1893. From the accompanying table it will be seen that in eight of the provinces 140 more were baptized than last year, that in six other provinces there were forty-two fewer baptized, and that in the exceptional station, T'ai-chau, 139 were baptized in 1894, which in itself is a very good addition, though so much smaller than the 312 received there in 1893.

I may further add that the total number of communicants in fellowship on December 31st, 1894, was 4,681, and that the total baptized from the commencement was 7,173.

TABLE OF BAPTISMS IN 1893 AND 1894.

	1893.	1894.	Surplus.	Deficiency.
1. Kan-suh ...	6	14	8	—
2. Shen-si ...	24	44	20	—
3. Shan-si ...	126	152	32	—
4. Chih-li ...	5	6	1	—
5. Shan-tung ...	19	20	1	—
6. W. Si-ch'nen ...	25	31	6	—
“ E. Si-ch'uen ...	39	45	6	—
7. Gan-hwuy ...	17	20	3	—
8. Kiang-si ...	30	93	63	—
			140	
1. Ho-nan ...	33	26	—	7
2. Hupeh ...	1	—	—	1
3. Kiang-su ...	7	—	—	7
4. Yun-nan ...	4	3	—	1
5. Kwei-chau ...	12	4	—	8
6. Cheh-kiang— (without Tai-chau)	161	143	—	18
				42
T'ai-chau ...	312	139	—	173
				215
			Less	140
			Nett deficiency	75

We have further to thank God for the reinforcements received during the year. Sixty-five new Missionaries reached China during the year, of whom forty were from England, five from Sweden, fifteen

from America (including five associates), and five from Australia. At the end of the year the number of Missionaries, including associates, was 604, in addition to whom seventeen new Missionaries have arrived in Shanghai during the first three months of 1895, bringing the total at the end of March to 621.

The past year was one of unusual mortality; a large number of native Christians were called home, and eleven of our own workers also, viz.:

Mr. E. Olsson,	Mrs. Orr-Ewing,	Mr. E. N. Robertson,
Mrs. Russell,	Miss Porter,	Mr. Talbot,
Miss C. J. H. Scott,	Mr. Thomas Eyres,	Mrs. Adam,
Mr. Holman,	Mrs. Thos. Eyres.	

Five only were removed the year before. We ask earnest prayer that, if the LORD will, the health of the Missionaries may be maintained and their lives spared.

We would also ask much prayer for blessing on the native Christians, that they may be kept in peace and free from persecution and preserved in health amidst their often insalubrious surroundings. The native helpers need special remembrance in prayer. The number of paid native helpers has increased during the year from 261 to 309, and the number of unpaid from 104 to 108. Who can tell the blessing that might follow were these 417 native helpers all filled with the SPIRIT and with power!

The number of our stations in 1894 was 122, one less than the year before; but the out-stations (126) showed an increase of twenty-one.

We have to thank God for having sustained us financially through another year, and we thank you, dear Friends, very warmly for all your loving help, both in gifts and by prayer. We have also to be grateful to God for the very favourable state of the exchange throughout the year. The increasing number of workers and amount of work could not have been adequately sustained by the income had the exchange been less favourable.

I am thankful to add that our native Christians are, notwithstanding their poverty, showing increased liberality. It was a great joy to me when in Shanghai last autumn, to receive a visit from one of our oldest members, a man whom I baptized, if I mistake not, in 1857, and who for the last twenty-eight years has been pastor of our church in Hang-chau; for many years past he has not needed any support from the church, though his son-in-law, the co-pastor, is supported by the contributions of the native Christians. The old pastor came to bring a contribution of \$1,000 to the Mission, asking that it might be invested, and the annual interest used for the support of additional evangelists. He had offered to give the money to his son-in-law, who, however, suggested that it should be given to the Mission. The sum turned into English money seemed small, but for a Chinaman it is as large a gift as £1,000 would be at home.

In my letter about the Hang-chau church a year ago, I mentioned that it had become wholly self-supporting; but I find that my information was mistaken, and that a measure of help is still afforded by the Mission to the out-station work.

In conclusion, let us remind ourselves that the MASTER is soon coming, and that our opportunities of earthly service will soon be past. GOD has made us partners in this blessed work for China. Continue to help us, dear Friends, and specially join us in pleading for a year of unparalleled soul-winning. The outlook is hopeful. Politically there seems prospect of peace, and spiritually there are not a few encouraging signs. Never was there a stronger bond of unity and love in the Mission, while there never before were so many qualified for aggressive service. The one great want for our native brethren and ourselves—and may we not add for you also, our kind helpers in the homelands?—is a fresh filling with the SPIRIT, which shall make us all and always on fire for souls.

I may not stay to add more, but remain,

Very gratefully yours in CHRIST,

J. HUDSON TAYLOR.

SHANGHAI, 10th April, 1895.

Turned to God from Idols.

MR. CHARLES H. JUDD'S ADDRESS.

MY first duty on this occasion is most warmly and heartily to express my thanks to our dear former secretary (Mr. Broomhall) and his wife, who for twenty years past have worked for us and helped us. I can only sum it up in one word by saying that love has been the one characteristic of their house whenever I have entered their doors. I say no more about that. Our time for speaking is fifteen minutes, and I am sure that our brother will not wish any empty compliments; but he knows that I love him, and deeply regret that he is not our secretary now; but that cannot be avoided.

When God sends us out to China it is for a very definite purpose. I do not think we are sent merely to be witnesses. CHRIST was more than merely a witness, and we, too, are sent not only to bear witness, but to turn men from the power of the devil to GOD, and from darkness to light, and to put new life into their souls. Not necessarily to educate, not necessarily to teach, not necessarily for things of that kind, but to turn them from Satan to GOD. Has He enabled us to do this? Praise GOD He has. I cannot in the short time at my disposal give you many details; but just a few words about the last seven years since I was here eight years ago.

We spent seven years of that time in Ning-hai-chau, up in the north-east corner of China. It is only a short time since the Japanese were in possession of our city. I was in this country at the time. The Japanese gave the city up again. They behaved exceedingly well while they were in possession, but I am sorry to say that they did not behave as well everywhere. A dear Christian brother, Dr. Kay, who resides not very far from Ning-hai, was despoiled of all his drugs and the whole of his furniture, and even the doors of the house were broken up for fuel. And further news received to-day tells me of two other Missionaries, outside our own Mission, who have been brutally used by the soldiers in their own compound; so that, while we have wonderfully escaped, some have suffered.

What has GOD done in those seven years that we were at Ning-hai. Seven years ago there was no Christian in the neighbourhood as far as we know, except one poor old man who kept the house for us. A few weeks after we arrived

OUR DOORS WERE BATTERED DOWN

and the shutters smashed; filth was thrown into the house, and fireworks placed under the door to try to get rid of us. Our first experiences almost cost my dear wife's life. She was put to bed, and we carried her on a bed next morning to Chefoo, twenty miles distant. Returning in a few weeks, we were again turned out. I do not wonder that the Chinese turn us out of their cities. They

believe that we eat their children, removing their eyes to make medicine, and that we eat their livers to give us courage. I think that if they came here, and we believed such things about them, we should turn them out, too. On this occasion the magistrate punished some of the ringleaders, ejecting five of them from the city, and beating two, but not by our wish at all.

A third time we returned. GOD began to work. The enmity there was strong and bitter for three years. We seldom went out of our door without being cursed by one and another all along the street. The children cursed us too; and stones were often thrown. Sometimes it was worse than that. But we cried to GOD that He would let the Chinese in Ning-hai know what Christianity really was. And it was not very long before two people were baptised.

Who were they? One was a poor, half-blind, lame beggar, and the other was a military officer. The military officer was the leading man who tried to turn us out the first time, and kept the soldiers in his house to batter our doors. But GOD turned that man into a disciple of JESUS CHRIST. If I had gone through the city in order to select

THE VILEST AND MOST DISGRACEFUL

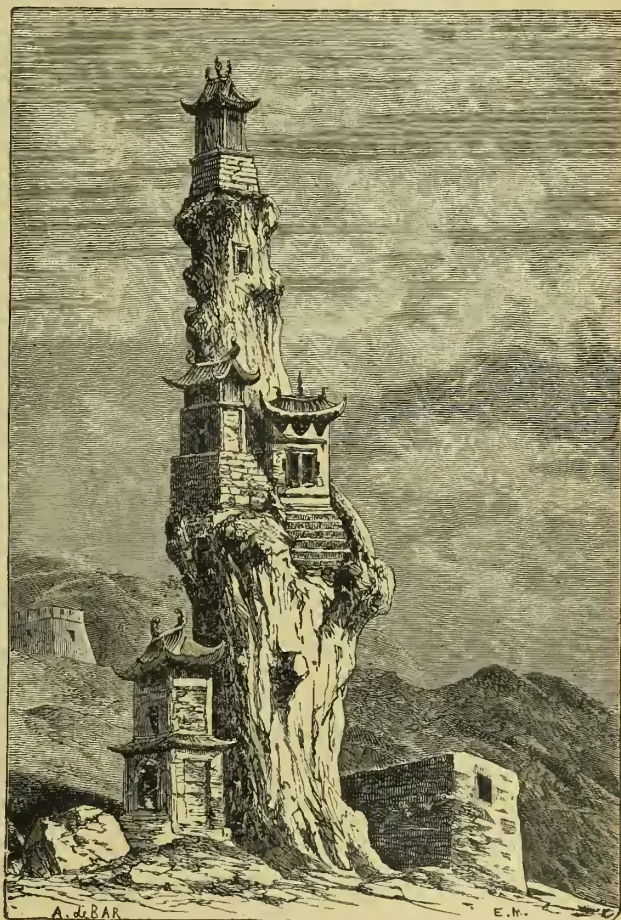
man that could be found, and the greatest ruffian, I should certainly have picked out that man. And now he adorns the doctrines of GOD our SAVIOUR. I do not know a man in England or Scotland in whom I have seen a greater change. He is not a great speaker, but he is wonderfully changed in character.

As a specimen of many others I shall mention another case. When asked to bear witness to what the LORD had done for her, a poor woman stood up in our meeting in Ning-hai-chau one Sunday and said: "I will tell you the difference that GOD's salvation has made in me. For many months before I was a Christian I never went to rest at night without weeping myself to sleep. Now, thank GOD, though I am almost as poor as before, I never go to sleep weeping. JESUS comforts my heart, and I lie down in peace." Oh, what a change it was; and yet I doubt whether the poor woman had then a scrap of bedding to lie upon, or anything to protect her from the cold. I doubt whether she had

a single garment beyond what she stood up in, and I doubt whether she ever tasted a bit of white bread except as a great luxury. Yet she said, "JESUS makes me happy." Does He make you happy?"

It was not long before her son came home from a distance. And, oh! if you had seen the joy upon her face as she hurried him up to my wife, saying, "This is my son. Tell him the Gospel; tell him all about JESUS." She wanted her son to be saved. Thank GOD, he got saved; and so did another son, and her husband as well.

The winter before we left China was a very



A STRANGE FEATURE OF CHINESE IDOLATRY.

severe one, indeed, and this poor woman was in great poverty. She had no food and no money, and her children were crying with hunger. What did she do? She took them before GOD, and kneeling down she told Him that her children were hungry, and besought His aid. A few minutes after rising from her knees she put water in the pan and fuel on the fire. Before that water had boiled in the pan food had arrived!

"BEFORE THEY CALL I WILL ANSWER."

When she told my wife about it afterwards she said: "At one time I should have just taken my basket and gone out to beg; but I could not do that now; I do not think that GOD

would be pleased with me if I did." She believed that the LORD was worthy to be trusted.

I could tell you of many more such cases. I think that if I could go back to China for twenty-seven years more, and even if there were no eternity to come, if there were no Heaven and no Hell, I would gladly go, in order to bring to those people simply the *present blessing* which salvation carries with it. If I care for their souls and not their bodies, I am preaching only a half salvation. Those poor people are not only in darkness, but in misery, ruin, poverty and hardship. Sometimes people have wondered at one part of our work at Ning-hai, because we give a good deal of food to the poor every morning. My answer is simply this: "I am not able to sit down myself to a good dinner and see poor people drop dead upon the streets for want of the bread that perishes." I have seen that again and again. I have seen three or four or five dead on the streets on one winter day in Ning-hai simply because they had not food to keep them alive. When Dr. Douthwaite took up Ning-hai for several weeks he said to me one day: "What is the good of my giving medicine? All these cases (nearly a hundred in a day) are simply cases of anæmia. The people want *food*, not medicine." So the doctor stopped his medicine, and I gave them food, and I felt that God would have us to do it.

Who was our most valuable worker in Ning-hai?

We have a very good native evangelist, but I do not think that he is our best worker. It is

A POOR BEGGAR WOMAN.

She goes about the country begging, and telling about the LORD JESUS CHRIST wherever she goes; and I believe that she is the best evangelist that we have got in the neighbourhood. A man from the Official Yamen called one day, and I said: "Do you want to see the change which the Gospel makes? You know Mrs. Song?" "Yes," he said, "we know her; they know that woman as a Christian for ten miles round." This man was not a Christian himself. Sometimes people have called her in and said: "Tell us that again and we will give you something to eat," and she tells them, and they give her food. Thank God, the labourer is worthy of his hire, and God has blessed that poor woman.

"What do you come begging for?" said a rich man to whose door she went. "Do you not belong to the JESUS religion?"

"Yes," she said, "I do."

"Then what is the good of your being a Christian if you have to come and beg still?"

"Oh," she replied, "I do not go there to get food. It was not because I wanted money for buying food that I believed the Gospel; it is because I am going to Heaven when I die."

"You go to Heaven!" he said. (The Chinese believe that if the rich cannot get to Heaven, then who can?)

"Yes, I am going to heaven. God loves me;" and taking up a piece of paper, which I am afraid she could not read herself, she showed it to him. She had got written out on it in Chinese characters, "JESUS loves me; this I know." "If you do not believe that I am going to Heaven, it is there."

She considered that conclusive evidence. And she added, "I will tell you another thing that being a Christian has done for me. Before I was a Christian I had many hungry days, sometimes two days or three days together when there was snow heaped around, and I could not go out to beg. Then I used to lie on my brick bed crying all day long. I still have a few hungry days, but am much better off than I was, and when I do get hungry I pray to God to take my hunger away, and He takes it away; and I pray to Him all day."

"Well," said the man, "that is a religion worth having."

The rich man was not a thousandth part as rich as the poor beggar at his door who was thus telling him about salvation.

Oh, dear friends, we want men and women out there who will take a dirty Chinese baby in their arms and love it, and who will go to the people and sympathize with their sorrows and their poverty, as well as care for their souls. When God has once opened the heart of a Chinese by love, you will be able to pour the Gospel into his heart as you like, and he will receive it.

Lives Laid Down.

MR. ARCHIBALD ORR-EWING'S ADDRESS.

I DID not think, dear friends, when I addressed this meeting about three or four years ago that I should so soon again be in your presence, and my mind goes back to the previous occasion on which I was in Mildmay, when, one Sunday evening before leaving for China, I had an opportunity of saying a few words in the gospel-meeting here. Looking back over the way that God has led, one is impressed with the truth of these words: "My thoughts are not your thoughts, neither are your ways My ways, saith the LORD," and that we ourselves, could we go back those years and take our stand as we were then, would never have anticipated that a few years merely would elapse and that we should find ourselves again in your presence. But it is very blessed to think that God's thoughts are not as our thoughts, and His ways are not as our ways. His ways are higher than our ways, and I feel that in China what we want is to get into the mind of God.

I have been in the province of Kwang-si. You see it there on the map. It is just above the province of Kwang-tung and south of the province of Hu-peh. A fortnight after my last arrival in Shanghai from England, Mr. Taylor asked me if I would go and visit the various stations of that province, and finally he asked me if I would undertake the work of superintending the labours of the servants of CHRIST at work there in connection with our Mission. Finding that God very absolutely confirmed the call to this work, I agreed to undertake it, and God has in these three years and a-half enabled me to see wondrous things of His working in that province.

I want to tell you something of what I have seen of

THE HOLY SPIRIT'S WORK IN THE LIVES OF THE CHINESE.

While sitting on this platform and turning over one thing after another in my mind, I have been wondering in what direction I could say that God by the power of His HOLY SPIRIT had not been manifesting His presence and His power in the lives and hearts of the Chinese.

If you want to know of a native pastor, I can tell you of one that I have in my mind's eye to-night. I think I should have to search London to find very many who deny themselves more than this man does, or who really lay down their lives for the brethren as this man does. Let me tell you something of his life. If there is no one else to do the work, he takes the broom and sweeps up the chapel himself; then he gets a few men in to hear him tell the Gospel. When he comes to a village where there is a native Christian belonging to the scattered church that he shepherds, he never forgets to go and visit him. I have accompanied him several times on these pastoral visits. He is not a great preacher, but he is really a pastor, and he lays down his life for these friends.

If you want an evangelist, I can tell you of a man who is an unpaid worker. He was a little more than fifty years of age when he gave over his farm to his second son. The eldest son was already an evangelist, though receiving very small wages. And this was the way he used to evangelize. I have had him with me on my journeys. If he saw a man in front he would hurry after him, in order to tell him of the true God, and of JESUS CHRIST, who died to save sinners. And I used often to notice how if he saw a man behind he would wait for him in order that he might meet him and tell him about worshipping the true God. Crossing with me in the ferry boats, he would seize the opportunity of offering books for sale, and, though an unpaid man, he sold more books and Testaments than many of the colporteurs. He was always coming back for more books, and would sometimes pay for them out of his own pocket. I could tell you of other men, but I am only citing instances to-night, and have not time to give you many. Perhaps you say these are special cases; but these are men whom God by the working of His HOLY SPIRIT, and by His infinite grace, has raised up.

I want to tell you more about this man, for he not only evangelizes, but cares for the native Christians. We have heavy rains

sometimes, and I have seen a river rise perhaps forty feet in a very short time. This man happens to be better off than most of the others. In the time of one terrible flood there was a man who had a family of twenty-two "mouths" (as the Chinese say), his son and daughter-in-law and grand-children all depending upon him for food. Afraid that in this large home they may have no food, what does this evangelist do? When the water is at a tremendous height, he goes to them in a boat at the risk of his life with a good deal of rice. And not only does he care for the people in that way, but on the LORD's day, when it is still raining and the people cannot come across to the church to worship, he gets his boat again and goes round, pushing the boat up and down the river with a pole, gathering people from this house and that, and bringing a large company of them to worship. Here is an evangelist who spends both his money and his time and does not get any pay. Do you believe in the reality of Chinese Christians? I do; and that is just one sample. I have not time now to tell you of others.

I want to make an appeal to you to-night, dear friends. God has brought me through terrible trial since I was with you last, and it is a voice from my dear wife's death-bed that I want to give you. I had a letter from one of the sisters in China the other day. She said, "Will you not come out to China as soon as you can, because God has given you the confidence of the native Christians, and we do long to see you back again? Will you not bring out a number of workers with you when you come?" And this has thrown my thoughts back to my dear wife's death-bed. When she was lying there very weak and faint, and I asked her whether she would like to go and be with Jesus, one thing she said was,

"I SHOULD LIKE TO STAY FOR THE SAKE OF THE CHINESE WOMEN."

Oh! sisters, there was one whom Jesus was calling to go and be with Himself, and she wanted to stay for the Chinese women. How is it with you? Will you not go to those Chinese women? Here, again, is a lady worker who says that what we need is sisters for the work. Oh! will not some of those who give up their lives, perhaps to fashion, or to dress, heed this? Is there an ungodly one here who lives for such empty things? Or perhaps there is one who has a little Christianity, but who gives her life to the world, as I used to do. Oh! will you not hear this appeal from one who laid down her life for the Chinese women, and, when she could no longer serve them, still longed that she might do so. May God implant in you a desire to bring these women to JESUS who shed His precious blood for you, and may God, by His HOLY SPIRIT, lay it upon your heart until He opens your way and leads you forth.

To the Friends of the C. I. M.

THE hearts of many of you, I feel sure, have been deeply exercised by the telegraphic tidings you will have received of rioting in the Si-ch'uen province.

We, ourselves, as yet have only telegraphic tidings, and an account of the first day's rioting in Ch'en-tu, from Ch'ong-k'ing correspondents. The rioting at Ch'en-tu lasted three days. The first day, the premises destroyed and looted were, Dr. Hart's house and chapel, and Dr. Hare's hospital adjoining. These Missionaries belong to the Canadian Methodist Mission. Mr. Hartwell, of the same Mission, living a quarter of an hour's walk away, was unmolested on the first day, as were the C. I. M. and the American Methodist Missionaries, but the following two days the remainder of the premises of the Protestant Missionaries and all the Roman Catholic premises were destroyed; and later still, as we suppose, the Mission premises in Kia-ting, Ya-chau, Sui-fu and Lu-chau were either destroyed or abandoned. There has not been time to learn particulars. We are told that scores of Missionary refugees are on their way down the river, and we cannot but fear that some of them may be very ill-provided for their journey. Mothers may have had to escape without suitable clothing and food for their infants. All this is very trying; and to many at home we fear the suspense, before full particulars can be had, will add not a little to the trial. We are very thankful to learn that there has been no loss of life.

In the midst of it all the voice of JESUS comes to us and to you, saying, "Let not your heart be troubled; believe in GOD, believe also in Me." (R.V. margin).

Are any of us, parents, concerned for our beloved children? GOD is a FATHER more tender and true than we are, and He is present with them to help and to succor them.

In some cases there may be husbands and wives on furlough separated from their dear ones. Let us remember that HE whose Grace has made our persecuted brothers and sisters members of His Bride, is Himself the BRIDEGROOM, as well as the HEAD of the Church, and is present with them now, Head over all things to them. His love is more tender than ours. His power unlimited. Shall we not trust and not be afraid?

The Middle verse of the Bible, Psalm 118-8, tells us, "It is better to trust in the LORD than to put confidence in man." Many other verses of that same Psalm seem specially prepared for this time of trial: the verses 5, 6, 7, 9, 13 and 14, but I must not go on or I shall mention most of the verses of the Psalm. My own heart has been feasting upon this Psalm, and it gives a comfort in this time of suspense, that nothing but the Word of GOD can give.

These riots are no accident; they are part of GOD's great plan for blessing China. We do not know how He may use them, but we know that He will use them.

Our beloved ones in their trial, resting in the LORD, glorify Him; taking joyfully the spoiling of their goods, they will bear a testimony to the heathen worth much more than the goods have cost. Though we are not rich, our FATHER is, and can well afford to make up even in temporal things, if He so wills, all that they have lost for Him; but if not, if more souls are saved and GOD is glorified, our highest desire is met.

Why do the heathen rage, and the people imagine a vain thing? Is it that Satan sees his time is short, that the MASTER is soon coming, and his opportunity of harassing GOD's children will soon be passed?

We are quite sure that GOD will overrule these trials for the yet more wide opening of the door for China's evangelization. Let us therefore rejoice in the LORD, and give ourselves much to prayer, and especially for our beloved native brothers and sisters, who, if persecuted, have nowhere to flee to, and often bear the heaviest part of the trial.

May GOD grant that no one's heart may fail for fear, but that we may all rejoice and count it a joy that our beloved ones are being permitted to bear this trial for the MASTER's sake.

Yrs. very truly in Christ
J. Hudson Taylor.

C. I. M., Shang-hai, June 15, 1895.

A Visit to Denmark and Sweden.

THERE had been a long-standing invitation for Mr. and Mrs. Beauchamp to visit Sweden, and in the beginning of this year the way opened for Mr. Beauchamp to accept it. First going to Denmark by special request, he held some drawing-room meetings in Copenhagen, and one public meeting, which was crowded out. The Crown Princess was much interested in what she heard of China, and was delighted to have the two volumes of "The Story of the Mission."

Crossing over to Sweden, and ploughing through ice about two feet thick, Mr. Beauchamp was met at Malmo by Pastor Holmgren, who thenceforth became his kind interpreter and faithful friend throughout the campaign. From Malmo they journeyed to Wexio, Jonkoping, Tranas, Linkoping and Norrkoping, generally staying an afternoon and evening in each place. From Jonkoping many Missionaries have gone out to China.

A lengthened stay of ten days was made at Stockholm, where the meetings were most interesting. Beginning with one each day, they gradually increased, till, at the end, there was an average of three or

four. Here they met the committee of the Swedish Mission in China, in whose hearts, as in the hearts of all the friends there, our Missionaries hold a very warm place. Special stress was laid upon the need of Christian engineers in China now. Very definite prayer was made for these, and several have already offered.

During the ten days devoted to Stockholm, three good meetings were also held in Upsala. The last evening spent in Stockholm was at a drawing-room meeting in the house of the Prince and Princess Bernadotte, who are warm friends of the China Mission. Mr. Beauchamp met many, in various parts of Sweden, who had been brought to Christ through Lord Radstock, sixteen years ago.

At Gothenburg one very poorly-attended meeting was succeeded by an over-crowded one in the same hall the next day. At Christiania four meetings were held, one in the University, one in a drawing-room; while the other two were smaller gatherings.

In about sixty meetings some 20,000 people must have attended—a large number when the scattered population of Sweden is considered. Mr. Beauchamp says: "The love and kindness shown me even by the children in some families was most touching." Here is a letter from a little child of about six, written in English: "Dear Mr. Beauchamp. God bless you! I will pray for you every day.—Yours affectionately, B. D."

Many informal meetings and striking *rencontres* also made the time in Sweden one of special interest and blessing, and Mr. Beauchamp left with a very warm invitation to return in the summer with his wife.

Fruit from Long-buried Seed.—It is ten or twelve years since a farmer's wife on the Si-ngan Plain met with a copy of Mark's Gospel. How it came into her hands has not been traced, but presumably it was bought from some travelling Missionary, or native colporteur. Mrs. Li was an exception to the vast majority of her countrywomen, in that she

was able both to read and write, and so she studied this book earnestly, and became much interested in its contents, but she could not understand it. A number of years passed by, and on one occasion our brother, Mr. Botham, was travelling through the district in which she lived, and she took the opportunity of sending a member of her family to enquire from him about some of the things contained in the Gospel which she did not understand, and at the same time she purchased some more books. The result is now to be seen, to the praise of GOD, in the conversion, not only of Mrs. Li, but also of her husband, a well-to-do farmer. They have put away idolatry altogether, and taken down their idols and the ancestral tablet, and both of them are very earnest for CHRIST.

Another man of the same name, who used to be a temple-keeper in the village, has also come out boldly for the LORD. The work of grace is evidently growing in many hearts, and we are looking for showers of blessing.

We have now a chapel in that district of Mi-Hsien, and the services are very well attended, in fact the place is too small to hold those who come. A great deal of seed has been sown here, and much labor expended, and we believe that these are only the beginnings of rich blessings throughout the Si-ngan Plain.

In Feng-siang district, a farmer named Liu has put away his idols, and testifies very openly for the MASTER. He is persecuted, but rejoices in it. This man first visited our brother Lagerquist three years ago, in order to get medicine. He came many times, and on each occasion heard something of the glad tidings. At length he grew very interested, and now he comes regularly. Mr. Lagerquist writes: "It did me good to hear him pray; also when, after the service, he came and told me how happy he was, and his bright face showed it, and reminded me that at first he only came for medicine, but that now he had got the best medicine of all, namely, Salvation. Then I praised GOD for giving me the joy of seeing the first fruit of the medical work. To GOD be all the glory!"

A Glimpse of our Life at Lao-ho-k'eo.

BY MRS. SIBLEY.

THESE have been busy winter days. The Misses Black have made the most of the bright, cold weather, and have been carrying the Gospel, day by day, into the distant hamlets, to the women who seldom, if ever, come to us. Taking their lunch with them, they have walked to villages ten and fifteen li away, returning at nightfall with interesting anecdotes of the way in which they and their message were received.

On account of our baby daughter, it naturally fell to my lot to "stay by the stuff," and to tell the same message to all women who came in to make a friendly call. A good number have come to see the foreign baby, and have listened to the Gospel for courtesy's sake, so that our little one has already begun her missionary work. At the close of my Wednesday class, I sometimes exhibit her small ladyship as a kind of reward for quiet listening, and the strange women often *endure* the meeting for the sake of the treat which follows. "Aren't you sorry its a girl?" "Does she cry like our babies?" "Are you going to betroth her?" "Are not you going to bind her feet?" These are the common questions asked, while the subject of them all smiles on the excited, chattering crowd.

Writing of our little daughter reminds me of the heathen baby girls about us; one just next door, whose little life was put out, probably by her own mother's hand; another who, all unconsciously, was betrothed by noisy celebration to

our near neighbor's three-months-old boy; still another who was given the name "Keo," not euphonious, surely, but the meaning, "Enough" (of baby girls), is significant. Mrs. Li, one of our church members, tells us that her name is also "Enough," while her unfortunate younger sister still thrives under the name of "Don't want."

As our last year's Conference was so assuredly a success, we tried the plan again this year, on the native New Year day, though on a more limited scale. It was a joy to see a band of over fifty, who preferred a day of Christian sociability to the heathen festivities everywhere prevalent. "The Holy Spirit," "The Incarnation," and "The Book of Acts," were the subjects dealt with by native brethren, and the many songs, though not harmonious to foreigners' ears, were a channel in which to let forth their overflowing joyfulness, the holiday gladness. After all, with Him with whom there is "no respect of persons," who will say that a trained choir in the homeland would sound sweeter? I imagine the singing of our native congregation, which was not more than a "joyful noise" to our ears, was not less harmonious when it reached Him.

A few days after the Conference, we had our first Christian wedding. Our old evangelist, Liu, for many years a widower, has again taken unto himself a wife, the bride of his choice being an elderly widow from the church at Cheng-ku.

We had a quiet Christian service, and a few days following, the evangelist gave his wedding feast to over fifty guests—the church members, inquirers, and foreigners of Lao-ho-k'eo. The new Mrs. Liu is an earnest Christian woman, and has already proved herself a fit helper in his work of preaching the Gospel.

We have, of late, had a sore trial—far more bitter than the Christian death of our much-loved boy cook. There are deeper sorrows than the death of loved ones. This trial is the falling into sin of one of our church members; one whom we have trusted and loved, and one whom we have every reason to believe is a child of GOD. We are crying to GOD for the man's restoration, and for wisdom in dealing with him. Mr. Sibley is sorely troubled, and is seeking plain divine guidance concerning this erring brother. These are our trials in China; far greater than the supposed "Missionary hardships" which we come out expecting to face.

Miss Black has started a little girls' day school, primarily for the education of the daughters of our church members. It opens with five pupils, taught by a Christian young woman, who we believe will seek the conversion of her little scholars.

Our Christian men are more and more waking up to their responsibility in taking the Gospel to others, and are going out in twos on Sunday afternoons, to "tell it out among the heathen."

A Call to Service.

Is. 6: 1-9.

BY H. W. FROST.



TRADITIONAL LIKENESS OF
CONFUCIUS.

ISAIAH was about to be sent forth by the LORD as His ambassador upon a difficult mission to a gainsaying people. He had been a prophet of the Most High God for many years, and as such had been appointed to act and speak for the LORD on more than one occasion. He was to be honoured now, however, with a new service, and one such as he had never known for difficulty, and even danger. A new preparation was needed, therefore, that he might not fail. The past, with its blessing of equipment, was not to be forgotten or to be made of naught; but the present was to see teaching and discipline, such as could alone prepare the prophet for his service and for trials yet to come. Before he should attempt to do, he would have to learn to be. And God, who saw his need, Himself undertook to be his teacher.

Our study begins with the words, "In the year that King Uzziah died." The first view that Isaiah had, therefore, was of earth's

throne and earth's king. A little later a heavenly throne was to be seen, and the Heavenly King to be looked upon. But before this takes place Isaiah is constrained to see the earthly throne empty and the earthly king dead. The prophet, in other words, beholds in Uzziah all earthly power crumbling into dust, and he is taught, at the very beginning, that there is but one "King Eternal," even GOD. Infinite power, moreover, was to be needed for His service; Uzziah's kingly arm was palsied; man had failed—man would ever fail; GOD alone could prevail. Besides, if he, as the LORD's ambassador, was to stand and overcome, earth's king must die to him personally, and he must have no other King but the LORD. All this Isaiah was taught at once, that he might learn still deeper truths. And that he laid to heart these first lessons, we may gain from his own words in a later chapter, where he said: "O, LORD, our God, other lords have had dominion over us; but by Thee only we will make mention of Thy name; they are dead—they shall not live; they are deceased—they shall not rise." In a new and sacred and eternal sense Isaiah learned for himself to cry: "The king is dead; long live the King!"

It was at this point in the prophet's experience that the first of the heavenly visions burst upon his view. Earth's mists having been cleared away, he could see beyond into heavenly places. And as he raises his eyes above the ruin of earthly things, he sees "the LORD, sitting upon a throne, high and lifted up," and His train filling the temple. Well might earth's glories fade away before such a scene as this. What matter now if Uzziah is dead, and the sceptre is fallen from his hand? Low may lie his crown, and low it shall lie while yonder King is upon His throne. That throne is "high and lifted up," above all earth's changing scenes. Poised there in mid-heaven, within the temple, eternal calm is round about it, while in the midst of its glory is its glorious Occupant, the very skirt of whose garment, radiant with light, adds glory to glory, and fills the temple. In after time that skirt was to sweep the earth, and a woman's hand was to draw virtue from its hem until she should be "all glorious within." But that vision was not yet. That which Isaiah needed to learn was what he saw: the great and mighty GOD was on the throne, "King of kings, and LORD of lords;" and that throne was forever settled in heaven. Blessed, thrice blessed, lesson for him to learn before ever he should go forth to serve; however hard the service might be; however bitterly man might oppose; however fruitless the work might seem to be—forever and ever—God would reign!

Isaiah has learned now the two great foundation truths of all true work for the LORD; that man is impotent and that GOD is infinite; and he is thus prepared for further lessons as touching service here below. The heavenly vision enlarges, therefore, and where at first the Prophet saw only the throne and its Occupant, with the temple and its glory, he sees now, above the throne, living creatures, the seraphim. Taking these living creatures to represent GOD's ideal new creation, permeated and animated by the HOLY SPIRIT, we see that Isaiah was to learn from them how the LORD's will was to be done on earth, even as it is done in heaven. First then, he noted that each

of the seraphim had six wings, and that "with twain he covered his face, with twain he covered his feet, and with twain he did fly." And in this Isaiah saw the ideal servant's attitude before GOD, the covered face representing his humility in service; the covered feet, his denial of all fleshly energy in service; and the outstretched moving wings, his readiness of obedience and his activity in service, as the Spirit might lift him up and bear him wherever he would. Again he notes that the seraphim cry to one another, and that their message was always one and the same: "Holy, holy, holy, is the LORD of hosts; the whole earth is full of His glory!" And in this the prophet learns the ideal servant's message; a three-fold ascription of praise to the triune GOD, and a prophecy of coming victory and glory. Thus the Prophet saw and heard how seraphim serve in the presence of the LORD, and he learned, in the moving of the doors and in the filling of the temple with smoke, which immediately followed, that humility, self-denial, obedience and giving glory to Him to whom alone glory is due, is that which makes for power in service, and makes service itself acceptable before GOD.

And now the scene changes. Up to this point, Isaiah has in a sense, forgotten self and has been occupied with the wonders of the vision before him. Now, however, as he continues to gaze upon them and especially upon the glorious King upon His throne, he becomes conscious of himself, of his littleness and nothingness; of the awful contrast between himself and the King whom he sees in all His beauty. At once, as the Prophet obtains this view, a bitter cry goes up from his stricken, broken heart; "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King the LORD of hosts!" Isaiah had found himself in GOD's school indeed, and was learning bitter as well as necessary lessons. The sun had looked upon him and he had discovered that he was black. Not like the King in form or character; not like the seraphim even, in attitude or testimony, he sees himself at last as he is, by nature, as he has been in the past, servant and prophet though he is. He abhors himself therefore, and as he continues discovering himself in beholding the King, he thinks not of mercy, but only of judgment and of woe. No longer now, as he remembers the cry of the ever-praising seraphims, do his and his people's lips seem pure and undefiled. Beside the perfect harmony of their praise, his harp hangs silent, its strings are out of tune. The man Isaiah is wholly undone. He too, like King Uzziah who died, is off his throne, and he lies prostrate in the dust. But it is well; for Isaiah could not serve and reign at the same time, and GOD was preparing him for serving, not for reigning. The LORD was putting the Prophet in his true place, and he was accepting it. Isaiah was making, however, one mistake: the sight of the King, the sight of himself, was not for woe, but for blessing. In GOD's purpose and by His grace, it meant for the first time to the full extent, entrance into that service which is "perfect freedom." Isaiah was to learn that the LORD is He that "lifteth up," as well as He that "casteth down."

Again the scene changes. Immediately, now that Isaiah has taken his true place before GOD, and confessed his sinfulness and unworthiness, one of the seraphim rapidly flies to the brazen altar that stood in the court before the temple, and with the tongs, takes into his hand one of the living coals that lies upon it. Then Isaiah beholds the seraph fly directly toward him, and in a moment feels the coal laid upon his lips, while his enraptured ears hear the words of pardon: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Upon the altar had been the sacrifice, and with the sacrifice there had been offered blood. Beyond the altar, in GOD's sight, was the cross, and upon it the LAMB OF GOD and the shedding of His precious blood. In view of all, there was perfect cleansing as soon as there had been perfect confession, and, through cleansing, there was for the Prophet an abundant obtaining of the life of fellowship and power. Forgiven and purified, he could stand in the presence of GOD and serve.

Isaiah is now more than ever prepared for the service which the LORD desires him to render. He has bent low before the throne, and the LORD has lifted him to that life that is "above the common." The LORD also is about to permit him to witness for Him. In spite of this, however, He does not at once command Isaiah to go forth. One thing is lacking. GOD would know whether His servant has a willing heart. Will he serve with joy, and will there be love as well as obedience? As the flower without its perfume, would be the servant without willingness and joy and love. The LORD will call therefore, and not command; He will ask and not force. And thus, as

the seraph's voice dies away, God's own voice is heard in tender plaintive pleadings: "Whom shall I send, and who will go for us?" Did ever such pleadings fall on mortal ears before? He who speaks has legions of angels and archangels at His command; upon Him cherubim and seraphim continually do wait. But their voices are silent now, for God, the great and glorious God, pleads for a man, and His heart is set upon that man who stands before Him. Has Isaiah learned all His lessons? Can he give this last best gift of love? Hark! the Prophet speaks. Oh, blessed words for Him, for anyone to utter! "Here am I, send me!" And immediately, in wondrous grace, and in direct commandment now, God answers, "Go, tell this people!"

Since Isaiah's day, kings have risen and fallen, kingdoms have waxed and waned; but over all, God has been ever on the throne and has reigned. Since that day, other servants and prophets have seen the King "high and lifted up," in all His majesty and beauty, and have seen themselves as naught before Him. Since that day, many, being constrained to cry, "Woe is me!" have felt immediately the coal from off the altar laid upon their lips and have rejoiced in knowing that sin was forgiven and iniquity was purged away.

From that day, too, redeemed ones have ever heard the cry, "Whom shall I send, and who will go for us?" And yet in spite of all; in spite of Kingly power laid over against infirmity; in spite of Kingly grace laid over against sinfulness; in spite of urgent, plaintive, tender pleading—since Isaiah's time, with the one exception of Apostolic days, earth's voices have been strangely, sadly silent, and few have answered, "Here am I, send me!" Peoples have died without God. Millions have died even in this our day, without the knowledge of CHRIST. Can it be that love has died also, and that God will never have a willing people? For the sake of Him who was on the cross, in the power of Him who is on the throne, may we at once, like Isaiah, present ourselves a living sacrifice unto God! Then shall we hear with a new and blessed meaning, in a commandment which will be in itself our final permission to serve aright, "Go tell this people!" "Go ye into all the world and preach the Gospel to every creature!" And then shall we hear also, words that Isaiah was never permitted to hear: "Lo, I am with you alway, even unto the end of the age!" Arise, therefore, and be doing, for the LORD is with thee!" "Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded!"

Tidings from the Provinces.

SHEN-SI.

THE SI-NGAN PLAIN.

Mr. W. G. Lagerquist, under date of March 23rd, reports as follows: I left Cheo-chih on the 18th, and went to a large market place, 60 li south-east, where I posted up a large number of tracts, and also sold a good number of books and tracts. Had a very nice time on the street, in conversation

very long. However, the seed was sown, and the MASTER's word shall not return void.

From there, went to a city twenty li south-east. There I had a very happy time, finding the people very kind. They listened well, and bought a good number of books. The next place visited was a large market place (Tsin-teo-chen); here I was refused admittance, but, as I had sent my coolie ahead, he succeeded in getting a small room;

Catholics are building a large church with a big clock tower, against the wishes of the officials and the people. I went to see some of the officials about a house that has been rented in U-kang, by the Scandinavian Alliance Mission, but it will have to be given up, as the officials are opposed to its being occupied by foreigners.

SHAN-SI.

Hung-t'ung.—MR. and MRS. HOSTE spent four days visiting in the high-lying villages in the neighbourhood of Yoh-yang. In that little city there are a number of women who believe. Mrs. Hoste was surprised to find how many hymns they could repeat, and yet Miss Jacobsen and the late Miss Forth had only paid one short visit to the place. The women have taught each other. A room has been prepared in the hope that some lady Missionaries may soon be able to occupy it.

HU-PEH.

Lao-ho-k'eo.—MISS MARY BLACK has had much joy on a visit by invitation to the home of the enquirer Chang, in a distant village. One night was spent at a market-town on the way, and here excellent opportunities opened up for preaching and selling books. The time spent in the enquirer's village was most encouraging, so many listening who had never before heard the name of JESUS. Prayer is requested for these two places, Chang-kia-tsi and U-kia-hu. In Lao-ho-k'eo there are eighteen or twenty who desire baptism. Miss Black writes in conclusion: *Cry mightily to God for a great outpouring of the Holy Spirit upon Lao-ho-k'eo and the surrounding neighbourhood.*

SI-CHUEN.

Our communications from this Province are all, of course, dated prior to the disturbances referred to on page 93. Writing from Chen-tu, in February, Miss HOL describes a visit to Mei-cheo, during which the people had been very rude, especially the students. The mandarin, however, issued a proclamation in favour of our friends, which had a marked effect immediately. When Mr. Vale passed through the city, a few days after Miss Hol had left, he found the people more friendly than ever they had been before. The names of eight women were added to the enquirers' list on Miss Hol's last Sunday.

Pao-ning Fu.—MR. PARSONS, writing from Pao-ning-Fu on March 1st, says they were having special prayer that the number of real seekers after the truth might be increased. Three new pupils in the boys' school cheered them, and the burning of an idol in the courtyard after the Sunday afternoon service had also given them much joy.

KIANG-SU.

TRAINING HOME, YANG-CHAU.

Miss Emma Randall, writing on May 2nd, says: I think you have already heard from other



PRIMITIVE MODE OF THRESHING GRAIN.

and in preaching. No missionary has been there before, so my coming caused a bit of excitement. The next day, I went on to another market place, 20 li north. Had a very busy time there, as there was a lot of people about, a great many desiring books and tracts. I came across several Roman Catholics, and was enabled to point them to the true Priest. Several took books and tracts with them for further study. Next, went twenty li further east and spent the night. I got there before dark, and several people came, to whom I was able, by His help, to tell a little of JESUS' love. They bought books and promised to read them. The next morning was market day, but not so many people about, and those who came did not stay

however, when I came, the landlord tried his best to get me out. I went on the street and spoke to a few who came about, but the people being suspicious, I went back to the inn, and finally thought best to yield to the landlord's entreaties, so left for another market place, thirty li north-west. I stayed there over the night, and had a few visitors and sold a few books; then left for this place, getting here yesterday.

I am hoping to go over the same road again a little later (D.V.), and visit the places again, making a longer stay at each place. At present there is an anti-foreign feeling here, owing to four or five different kinds of placards that are posted up all over the city, and also because the Roman

members of our party, of our safe arrival in Shanghai, but I am sure you will be glad to hear of the LORD'S further gracious dealings with us. Only goodness and mercy have followed us during our whole journey, and we do praise His Name for His tender care.

We came up from Shanghai to Chin-kiang last Thursday, and remained with Dr. and Mrs. Cox, in that city until Monday morning. We met a number of the young ladies who were leaving for their stations in Kwei-chau and Si-ch'uen. They all had such bright, happy faces; indeed I have not yet seen a sad face among the Missionaries that I have met, and my own heart is full of joy and peace.

"Peace, perfect peace! with loves ones far away? In JESUS' keeping we are safe, and they;"

is indeed true. We also met Mrs. Taylor in Chin-

kiang, and were so pleased when told that we were to remain until Mr. Taylor's arrival from Wu-hu. He arrived Saturday afternoon, and as we sat in his presence, and listened as he opened to us the Word, we felt that he was indeed a man who knows his GOD. I feel that my life has been enriched and made better by meeting with this honored servant of the LORD.

We left Chin-Kiang Monday morning, accompanied by Mr. Baller, who was coming on to go with the party of ladies who are leaving for the north; and again we were reminded of our FATHER'S love and care, in permitting us to meet the boat which was carrying our dear sisters, Etta Fuller and Maud Hancock, with three others, to Chin-kiang. They came aboard our boat for a few minutes, and then we parted, they going to their new fields of labour, and we to ours, thankful

that we had met, if but for a short time. Both of them are looking well and, like all the rest, happy. We met Miss Batty and Miss Chambers in Chin-kiang.

The Home here is almost deserted, five sisters having left the day before we arrived. Miss Murray feels that much blessing may come from having only a few here for a time, as it will give her more time to go out among the people. We went with her to her sister's School yesterday, and found a number of Chinese women there. They seemed much interested in us, and asked many questions, finally asking that we might come and sit beside them, which we did. They examined our clothing curiously, and seemed much pleased to find it just like their own. I am glad that I find it so easy to love the Chinese, even those who are not friendly, for some are not.

Abstract of China Accounts.

Dr. Disposition of Funds Remitted from England, America and Australia, and Donations received in China during 1894. Cr.

	Tls.	cts.
Balances	19,775	85
<i>General and Special Accounts—</i>		
Remittances from England—Nov., 1893, to Nov., 1894—		
Funds for the General Purposes		
of the Mission.....	£11,910	0 0
Special Donations	6,798	6 11
	£18,708	6 11
£18,708 6s. 11d. produced at current Rates		
of Exchange	Tls. 128,812	35
Donations in China and Receipts from America		
and Australia, (= @ 2s. 10 $\frac{1}{2}$ d., £6,402 6s. 9.)..	44,059	10
From Rents, Exchange and Interest Account (=		
@ 2s. 10 $\frac{1}{2}$ d., £135 11s. 6d.).....	932	98
	173,804	43
	Tls. 193,580	28

*NOTE.—This Amount includes the sum of £2,237 11s. remitted to China during November and December, 1893, which was not acknowledged in the 1893 Cash Account. On the other hand, it does not include the sum of £1,678 16s. 10d. remitted to China in November and December, 1894.

	Tls.	cts.	Tls.	cts.
<i>General and Special Accounts—</i>				
<i>By Payments to Missionaries—</i>				
For Personal use	101,874	00		
For the Support of Native Helpers, Rents,				
Repairs of Houses and Chapels, Travelling				
Expenses, and sundry Outlays on account of				
Stations and Out-Stations of the Mission ..	21,688	14		
For Expenses of Boarding and Day Schools..	2,446	23		
For Medical Missionary Work, including Hos-				
pital, Dispensary and Opium Refuge expenses	972	39		
Houses Accounts	Tls. 7,202	76		
Additional Premises needed at				
Shanghai (Special Gifts).....	11,108	06		
Additional Premises built else-				
where (Special Donations)	3,326	43		
	21,637	25		
			148,618	01
For Passages to England, America and Australia (including				
Special Donations, Tls. 971 69).....			7,568	66
Associates' Funds transferred to separate Cash Book			346	20
Balances			*37,047	41
			Tls. 193,580	28

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above note.

I, Finsbury Circus, E.C., May 21st, 1895.

* It will be observed that the balance on hand, as shown in the above Abstract of China Accounts is large, viz., Taels 37,047 41. Lest this should lead to a misunderstanding on the part of our friends, we desire to inform them that, with the exception of Taels 22 30, the whole balance of Taels 37,025 11 is one special account, and can only be used for the particular purposes specified by the donors.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,

Chartered Accountants.

Editorial Notes.

MR. H. W. FROST writes from Shanghai, his letters bearing dates up to June 15th. The weather there has been remarkably cool for the time of year, and in spite of two short periods of prostration, his own judgment and Mr. Taylor's medical opinion are that he is gaining ground, and we have strong hope that the blessing of God upon his stay by the seaside at Che-foo—where we suppose he is at present—may result in a steady restoration of strength.

We are deeply grateful for the loving prayers which many friends are offering on behalf of Mr. and Mrs. Frost, and on behalf of the work at home during his absence. We ask for continued prayer, and also for hearty praise to our gracious LORD for all His benefits to us.

Eight new Missionaries are now preparing to sail for China in the early fall, and we expect others to be added before the parties are fully arranged for.

We have at present seven candidates in the Mission Home, and several more are expected in a few days.

Rev. J. J. Coulthard has paid us a visit of two weeks on his way through to England. Old China friends have had a happy reunion in the Home, and new friends soon grew to know and value our brother. Mr. Coulthard went to China when he was only twenty years old, and he has spent sixteen years in the field, with the exception of one furlough to England. He is superintendent of the work of the Mission in the province of Honan, and a member of the China Council.

Mrs. Coulthard, who preceded her husband to England over a year ago, is a daughter of Rev. J. Hudson Taylor.

Rev. R. A. Torrey, Superintendent of the Bible Institute, Chicago, has, we are glad to say, accepted Mr. Hudson Taylor's invitation to join the General Council of the Mission.

The Niagara Conference season has come and gone since our last issue. Although the time was two weeks earlier than usual, there was a very good attendance, and we rejoice to say that the spiritual tone of the whole gathering was even more strong and tender than usual. We are very

thankful also to add that a larger place than in former years was given to the urgent subject of Missions to the heathen.

We had a C.I.M. Tent on the common outside the pavilion enclosure, as usual, and many friends who are not able to meet with us in Toronto, were glad to be present at our daily prayer meetings for China.

We desire that any friends who have been suffering anxiety on account of the newspaper reports of riots in Si-chuen, may give attention to Mr. Hudson Taylor's letter on page 93, and may be comforted by it.

In a personal letter to the Editor of the *North American Edition of China's Millions*, Mr. Taylor says:

"Encourage the LORD's people not to be over anxious when they see alarming statements in the papers. Often they are not true, or only partially true, and even were their loved ones exposed to danger, they have always with them a loving FATHER whose almighty arm can render them succor."

The heat of the Summer is now upon our fellow-workers in China, and they will need special grace, on the one hand to avoid unwise fatigue or exposure, and on the other hand to continue active in service, looking to the LORD to save many souls, even in the heat of summer, for Satan never slackens his efforts on account of changing seasons. With a body of over 630 foreign Missionaries it is to be expected that there will always be some sick and suffering ones, and some weary ones, needing change. Possibly some of our numbers are still suffering in body or in heart as the result of the Si-ch'uen riots, and others may be growing discouraged and allowing their eyes to be filled with their barren field rather than with their glorious LORD.

In all the various and unknown circumstances of the Missionaries' lives, it is our privilege to touch them with blessing, and help them in each day's work, by the prayer of faith. They count much on our working with them by prayer; let us not fail of this trust.

Sometimes in days of farewell, our hearts have been much burdened as we have thought of the pain which we were instrumental in bringing to the hearts of loving parents and others at home, by the sending forth of their dear ones to the LORD's work in China. At such times we have had to stay ourselves upon the LORD, and to rest in the certainty that He would not be in debt to His servants, but would more than repay what they had given to Him. Again we have been permitted to rejoice in the triumph of faith and devotion, as a dear father or mother has said farewell with more of joy than grief, because the eyes were fixed upon the Unseen and the Eternal. As

Our Illustrations.

Along the roadsides in China, the traveller's attention is often attracted to curious little shrines with small clay or wooden images in them. Coolies and marketers on the roads, and boat people on the river-sides, often stop to offer a sacrifice of a basin of rice and an egg, or any other food they may have.

On commencing a boat journey a cock is often sacrificed, some of the blood being sprinkled on the prow of the boat, and sometimes also in front of and upon one of these little shrines by the river-side. This is to propitiate the evil spirits, and particularly T'u-ti p'usa, the god of the ground. In our picture the people have taken advantage of an old tree stump, and have made several small shrines on it. Worship or sacrifice offered at the foot of the tree would thus be considered equivalent to worshipping at each separate shrine.

Threshing in China is usually done with a flail, used much as our fathers used it at home. In Western China a large wooden box is often brought out into the field; handfuls of the stalks are then taken up, and the grain is beaten out into the box by being dashed against its inner sides. A large stone roller is sometimes drawn over the earthen threshing floor by oxen, and in our picture the roller is being drawn by men and boys, their feet also helping to thresh out the grain.

Our picture of the great Chinese sage reminds us that Confucianism is the stronghold of opposition to the Gospel. The literary classes in China, who profess to follow Confucius, smile with supercilious contempt upon foreigners and their religion alike, till they find out that the worship of

God is intolerant of any other worship, and then they are filled with anger and hatred, and often stir up the common people to acts of persecution.

Two lady Missionaries are seated in heavy, square, chairs, at a heavy, square table set on the verandah of their little Mission house in Kiang-si. They are dressed in the Chinese costume, and are about to enjoy a well-prepared Chinese meal. They have become quite accustomed to the use of the *k'wai-tsi*, or chopsticks, which they hold in their hands, and they can doubtless enjoy almost all the viands of an ordinary Chinese feast, except, perhaps, the fat pork.

China's Millions.

In Renewing their subscriptions our friends can help us by paying only for the months of 1895 which remain beyond the date of their old subscriptions. If the time to be paid for is less than six months, it may be reckoned at 5c. per month. The object of this is to make all subscriptions terminate with December. Any who prefer, when remitting, to pay also for 1896, are of course at liberty to do so. The price is 50 cents per year.

Half Rates may be paid on all *new* subscriptions from now to the close of the year, and we will also send the issues for May and June, so long as our supply lasts. Thus 25c. will pay for the eight months from May to December.

Students, ministers and Christian workers who *want* CHINA'S MILLIONS but cannot pay for it, are invited to write to us. In such cases we will, if possible, send them the paper free of charge.

letters to and from the field keep the hearts of watchers at home in prayerful touch with beloved workers in the field, the blessing and fruitfulness of their gift to JESUS becomes more clearly seen, and not infrequently our hearts are cheered by such evidence of the LORD's repayment as is contained in the following extract from a letter just received:

"News of God's blessing is constantly coming to us from China, and I want to assure you that there never was a happier mother than myself in the thought that I could give my darling child for such a work."

Oh for missionary parents who will pray God to choose and take their darlings to fill up, so far as may be, their own lack of service for CHRIST among His "other sheep."

Special Attention is invited to the letter from Mr. Hudson Taylor, which was read at the Anniversary Meetings in London. Its recent figures will, we trust, call forth hearty praise and renewed prayer.

Prayer Union.—The requests for prayer by Mr. Adam, will, we trust, be gladly responded to by our fellow-members of the Union, and by others also, for we trust that prayer for China is by no means restricted to the eight or nine hundred friends who have been led to join the C.I.M. Prayer Union. The requests under Nos. II. and VII. show the care with which the gate of entrance to the Christian Church in China is guarded. It is right to say that the moral sense of the native Christians fully supports the Missionaries and native pastors in declining to receive new converts into the Church until they have, by the grace of God, been enabled to cut all connection with *idolatry*, or trades dependent upon it; with *opium*, in its growth, manufacture, sale or use; and with *alcohol*, in its production, sale or *habitual* use. The keeping of the LORD's day is also regarded as essential; and it is generally felt that a Christian should, in agreement with God's word, "owe no man anything." In China, almost everyone is deeply involved in debt, and a man can have little freedom in his Christian life till he is delivered from this bondage.

We trust that our readers will notice the statement of need for 100 consecrated men, on our second page.

We print this again in the earnest hope that it may remind many of our readers of the *duty of praying* the Lord to send forth laborers, and that some may by these words be led to answer the LORD's call by the willing reply, "Here am I, send me." Of the 100 men, nine have already gone out, two are ready to sail, and the cases of several more are under consideration, but the need and the opportunity are increasing far more rapidly than the supply.

Donors to the Mission, and friends who are seeking to help us in the increase of our circulation, may feel at liberty to suggest, for our free list, the names of such persons as are mentioned above, whom they know would really value the paper.

Ten persons ordering CHINA'S MILLIONS through one friend, will be supplied for \$2.00, or 20c. each; and the paper will be sent till December next to twenty different persons whose names and addresses are sent in *one list*, for \$3.50, or less than 18c. each.

Some of our readers may help to forward the work in China in a very real way by gathering a group of ten or twenty or more new readers at *these very low rates*. Others may wish to send the paper for eight months, as a gift, to a group of friends who do not now see it.

It will be a very blessed result if through copies of CHINA'S MILLIONS which you have helped to send out, the LORD shall call forth a Missionary, or more than one, to go and win souls to the SAVIOUR in China. Such a result should be the definite purpose and prayer with which you gather names for the paper.

Important help may be rendered to the LORD's work in China by spreading Missionary tidings, such as CHINA'S MILLIONS contains, and this can be done by gathering a group of new orders for the paper on the above special terms.

Should the address on your wrapper be in any way incomplete or incorrect, kindly write to us that we may correct it.

CHINA'S MILLIONS

The Bond of Perfectness.

NOTES OF AN ADDRESS BY PASTOR OTTO STOCKMAYER, OF HAUPTWEIL.

(Continued from page 72.)

Read Phil. ii. 3-16; and Ezek. xxxvii. 15 to the end.



THE second vision in this chapter of Ezekiel speaks of "their own land" (ver. 21), and is so far the same as the vision of dry bones (see ver. 14); but it speaks also of "one nation," and this points further on. May we learn to understand the deep connection between the two portions of the chapter, for the true source of strength in our life lies in the learning of these things. There is always just as much real power in our lives—so much, no more—as there is heavenly light in our hearts. GOD is light, GOD is love; and in the poorest human heart the light of the love of GOD may be shed abroad, and such love is strong to bear, such love can stand every test, for it is GOD's own love.

The first part of the chapter deals with resurrection, and resurrection even now going on in the house of Israel breathed upon by the SPIRIT of GOD. The Breath brought life, and they stood up, an army. This is the way of GOD; a drawing together bone to his bone, resurrection of life; and the first consequence of life is unity. The first-fruit of the SPIRIT is love, and love is oneness. The household of GOD, the unity of saints yet to be knit together in love, is infinitely greater than our present horizon.

It was a shameful day, a disastrous hour when, after Solomon's glorious reign, his son Rehoboam gave to the elders of Israel that proud, foolish answer, speaking to them as a tyrant and not as a father. Had not the HOLY GHOST lifted the veil we would have laid all the blame on Rehoboam, but the source of the disaster lay deeper. In 1 Kings xi. 33 we have GOD's own judgment of Israel's corruption during the second part of Solomon's reign. Man apart from CHRIST cannot be glorious without coming to corruption. The separation of the ten tribes became the cause of idolatry, and to the present day this division has never been healed.

In verse 22 there seems to be a glorious prediction of healing through the Cross, Jew and Gentile becoming through the power of the blood of JESUS CHRIST one new man. Both are condemned by the same Cross, and baptized into the same Body; and so the wall of partition which GOD had erected between Jew and Gentile is broken down. So inside the house of Israel will be the healing of that dreadful division between the ten tribes and the two. When the spirit of repentance comes over the nation scattered in other lands, when they lift up their eyes and look on Him whom they have pierced, they will mourn and lament, and then will come the healing. So

with us. We are not under the same judgment as they, but we are judged by the Cross of CHRIST, and true repentance, godly sorrow, separates from the old past, and as it separates there is healing by the blood, and we are brought on to one platform with all others baptized by the same SPIRIT.

It will be a glorious time when Israel is again the one nation in the centre of humanity, spreading abroad the glory of GOD. There is nothing more glorious except when the sections of the Church of CHRIST enter so deeply into the fellowship of the sacrifice of the cursed and crucified One that, clinging no more to their own conceptions, they are willing to lay down their own lives, and recognize reverently and with tender love and humility, their oneness with all others who have been brought into the same relationship as themselves with GOD the FATHER, with CHRIST, and with the HOLY SPIRIT.

Can you think of the last verses of this chapter without thinking also of the last prayer of JESUS for His disciples? Having given His farewell messages, He lifted up His eyes to heaven, to the FATHER who had been always His central object. He had gone into the captivity of a human body, and of human existence; emptying Himself He had gone from city to city, a prophet mighty in word and deed, but, though such deeds and words acted upon the outer circle He could not by them save humanity. He *died* to "gather into one" those whom the FATHER had given Him (John xvii. 11). He cannot lose sight of the world completely, but He does not ask direct blessing for it, He asks a higher thing, a greater blessing than could reach it through the preaching of the disciples—"that they all may be one, . . . even as We are one . . . that the world may know that Thou hast sent Me." In Ezek. xxxvii. 22, we read of "one nation" and "one king"; and in ver. 28: "And the heathen shall know that I the LORD do sanctify Israel." He died to gather into one the scattered children of GOD.

Remember John xiii.; remember the Last Supper. In the most solemn hour of His life, having loved His own which were in the world He loved them to the end. He loved the world to the end, saying on the cross, "FATHER, forgive them." So, also, but in a deeper sense, He loved His own. "Knowing that the FATHER had given all things into His hand," in the full assurance of His omnipotence, and of His divine life, knowing "that He was come from GOD, and went to GOD, what did He do to manifest such glory and such power? In His tender and self-emptying love He laid all aside, and, kneeling down before His disciples, He washed their feet! What was in His heart when He came to Judas Iscariot?—Judas who was about

to betray Him. I know not; unspeakable pain, perhaps, but also love, unbroken love, even towards Judas, to the end.

This is the lesson of the second part of Ezek. xxxvii. You must go down, down below the level of pride. You must give God all the room in your heart, all the secret corners of your heart, that He may fill with His own light and His own life, and there, should you do no more work seen by men, you may bring forth continuously the most pious, holy fruit of the SPIRIT, love love to your fellow-workers, fellow-disciples, to that very fellow-worker who does not respect your ability or gifts because

his are so different. The LORD uses our fellow-workers to bring self to the dust; everything not divine comes to the surface in service. And then in order that the branch may bring forth fruit He cleanses it. Not he who shuts himself up to meditation is blessed and purified; but he who, after sitting at the feet of JESUS, is called by Him to go out for the good of others. The nearer you have been to God the more quick you will be to see evil in others; but you will see it with Divine eyes, your love will be energized by the necessity of conquering the evil, that God may be glorified in all His workers.

The Si-ch'uen Riots.

A SUMMARY BY MR. H. W. FROST.

AS we sat at breakfast in Shanghai on the morning of Saturday, June 1st, little anticipating any cause for anxiety, a telegram arrived from Chung-k'ing, Si-ch'uen, dated May 31st, conveying the startling information:

"RIOT CHEN-TU, ALL MISSIONS DESTROYED. FRIENDS IN YAMEN."

Of all stations in the Mission, we should probably least have expected troubles at Chen-tu, as matters have always appeared quiet there, and the people friendly. We at once gave ourselves to prayer for our brethren and sisters who had been called to pass through trial and loss, while praising God for preserving their lives in the time of danger. How much need there is for constant, prayerful, trustful dependence on God for His servants all over this land, since we know not what a day may bring forth at any place! We were completely in the dark as to the cause for the riot, or as to how it may have originated, and could but seek patiently to await fuller tidings by letter in due course—some three weeks—as the distance made it too costly to resort to the telegraph for details.

Meanwhile we continued much in prayer for the Missionaries, that God would preserve their health and strength, deprived, as they must be of comforts, and possibly in some cases, of necessities (especially for the little children), and that He would keep them in peace with their minds stayed on Him, giving them all needed patience and forbearance under their trials. Withal that they might entertain no feeling of resentment, but rather the spirit to also pray for them that spitefully used them and persecuted them, and have grace to "take joyfully the spoiling of their goods." The result will show how our prayers were abundantly answered.

While in this state of uncertainty and expectation, there came rumors of troubles at other places, Ya-chau Fu (a station of the Am. B.M.U.) and Kia-ting being mentioned, and that Sui-fu and other places were seriously threatened. Matters were rendered more trying by the reported breaking down of the telegraph at about half-way, cutting off communication with the whole of the west.

This suspense was continued until the 11th of June, when additional cause for concern came through another telegram from Chung-k'ing, dated 8th June:

"RIOT KIA-TING, ALL DESTROYED. RIRIE IN YAMEN"

Thus confirming the rumors referred to. It will be noticed that the places mentioned are in regular order coming down the river from the capital, and

the impression consequently was received increasing confirmations that a regular series of pre-arranged and concerted riots was taking place. Whether to be confined to the towns on the river, or to cover all Si-ch'uen, or even other provinces adjoining, time alone could indicate.

The meagre information so far received was crowned by another telegram from Chung-k'ing, rousing us out of bed at 1 a.m. on Sunday, 16th June, saying:

"RIOT PAO-NING. WRITE LONDON. INFORM FRIENDS UNHURT."

Here was a station in a different part of the province altogether, strengthening the view that the plan was to destroy all Missions in the province. That our friends, themselves, appeared to fear more extended riots, was indicated by the further information contained in the telegram:

"SUI-FU, LU-CHAU FRIENDS AND CHUNG-K'ING LADIES GONE I-CHANG. LADIES PARTY ORDERED BACK."

The latter was the party of ladies who left recently for the west, comprising Misses H. Davies, Drake, J. Webster, E. Roberts and F. E. Thomas. Miss Drake went on from Wan-hien to join her sister (Mrs. A. P. Turner) at Pa-chau, the other four returning to Hankow.

Matters now looked very serious, but, increasingly grateful that, from all we had heard, no lives had been lost, we were kept restless in the assurance that our friends were safe in God's keeping, and that He would surely cause all these events to turn out "rather unto the furtherance of the Gospel." Mr. Taylor especially seemed almost to triumph in the glorious certainties of the 2nd Psalm, "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh. Yet have I set my king upon the hill of My holiness."

Finally, on the 21st June—just three weeks after the occurrence—came the first letter from Chen-tu, from Mr. Vale, briefly reporting the riot as follows:

"Hwa-yang Hien's Yamen (Hwa-yang is one of the two magistrates of Chen-tu).

"CHEN-TU, 30th May, 1895.

"A very sad and disastrous riot took place here on the 28th and 29th, in which all the Protestant and R. C. houses, chapels, dispensaries, etc., were destroyed. We all—eighteen Missionaries and eleven children—got here safely last night, with two R. C. Missionaries. I will write details later.

"We sent a telegram to the Consul at Chung-k'ing yesterday; but last night when we sent a second one they would not take it in, saying the

wires were cut. The city is still in a very unsettled state, and we do not know how far things may go; rumors, of course, are very rife, but I do not think it wise to repeat them.

"The officials, generally speaking, did their best to protect us. They say we must keep quiet here for a few days, then we may leave. We have not decided what course of action we shall take, but I have elected to stay here. We all are void of this world's goods, everything having gone in the riot; but we have experienced the sweet rest which He alone can give, and are assured that still "The LORD reigneth."

"Later news. On the 29th morning all was well at Kwan-hien."

Most thankful we were to learn that our friends were kept "resting" and confident in the LORD. Of the number Mr. Vale mentions as in the Yamen, those of the C.I.M. were Mr. Vale, Mr. and Mrs. Cormack and child. Misses Nilson and Hol, belonging to that station, happened to be away in the country at that time, and for a while were a cause for anxiety, but were subsequently reported as safe.

Letters with fuller particulars did not reach us until early in July, when we learned through the following letter from Mr. Grainger, how narrowly a riot had been averted at Kwan-hien, N.W. of Chen-tu:

"KWAN-HIEN, June 3rd, 1895.

"By last mail I sent you an account of the Chen-tu riot (referring to a translation of a letter he had received from a native at Chen-tu, particulars from which we give lower down, and which reached us at the same time as his own letter). To-day I have the pleasure of sending you an account of our Kwan-hien riot, which was a much pleasanter affair. In fact, I am inclined to think it was a decided success. We were in great suspense until the crisis was reached, on Sunday, June 2nd, at noon, when a Christian told us that a placard was out calling upon the people to come on Tuesday and smash up our place as the people had done in Chen-tu. I immediately sent out my helper to tear it down, and take it to the Yamen.

"This evidently precipitated matters, for, discovering that their placard was gone, a number of roughs came at once to our place. I met them in the door-way and kept talking quietly to them; but as the crowd increased, many slipped past me and went into the court-yard.

"Seeing that it was hopeless to palaver there any longer, I invited them in to see for themselves if the stories brought from Chen-tu about men's bones and children's skulls were true or false, hoping that they would quietly look and go. Find-

ing that my wife and little ones had already escaped by a back window into a neighbor's house, I felt more at ease, and throwing our sitting-room, bed-room and study doors and windows open, invited their inspection. This kept them in good humour.

"I took my stand in the doorway and kept talking to them with as pleasant a face as possible. Mr. Horsburgh did the same at the top side of the court-yard, but there being side doors to his house, he was not so successful in keeping the people simply looking in, they came in at the side doors till the rooms were mostly all full of people. All this time the crowd kept streaming in, filling our great court-yard in every part. A theatre in the city, which had been in full swing, was deserted, they had all come to see the play in our house!

"Wonderful to relate, this state of matters lasted for at least an hour and a half, although half of the mob had come with the intention to loot and

destroy. They could find no occasion to begin the fray. We invited them to inspect our premises, and asked them to speak a good word for us on the street, seeing that such vile reports were about; and they had not the face to say "no," but nodded and said "of course." Sometimes an attempt was made to raise a cry, but the LORD mercifully restrained them.

"At length, at about half-past three in the afternoon, runners arrived on the scene, and by dint of hooting and yelling, pushing and beating, succeeded in clearing the yard. The mandarin himself then arrived, and took his seat at our front door. He told the people that we were not Japanese, but English, and had come here to do good. Two men were arrested on the spot.

"After things were quieted down a little, we had crowds of women and neighbors in to see us, and all were so full of sympathy. Even those who had been shy, and had avoided us ever since we

came, suddenly opened their hearts and talked volubly in our favor. Late at night the magistrate visited all the inns on our street and examined the guest roll; afterwards he sent men to stay on our premises.

"This morning we had a large influx of visitors, all friendly, but lest too many should come, the magistrate told the runners to admit no one, and they were to seize any who persisted in coming; so two more men were arrested to-day. The street officials and the Yamen people have all been very energetic in putting down the disturbance. They told us to-day that a proclamation is going to be put out soon. Of course there was a good deal of pilfering going on while the house was full, but we are thankful to have got off so cheaply.

"We mean to 'hold the fort' now. Our only difficulty is about getting silver forwarded to us, but the LORD will provide. 'The heathen imagine a vain thing.'"

KIA-TING FU, SI-CHUEN,

June 5th.

DEAR FRIENDS—

WE are resting quietly in the yamen (city magistrate's residence).

Our home is all looted, the walls banged into great holes, everything carried off or smashed, and it was well for us that we had just finished building a high summer-house against the wall. The people next door were true friends to us, and got our things over with the servants' help, and then our gate-keeper took me by the wrists and swung me over, and the baby and Miss Bridgewater afterwards. We then helped the women to get over. The servants and all who had ever been in our service—carpenter, barber, etc.—stuck to us right through, and lost their own things in their anxiety about us. The people kept coming in quietly, telling us it was not them who would hurt us. The city people are nearly all our fast friends, from the mandarin down to the poorest. But those students were quite beyond even the district mandarin, whom they quite ignored.

But to begin at the beginning. Liang, our official friend, came over on the evening of the 3rd, and he was quite reassured, telling us the talk had ceased. In the morning he came again, and was full of fear, and, just as he said, the students soon began to come in groups and, in spite of my husband's invitation to sit in the guest hall and drink tea, they just wandered around and gazed at everything. This kept on till dinner. Placards also appeared in many places, but our carpenter, a young boy, followed and tore them down. At noon Dr. Hart and Dr. Hare left, and the pillage soon began at their house. My husband went there to try and quell the riot, and we were left with the servants. I had a good many things packed up of ours and the young ladies, but could not get into Mr. Squires', so everything of theirs was lost. I ordered the men, and they worked very well, as also did the women, and we got nearly all our clothes and study books away, besides bedding, little things such as photos, and a few dishes. Then we heard bang! bang! bang! at the front door, and thought them coming, so I picked up baby and we all ran for dear life, and got away just in time to see them come from the back. The noise at the front was caused by my



BOYS' SCHOOL AT AN-REN.

husband trying to get in to help us, but we ran and left him, thinking it was the mob. He was afraid for us, but had to get in and get the silver. A man followed. "Here take this and be off," said he, handing him a foreign book, and so he went, and Ben barred the door, got the silver and got in to us, but they were after us, calling, and so he dropped the silver (100 taels) and ran out to them. They thought he had the silver, and began to hunt. One man took hold of one end of his sash, and another the other end, and pulled the poor man all up in the middle, then they got it off and tore it up amongst themselves. Then they wanted his clothes, but some of his young friends came and pulled him out of their hands, and took him off. We had such a good laugh about it all afterwards, for they did not think of hurting us but they got lots of broken glass and carbolic blisters. We had the pleasure of reclining in the next house half a day, and listening to the racket in our place. I heard my dishes and preserves go

smash, the walls coming down, etc. I heard them shouting that I had carried off the baby and the things, and indeed they did not get very much on our side. We got the silver in my box, but, lo! on reaching the yamen it was gone, we do not know where. Miss Bridgewater has fifty taels, so we are rich. At 10 p.m. the people at the back got chairs, and we chose to go to the yamen, though Dr. Hart thought we ought to go down river with them, and sent a boat across for us. Mr. Beamen, however, went. He is of the A.B.M.U. The R.C. and the Methodist Missions are looted (their houses are not broken, however). Our two places and the A.B.M.U. are dilapidated. Both mandarins came with soldiers, but the students only laughed at them, and nearly tipped the grand men over. They have done all they can in receiving us, and trying to stop the row. When we got here, the great man of the city came and talked for some time. He is very friendly, as all the yamen people are.

We went in about 1 a.m. to go to bed, and had a good talk and laugh over it all. By not going down the river, we may be able to stay. The people are in no hurry for us to go, neither in the streets or yamen. Many asked us, if we went, to come back again. We will wait here (D.V.) till the students are gone, in three weeks' time, and then we will leave for the mountains. The LORD was here before us to prepare a place. The son of the mandarin had prepared one wing of the building for himself, including bed rooms and big dining hall. He did not come, so they gave us the rooms, and we are quite comfortable. The big man also sends us our meals, very nicely done up in Chinese fashion, so there is no reason whatever for you to be anxious. I was most anxious to

get the baby's milk, and succeeded in getting away nearly all, eight tins are yet missing, however. Baby was so happy nearly all the time, only being fretful at sleeping time. We will, God willing, begin over again as soon as possible, if the Consul permits us to stay, and on a much simpler plan, as much like Chinese as possible.

Our love for the people here grew as we saw how anxious they were for us. The friends from the Capital are on the river going down, but we cannot tell if they have passed or not. Mr. Vale remains in the Capital to carry on official correspondence. We are much happier than those poor, blind, ignorant, proud students, and our servants are pleased to be "in durance vile" with us, going out and in secretly through a temple next

door. We must not put the window up too high (only just enough to see into the pretty garden, and to get air), let alone appear on the streets, and this for three weeks, but we are all of one mind. "Don't go till we have to." Our hearts are at peace, and God's promises are our stay. We are among the blessed to-day, and far better off than our Master, who had nowhere to lay His head. We had comfortable beds, and slept soundly. The mandarin is going to wait a few days, and then send his man to spy out the rest of our things. Had we not got baby's milk away, we would have had to go down river to keep her from starving.

Yours,

MINA RIRIE.

KIA-TING FU, June 5th.

MR. RIRIE describes in detail the looting of the Canadian Methodist Mission, which he witnessed, and was able to delay, but not prevent. He then proceeds as follows:

All this, however, gained precious time for my wife and Miss Bridgewater to pack up a few necessary things, and get into hiding over the garden wall in the house of a neighbour. Then my man opened the door for me. The crowd made a rush to get in, but we managed to shut the door and barricade it. I then learned that my wife and Miss Bridgewater and little Mary had all flitted. The crowd behind the C. M. house could see our back garden, and now they began to get in our house from the back. I went into the room to get some silver for future use, and a man followed me in. I gave him a pretty book and sent him off happy, while I got out the silver, which I went and deposited with my wife, coming out again to take away the people's attention. The rioting was now in full swing, and soon after began at the American Baptist Missionary Union House. Mr. Beauman got a lot of his things into the landlord's house next door, and himself also hid there. Notwithstanding a good deal of anxiety on account of the ladies, I could not but laugh at some of the things I saw. One woman came out with a lady's night-dress, and said, "What on earth is this? It is very pretty." I said, "Take it home and make dresses for the babies; never mind what it is." A boy came out with two beautiful lithograph texts. I asked him where the frames and glass were, and he said he had thrown them away. One man I saw rushing off with "Notes on the Psalms" in English! They handled me pretty roughly once or twice, thinking I had silver. One man took one end of my girdle while another took the other end, and I thought they would cut me through. Had it not been for the few Kia-ting people who stood by me, I might have had a rough time. Some wanted to take the clothes I had on. Finally I went into hiding until dark, and then came out to make arrangements for the safety of the ladies.

Dr. Hart had kindly got a boat for us, but the gates were by this time watched, so that it was not safe to go out. I could not even trust

the soldiers. Having received an invitation from the magistrates, and by midnight the streets being pretty clear of people, we went to his residence, the ladies in chairs with several trusty men accompanying them, while I followed after with some goods saved from the wreck. We all got into the yamen safely, and the officials were most kind. We found a beautiful cottage and garden at the back of the yamen, and we are quite comfortable.

It just seems as if the LORD had been making ready for us, for the cottage was just completed for the magistrate's son to live in, but he willingly gave it up to us.

To-day we hear reports that they want to capture foreigners also, and that some bands of robbers have followed the two Doctors and Mr. Beauman down the river. I do not, however, fear for them, nor do I fear a bit for ourselves here. I believe the LORD has inclined the hearts of the city people towards us. It is people from Cheng-tu and students for examination that have caused all the trouble. I do not think *any blame* can be attached to the magistrates. They have done their best here under the circumstances, and it is a cause for much thanksgiving that so many have saved their lives.

However much we may regret the suffering caused by anxiety and loss of goods and the hindrance to the work, yet I cannot say personally that I feel sorry for these riots. We were able to show the people that we can "take joyfully the spoiling of our goods." We have also been drawn nearer the people. I never knew I had so many friends in Kia-ting till yesterday. The Christians and servants have stood by us like bricks throughout; not only that, but the neighbours also could not have shown us greater kindness. We hope to stay on here, and keep up connection with Ya-chou and Cheng-tu. I hear Mr. and Mrs. Squire and the Misses Naess, Nilson and Hol are safe. We rather fear for Sui-fu, as the examinations begin there in about a fortnight. Our street chapel has also been wrecked, as has the large Roman Catholic house outside the city.

Yours, etc.,

BEN RIRIE.

THE FU YAMEN,

PAO-NING FU, June 7th, 1895.

"The LORD OF HOSTS is with us."

"The GOD of Jacob is our refuge."

MY DEAR MR. COOPER—

AS I fear you may be hearing all sorts of rumors about us, I write at once to tell you, praise God, we are all safe, though our house was broken into last night by an excited mob. There was nothing whatever in the attitude of the people to lead us to expect anything unusual was about to occur. We are in the middle of the Dragon festival and the Wen-tsu huei, and the city has been very full of people the last day or two; we have had a large number of guests in consequence, but they have appeared to be quite friendly. Last night, without any warning, a mob collected and began to batter our front gate and the large gate of our new chapel, and stones were thrown over

into the courtyard. I then sent off one of our servants with my card to tell the mandarin. Soon after the gates gave way and the mob rushed in, apparently bent on destroying all they could. Just before this we all retired to our girls' school house at the back; my dear wife and three children, also Miss Kolkenbeck, Mr. Parsons and Mr. Taylor, who was down from Sin-tien-tsi for a few days. Then came a terrible commotion, smashing of doors, windows, glass, etc., and shouting of people. They went pretty well all around the house during the work of destruction, but seemed scarcely to have entered it.

Then they broke open our beautiful new chapel and did all the damage they could there. It was dreadful to hear their voices coming nearer to us, but we just kept looking up to our blessed LORD and MASTER, in whose hands we knew we were, and He hid us in the secret of His presence. Presently the uproar ceased, the mandarins having

arrived, both the prefect and magistrate came most promptly and dealt with the mob. I hear six men have been taken prisoners. The prefect at once asked us to go with him through the house and see what things were missing. The LORD had wonderfully taken care of our things, only a few things, as far as we could tell, were missing, e.g., a clock, foreign map, two or three bed quilts, etc. The marvel was, so few things in the room were broken, as tremendous force had been used, and huge stones thrown through the windows; of course the wreckage was terrible! but, praise God, no one was hurt, either among ourselves or our dear people. All the silver was safe, and is now all out of the house. The prefect then asked us to put away all the things we valued, and he had written out a paper, two copies, one for himself and one for us, saying that no important things were missing. He then invited us men here to his yamen and the ladies to the Ting-li yamen, saying

he should take care of the house and our things, and have the house put to rights. We all got away soon after daylight, the ladies also from the ladies house, Miss Dobson, Miss Cower and Miss Ek came to the Ting-li yamen; the streets were very full of people, but we got to our destination without any difficulty whatever. All praise is due to the mandarins, who took up the matter so promptly; had there been any delay, the house might have been totally wrecked or burnt to the ground. There is so much to be thankful for and to see the LORD's hand in.

One thing I should like specially to mention is the admirable way in which our servants behaved; all of them standing by us and doing all they could to help.

Saturday, June 8th. It is rather hard to write coherently, as we are rather special objects of in-

terest and have a good many visitors. Mr. Taylor left us about mid-day yesterday, as soon as he could get away, for Sin-tien-tsi, as he and we were anxious about Mrs. Taylor and children and other ladies there, Miss Fearon, Miss Lindgren, and Miss Croucher. He sent off a man after the riot on Thursday night to let these friends know we were all safe. The return messenger has brought back a note from Mrs. Taylor, saying they are all safe and in peace, praise God. Mr. Taylor added a line to the note, having met the messenger on the road early this morning, saying he hears the magistrate of Ts'ang-hsi hsien, in which district Sin-tien-tsi is situated, is on his way thither with thirty odd men.

We have, this afternoon, heard the sad news from Ch'en-tu of all the Missions being destroyed and the foreigners all in the yamen, and in danger.

The LORD take care of his own! He will. We had previously heard this through the yamen, and were afraid it was all too true. To-day we have heard it from Ch'ong-k'ing.

With regard to ourselves, Mr. Parsons and I are in splendid quarters in the Hua-t'ing, a beautiful room. The ladies, I am sorry to say, are in very inferior quarters; but, praise God, we are all safe and well, and the dear children very happy.

You shall hear further news soon. You will praise God, I know, for His goodness to us at this time, and pray we may be definitely guided for the future.

Christian love to all dear friends.

Yours in His service,

EDWARD O. WILLIAMS.

Foundation Work for the Miao-Tsz.

NEWS FROM MR. S. R. CLARKE.

OUR friends who have been interested in the articles which we have printed about the aborigines of Western China may remember our statement that Miss Van Lear, from Virginia, is studying one of the languages with the prospect of working among a tribe in the Kuei-chau province, and that Mr. S. R. Clarke, who has spent sixteen or seventeen years in China, and is a good Chinese scholar, is engaged in studying the same language, and reducing it to writing, so as to facilitate its study by workers who may follow. The following extracts from a recent letter from Mr. Clarke will, we believe, add to the interest already felt in these hitherto neglected tribes:

"And now about my Miao studies. I have been studying a little over three months, and can now hold a conversation with my teacher on ordinary topics. I can tell him stories in Miao, and he tells stories to me, but he understands me better than I do him. I wish now he could not speak Chinese so that all our conversation might be in Miao, but he always explains in Chinese, and I have recourse to Chinese when I fail to make a thing clear to him in Miao. I have written down 180 pages of Miao sentences (about twenty to a page), and a Miao vocabulary of about 1,600 words. I am also making an English-Miao vocabulary. I have written down, revised and toned seventeen Miao stories, as told me by my teacher. These stories take about eighty pages of an ordinary exercise book. As they have no written language or literary style these stories are in the common language of the people, and will be a great help to any future students of the language.

The Miao appear to be fond of songs. These songs are old, mythological, and almost interminable. They commence with the story of the creation, and contain a legend of the flood. Their stories appear to me very silly and grotesque, though to an antiquarian they may have more value. My teacher has told me the story of the flood, but I have not yet taken it down. I have commenced to take

down the story of the creation, and have written between two and three hundred lines. These songs appear to be sung alternately. One person or company interrogates, and another person or company responds. As it might interest you to know something of their story of creation, I will translate some lines:

Who made heaven and earth?
Who made creeping things?
Who made human kind?
Made man and made woman?
I who speak don't know.

Vang Vai made heaven and earth,
Zie Nieh made creeping things,
Zie Nieh made men and demons,
Made man and made woman—
How is it you don't know?

How did he make heaven and earth?
How did he make creeping things?
How did he make men and demons?
Make man and make woman?
I who speak don't know.

Vang Vai is very intelligent.
He spat a handful of spittle;
He clapped his two hands together;
And thus made heaven and earth.
Tall, wild grass produced creeping things;
Stones produced men and demons;
Made man and made woman—
How is it you don't know?

NOTE.—Zie Nieh mentioned above is a mythological person. I have not yet found out who he was, or much about him.

These songs are written five words or syllables to the line. The Miao, like Chinese, is syllabic, and these five word lines run much the same as five word lines in Chinese. In every stanza the last words of the lines are of the same tone. Very often in a stanza the last words of every line are of the same tone; that is the fourth word will be a first tone all through the stanza, and the last word a fourth tone all through.

There are eight tones in Miao. The syntax is very like Chinese. The most marked difference between the two languages is that in Miao in simple phrases the adjective follows

the noun. Thus in Chinese, new clothes (hsing-i) would in Miao be u-hi, u-clothes hi-new.

They have many words taken directly from the Chinese. Many others show their relationship to Chinese, and in others the relationship would not be difficult to find.

Probably when I have studied the language more I shall see more clearly in what way Chinese and Miao have differentiated. That they are dialects of one old stock I have no doubt in my mind."

My Lord and King.

JESUS, my LORD and KING,
To thee my gift I bring;
Worthy Thou art!
Finding in Thee my rest,
In Thee supremely blest,
I give thee what is best—
My yielded heart!

JESUS, my LORD and KING,
Take Thou my offering;
Thee I adore!
No other lord shall be
LORD of my life, but Thee;
Thou shalt reign over me
For evermore!

JESUS, my LORD and KING,
To Thee alone I cling
For life and power.
Thy hand shall me uphold;
Thine arms shall me enfold;
Thou wilt give strength untold,
For each glad hour!

JESUS, my LORD and KING,
To Thee my praise I sing,
Only to Thee!
Since Thou, by love divine,
Hast won this heart of mine,
Its praises shall be Thine,
Eternally!

JESUS, my LORD and KING,
When I shall homeward wing
My heavenward way;
Low at Thy feet I'll fall,
Thee "KING of KINGS" to call,
And crown Thee "LORD of all,"
Through endless day!

SHANGHAI, June, 1895.

H. W. F.

Through the Heart of China.

(Continued from page 58.)

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

VERY glad we were on the forenoon of Friday, the 8th of June, to reach our pleasant Mission house at Hiang-hien. The Missionary in charge was absent, but we heard good tidings of the work, which is most encouraging, from the native evangelist and several of the Christians, who welcomed us warmly. The little church there now numbers about fourteen baptized believers, and there are many inquirers. It is quite a recently opened station.

Friday of the following week found us prisoners in a little wayside town beside a rushing river. Sudden rains had swollen the stream to an impassable torrent; and for the first time—and the last—our progress was completely barred. For two or three days we were detained in that uninviting spot, days of much rest for dear father, who was still seriously indisposed. The inns were dirty, the accommodation uncomfortable, food hard to procure, and the crowds troublesome; but in spite of all these things, the comparative rest was a great relief.

This is indeed a moment of misery, runs the journal on the first day of our detention; we are sitting waiting in our carts in this filthy



ENTRANCE TO A HONAN VILLAGE

inn yard, all ready to start, as we have been for an hour, while the rain pours steadily down, and the carters are obdurate.

For several nights the inns have been bad, and we have slept but little. Last night I scarcely slept at all; lively company prevented. Outside in the courtyard half-a-dozen fierce mules were fighting and neighing all night long, making a weird, distressing noise, and within—oh, the vermin! There being only one room, mother and I occupied it, father, Howard and Mr. Coulthard sleeping in the carts outside. Fancy dear father sleeping in a cart in the rain.

It is hard to feel that we count it all joy, though indeed in our hearts we do for His dear sake.

The women came to us in large numbers in this inn, and we had some really good times.

When the rain had sufficiently abated for us to proceed, we had a remarkable answer to prayer in being brought safely across the rushing river that had hindered our progress. Our carters, thinking they could ford it, were just about to enter the stream, when another cart containing five men went down before us. Observing this, our carters

waited to see how it would fare with them; and we stood still at the brink of the water watching with some anxiety as they got further and further out from the shore. All seemed well for a time, till, suddenly they were caught in the full rush of the current and swept away before our very eyes. In a moment the mules disappeared from sight, the cart turned over and over, and almost went down; but while we held our breath in terrible suspense, they were caught upon a sandbank, partially recovered themselves, and were painfully dragged ashore. Thankful to God for their escape and for our own, we crossed the river by a ferry some distance further up.

Our experiences in this region were very varied. Sometimes the inns were so bad as to be unendurable, and one night we all slept out in the open courtyard, rather than put up in any of the rooms. Sunday, June 17th, on the other hand, was spent at a beautifully clean Mohammedan inn, in a quiet village, where we had some delightful talks with the crowds of friendly women.

All this time we were passing through the strangest country I have ever seen—indescribable—the unique Loess formation that prevails over so large a part of Northern China.

There was so much in these days to see and describe, all interesting and new; the bye-roads over the mountains were so atrociously bad, the travelling so laborious, and the physical frame so weary when night came on, that I quite lost heart about writing, and the journal languished sadly.

At last, towards the close of our third week out from Chau-kia-keo, we drew near to the border of Ho-nan. On Friday, June 22nd, we emerged from the deep gullies and ravines of Loess mud, and sighted the mighty river that rolls its yellow waters below the heights of T'ong-kuan. By 7 a.m. we were passing the lofty, turreted walls of the last city in Ho-nan, bathed in golden sunlight, with the river at its feet. Thence we kept along the southern bank of the redoubtable stream known as "China's Sorrow," but looking peaceful and harmless enough at this point—thick as pea soup with Mongolian sand, and well deserving its name of Yellow River. The banks on either side of the road were gay with sweet wild flowers and luxuriant green; mauve daisies, white and pink convolvuli, golden starry cups of name unknown, delicate sensitive plants, gorgeous yellow lilies used for food, and the shining glossy leaves of the little jujube, shaded by beautiful persimmon trees above. To the North of us lay the mountains of Shan-si, rugged and bold beyond the river. To the South, wide fields of opium, stark and weird-looking in the sunshine, stretched away to the level mud hills of the Loess land, while dim and distant before us rose the beautiful heights of the Western mountains bordering the broad plain of Si-gan.

As the sun set that evening, we crossed the boundary line between Ho-nan and Shen-si, and slowly climbed the steep ascent to the eastern gates of T'ong-kuan.

It was with a measure of concern that we entered this great fortified city—centre and stronghold of Chinese military power and official influence in the north and west. Strongly anti-foreign in feeling, we anticipated interference from the officials if their attention were much directed to our presence. But in answer to prayer our way was made remarkably easy, and at dawn the next morning we were able to start again upon our journey.

It was a beautiful June morning, just two months from our wedding-day, and before the city woke from its slumbers, Howard and I set out on foot, leaving the carts to follow. We walked undisturbed through the quiet streets, passing under ornamental archways, and beneath the ponderous fortifications of the western gate. We climbed a little eminence facing the city wall, and surveyed with interest all the bearings of that strategic vantage ground, made as strong as China's arms can make it.

Before us flowed the mighty river coming down from the north, and rounding the fortified cliff just opposite the city—a great dividing

line between three provinces. To the east of it the mountains of Shan-si rose purple and misty into the morning sky. Westward stretched a broad and seemingly boundless plain to the capital of Shen-si, and beyond it almost to the borders of Kan-suh. While behind us, hidden by the massive wall of the turreted city, lay the far-reaching hills and valleys of our beloved Ho-nan.

Soon the carts came up, and we made our way down to the level plain for another three days' journey to Si-gan. Four hours later we reached a little town about thirteen miles within the borders of Shen-si. It was early, only nine o'clock, but our carters decided to remain there for their mid-day meal. Hot and dusty we emerged from the carts, and made our way across the large courtyard to the chief guest room of the inn—and oh! what a surprise it was. Some distinguished guest was evidently expected, for the whole place had been cleaned up and decorated until one could hardly recognize it for one of its well-known species. The walls and ceilings had been freshly papered; or at least well patched all over, the windows also were newly done, the central square being red paper and the rest all white; clean mats had been spread on the brick beds in the two side rooms, while the table was furnished up in the central apartment, and the chairs painted a bright red. The earthen floors were swept after a fashion, dust being congregated in corners, behind doors, etc., in company with numerous ill-concealed cobwebs. Really the whole effect was overwhelming.

The Tao-tai from Ning-hsia, a very high official, was expected on his way to Peking; and, while we were lunching, the local mandarin came in to see if all had been suitably prepared for the reception of the great man. On the road, an hour later, we met the train. First came all sorts of outrunners, mounted and on foot, then a handsome chair carried by four bearers in brilliant yellow coats. In this was seated a distinguished-looking, elderly lady, beautifully dressed, with flowers in her fine dark hair—evidently the chief wife of His Excellency. Carts followed with women servants. Then we met three sumptuous mule litters containing gaily dressed young ladies, painted and jewelled, one of them rather pretty, and a fast-looking young man in gorgeous apparel, presumably the family of the official. More carts followed with women servants. Then there was a long interval. Several outriders appeared, and finally the great man himself was seen. On he came, grandly riding in his sedan with four bearers—several others running along side to change frequently—fanning himself leisurely in his magnificence; a fat, heavy, full-faced Chinaman—the regular mandarin. He was immediately followed by two carts full of men driving rapidly to keep up with the quick jog-trot of his bearers, and jolting unmercifully over the rough, barbarous roads. These were relays of chair-bearers, resting and waiting to take their turn in carry-

ing His Excellency. A number of other carts with servants and baggage followed, and the great man was gone.

The next day, Sunday, we spent at a little wayside village at the foot of a range of lofty, beautiful mountains that form the southern boundary of the Si-gan plain.

From this point the journal continues:—

Tong-liu-cheo, Sunday, June 24, 1894.

Such a touching incident has just happened. After our mid-day meal was cleared away I went into a little side room, unoccupied for a moment, to read and pray. Hardly had I opened my Bible when an elderly woman came to the door and peeped in. She looked rather frightened, and seemed unattractive in every way. I spoke to her, and soon she came in and began to talk. She was broken spirited and poor, had no children, and found life sad and difficult. She and her old husband kept a hot water shop opposite. She was dull and asked no questions; nothing seemed to interest her save my shoes, and the wonderful stockings that had no seam up the front. She listened as I tried to talk with her of the love of God, but it seemed to make no impression on her, though she understood a good deal.

Presently our boy Tong-ning came along, and I called him over to help me. We discovered that our old visitor is the only woman in this little settlement of inns, solitary representative of her sex. My heart was much drawn out to her. I felt we *must* make her understand, knowing that the SPIRIT of GOD could use ever so little knowledge to the salvation of the soul. Patiently and gently, slowly and with often repetition, we told her the story of Jesus, and I was praying in my heart all the while. For a long time nothing seemed to get into her mind, until at last she seemed suddenly to grasp the idea that JESUS had done something for *her*. Then she wakened up and was quite eager in her attention, looking wistfully from one to the other of us to catch the meaning of our words. Easily and gently the *truth* seemed to slip into her heart. She understood, that was all, when a few minutes earlier all had been dark. Yes, she understood. If ever any heathen woman received the Gospel message upon first hearing, this one dark, sad old soul, as far as we could tell, received it to-day. That JESUS is the Son of GOD, a living SAVIOUR, that He loves us and died for us, that He can forgive sins and wash the heart clean again, that He is able to keep the soul in peace, and even in the hour of death take all our fears away, and that He leads those that trust in Him to His own bright Home in Heaven—all this she understood.

And now it is twilight, and she has gone back to her dark little house to prepare the evening meal. Dear old friend—to Him who alone is sufficient for the needs of any soul I commit thee. God keep thee, and bring thee to me some day again, when JESUS shall have gathered all His people home.

Lady Evangelists in Shan-si.

MISS HATTIE J. RICE.

U-UH, April 9th, 1895. Yesterday morning we started early on our journey of thirty miles to U-uh. At noon arrived at Ku-hsien, where two of our Christians live, and dined with one of them. Just as we were taking our meal, a man arrived whom we had seen once at Lu-ch'eng, at a Sunday service. He said his wife was very ill, and wished us to go and visit her. I did not feel capable of giving her medicine, had I had any with me, but we had a little conversation and prayer with her, directing her to look to JESUS, who was able to save her soul and deliver her body from distress, if she would trust Him. The poor woman was very ill, but she seemed to listen eagerly to all that was told her, and to grasp it, too. We are asking the LORD to spare her, that she may be brought to Himself. At another village, a little farther on, we stopped to see the wife and mother of our cook, who have been unfriendly to the Gospel. They received us politely, and I think we may win them by a few kindly visits.

It was nearly nine o'clock p.m. when we reached our destination, tired enough, from sitting in a cramped position all day, to take a good night's sleep. The little bedroom that had been fitted up next the chapel was a very welcome place, with its two new single beds in place of the "k'ang" that usually awaits us on such journeys.

To-day many women have been in to see us. Most of them came from curiosity, but we trust the words spoken may lead them to thoughtfulness, and finally to salvation. Our new chapel was crowded last Sunday, when Mr. Lawson preached, and we may have to look for more commodious quarters soon. It is very encouraging to find some of the women who were with us the past winter, so bright. One, who has unbound her feet, walked more than three miles to-day to see us. Our hearts were made very glad, last evening, by hearing that our teacher has applied for baptism. He does not seem at all afraid to show his colours in

this his own village, and meets the disparaging remarks of those opposed to the truth with words that cannot be gainsaid.

Wednesday, April 10th. This has been a happy day. Mr. Lawson talked with our teacher last evening, and found him so satisfactory that he will not keep him waiting, but will baptize him with the others the last of the month. May the LORD use him much to extend His kingdom! This morning a good number of women came in. The LORD gave me utterance, and many of them seemed interested, and promised to come again. This afternoon Miss Simonsen has gone out with the Biblewoman and our teacher to a neighbouring village. I remained at home to receive any who might come, and afterward had a little service with the women who were with us in the winter. This morning one of them came in with a big plate of fried cakes, which she charged us to eat as soon as possible while they were hot. A similar kindness was shown

us by one of the Christians here, this afternoon. In a few spare moments I have been making a sash curtain for the window of our room, for, though the paper is not transparent, small fingers have poked holes in it, through which curious eyes may peer at the foreigners. We are so heartless as to deny them the privilege. I had a nice meeting with the women this afternoon. They seemed to remember very well what they had heard, and I believe are trying to live up to the light they have. What a privilege to have an opportunity of enlightening their darkness! My heart wells up in thanksgiving to Him who has brought me to them. The word He gave as I left the homeland is a reality to-day: "My presence shall go with thee, and I will give thee rest."

April 13th. The last few days have slipped by very quickly. Day before yesterday I visited two families who had invited us to their homes. At the first, the head of the house has recently become a believer, and will be baptized by Mr. Smith two weeks hence. He seemed very bright, and was anxious that his wife and daughter should hear something of the truth. The second was the home of the wealthiest man in the place. The principal wife was decked with jewels, and, as we talked with her, occasionally took a puff at her long, slender pipe. They had already heard something of the Gospel, and think it is good, but are not willing to give up ancestral worship. Yesterday we went to a fair some three miles from here. After the experience of last year, we were wise enough to remain in the cart. The men crowded around at first, but, with some little persuasion, made way for the women, and an opportunity was given for speaking to them some little time. May the seed sown spring up in some hearts! To-day, have been visiting the people whom we know in their homes. At each place a number of women from outside came to see us, and we spoke to them of the need of a SAVIOUR. It is so gratifying to be invited to the homes of the people. Some perfect strangers ask us in. Truly the LORD has wonderfully opened the way for work here! Our stay will be all too short, for we must be back on the 27th for the baptisms at Lu-ch'eng.

April 16th. Sunday morning, did not have many outsiders, but in the afternoon there was

hardly room to seat them. Most of them were women. They remained after service to get a better look at us, and listened very well to what we told them. Yesterday we went to a small hamlet ten miles from here, to visit a teacher and his wife who spent some little time with us at Lu-ch'eng in the winter. The wife at that time could not take in much, as she had with her a sick child who required most of her attention. The poor little thing has since died. The husband is very intelligent, but we were sorry to find that he has not yet put away the Confucian tablet. He believes the Gospel is true, but hasn't the courage as yet to come right out from all falsity. He was very faithfully dealt with by the native helper, and we trust and pray that the message will take effect. The more one sees of the people, the more one feels the need of bearing them up in prayer individually, that He who knows them altogether may, in His love and compassion, reach out after them, and save them from all delusion, and every device of the Enemy to blind their minds. To-day we were astonished to hear that the rich man, to whose house we were invited the other day, is doing all in his power to keep people from coming to us. He has been using deceit all along, though apparently friendly. So the Enemy already has his agents to stir up opposition here.

April 19th. For the last few days have been visiting some of the villages near. The first day had a very good time, though the women were a little afraid at first. When the Bible woman had talked to them a while, they felt more at ease, and were willing to listen to me. The next day was not so successful. One woman, whose son had heard something of the Gospel, was very friendly, invited us into her courtyard, and offered us tea; but the other women in the village were very frightened, some of them venturing no farther than the gate. After a little, I thought if I went to them they would lose their timidity, but when I drew near they scattered like sheep. The Bible-woman says they think we have a power similar to their sorcerers, and that the safest way is to say nothing to us. This fear will probably give way as we visit them more, and they see that no harm comes to them. Yesterday we visited Mr. Smith's out-station at Fuen-lu. They are

just about to remove from their present quarters to another part of the city, where they are fitting up a place which will be most convenient for the work. Deacon Hu and his wife, who are in charge, are very earnest, bright Christians. He has helped a large number to break off opium during the winter, and the Gospel has been faithfully preached to them. We had expected our teacher to accompany us, but that day he was called to assist a Buddhist priest to close up his affairs at a temple about a mile from here. He has heard the Gospel through Deacon Hu, and believed. Has determined to leave the false for the true, even though he had to give up all that belonged to him. This morning my teacher told me that the village people had decided to let the man have his own ground and gardens, and settle the matter up; he has, however, to give them \$16. They are very unwilling to have him follow the "Jesus religion."

April 22nd. Sunday, many people came in to service, among them a few of the women we had visited during the week. Some who had promised to come did not, probably through fear of the ridicule of their neighbours. The native helper spoke earnestly to them, and both he and I had separate meetings with the women. Yesterday we visited Si-ts'uen (west village), where Mrs. Wang lives, who had spent a month with us. We were received most cordially. Were very glad to find that she had been telling her neighbors the things she had heard. Her husband, who is an opium smoker, has not yet permitted the idols to be put out of the house, but is favourable to the "Jesus doctrine," and hopes to come to us in the autumn, to break from opium and listen to the Gospel. As there was a fair in the village that day, a great many women came in to see us. Some seemed really interested. One woman, who first heard the glad tidings two weeks ago at the fair we attended, came in to enquire more about it. Did not seem inclined to talk of anything else. To-day we can only go to villages near, as we are making plans to leave here early in the morning. There are yet many places unvisited, and the time has been all too short; but I hope to come here again soon (D.V.), and visit new villages, as well as revisit these other places. Once hearing the Gospel is not sufficient.

China's Crisis.—Appeal for Missionaries for China.*

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

IN May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant Missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of:—REV. J. HUDSON TAYLOR, of Shanghai; REV. WM. ASHMORE, D.D., of Swatow; REV. H. CORBETT, D.D., of Chefoo; REV. C. W. MATEER, D.D., LL.D., of Tungchow; REV. C. F. REID, D.D., of Shanghai.

At the same time the lady Missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that forty-five societies have sent out new workers to China since May, 1890. Some unconnected Missionaries have also come out. Including these the following numbers are reached:

Male Missionaries	481
Wives of Missionaries	167
Single ladies	505
	672
Total in five years	1153

These numbers do not exactly correspond with the appeal; only 481 of them being men: God knew the needs of China, and sent those He saw would

be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of CHRIST does not enter into the opening doors, others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:—

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our LORD's command, 'Go ye into all the world and preach the Gospel to every creature'; therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men."

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider

* May be had in Tract form at 50c. per 100, post free, from China Inland Mission, 632 Church Street, Toronto.

the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay Missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who, though they have possessed themselves of some portions of His Word, still fail to comprehend its meaning, for want of some one to guide them." . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need, and to devote themselves, their service and their wealth, to this Missionary enterprise in China."

To the above earnest words we add the following extracts, condensed from the Appeal of 204 Lady members of the Missionary Conference:—

"We . . . come to you, our sisters in CHRIST, with an urgent appeal on behalf of the . . . women and children of China." . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of CHRIST. We who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of CHRIST our SAVIOUR that you come at once to our help. . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call, is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for 1000 men:

"We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen SAVIOUR to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

Yrs. very truly in Christ
J. Hudson Taylor.

SHANGHAI, May, 1895.

Rise and Progress of Mission Work in T'ai-chau.

BY W. D. RUDLAND.

T'AI-CHAU is a prefectural city in S. E. Cheh-kiang, about 120 miles from Ning-po, and about forty miles from the sea. It is surrounded by mountains, one range west of the city being fully 3,000 feet high. Some are bare, while others are covered with fir trees, the graceful bamboo, brushwood and ferns. The scenery is very fine, and the variety of wild flowers almost innumerable. One feels almost sorry sometimes to see men and boys coming from the hills laden with large bundles of azaleas to be used as firewood.

A river runs along the south side of the city, is crossed by a bridge of boats, and is about as wide as the Thames at London Bridge. The population is about 120,000. Shops are few, except those stocked with the necessities of life. It has no bank, and, until a few months ago, had no post office. The district is

NOTED FOR ROBBERS AND OPIUM,

but for little else; in fact, it is looked upon as the Nazareth of China, and no good is expected to come out of it.

When we arrived, September 1st, 1870, the station had been opened about three years, and two men had been baptized: *two out of between two and three millions*. I must confess that, on taking in the situation, such a rough class of people, 100 miles (four days' journey) from any other Europeans, my faith was put to the test. Stones were frequently thrown into the house while we sat at meals, and for months hardly a night passed without some being thrown at the windows. At first the people were full of curiosity. This soon, however, gave place to fear and suspicion. After a time we were

ALMOST IGNORED.

This is all changed now, and we are looked upon as old friends belonging to the place.

In May, 1871, two more were baptized, one is still working as an evangelist; the other, after several years of faithful service, fell asleep in JESUS. Three other cities, as well as many towns and villages, were visited, and the work began to spread. In 1873 six persons were baptized. In two villages, more than forty miles apart, idol-temples were given to us (the owners having become converted), and have from that time been used as places of worship of the living God.

In one of these, Din-tsi, we now have a church of 160 members, while three other stations have in their turn branched off from it. The first Lu-gyiao, has now 168 members; the second (Yiang-z), has 56 members; the third was opened last year.

On our arrival here we began to teach those of our few converts who could not read the Chinese character to read the Ningpo Romanized books, as there was the complete New Testament and portions of the Old Testament, as well as a number of other books in that dialect. But it soon became clear that it could never come into general use. They learned to read it easily enough, but there were so many words which they did not know, and a number that had quite a different meaning here, but they could not understand what they were reading. There seemed to be no alternative but to provide them with books in their own dialect. A beginning was made with the Ningpo Primer. Mr. Taylor kindly handed over the Mission Press to us, but men had to be taught how to use it, and the book was printed here by men who had never done printing work before.

THE TRANSLATION OF THE NEW TESTAMENT

was begun with much fear and trembling, but by the help of the LORD it was completed and printed by the close of 1881. Not a few are now reading God's word for themselves, who, but for this book, would never have done so, and the number is continually on the increase. It is now undergoing revision for a new edition.

I shall never forget the delight which the first sheet produced, when my wife took it to her women's class. She began to read Matthew ii., but was immediately interrupted.

"THESE ARE OUR WORDS,"

they said, "we can understand them, and they wanted copies. "Peep of Day," "Daniel," "Jonah," "The Psalms," and other books followed, which are now in constant use. "Line upon Line" is at present in the press.

While this work was going on, other work was not neglected. New stations were opened, natives were trained as evangelists and colporteurs, my wife being also occupied in training some female converts as Bible women.

At the close of the year 1890, after twenty years' work, we had six outstations, 206 native Christians, six evangelists, two chapel-keepers, two colporteurs, and three Bible women. Not a great number for so long a time; but much seed had been sown, a spirit of enquiry was spreading, and we hoped for better days. But a severe trial was to be experienced first: we had to dismiss some of our native helpers who had been with us for years, and whom we had hoped would be the mainstay of our little churches. The love of money had ruined

them, and they seemed now to be living for little else. These are the heaviest trials of Missionaries.

But no sooner was this trial over than the work began to revive. Up to that date the number of baptisms had been about fourteen per annum. In 1891, forty-eight were baptized, two new outstations were opened, and the number of enquirers was continually increasing. Thus we looked forward with bright hopes for 1892, and were not disappointed. In that year 141 were baptized, and the work was spreading around most of our stations. We had to begin to organize our little churches so that the work might then be carried on "decently, and in order," while we looked forward to a still larger increase.

1893 was a year never to be forgotten. Enquirers were so numerous, that at Lu-gyiao, one of our outstations, I sat from 11 a.m. to 5 p.m. examining candidates for baptism. The result was that, a few days after, forty-seven of them were baptized. This was in April. In the autumn we had another ingathering at this station of thirty-three. Although there were not so many in the other stations, yet we baptized 312 before the year closed.

One thing is worthy of note, namely, that Lu-gyiao, where we had the most determined opposition and the fiercest persecution, was the place in which we had the largest increase. This has always been the case, so much so that whenever and wherever we have persecution, we begin to look for a larger ingathering, and have not yet been disappointed.

This year was remarkable for the opening of new outstations; no less than five were opened by our native Christians without any expense to the Mission. In each one there were native Christians and enquirers to form a nucleus, and these have either rented a house for a chapel, or hold services in some Christian's house. Fresh centres of life and blessing have thus been formed with promising results.

1894 was a year of sore trial and bitter persecution. The war with Japan gave rise to the usual false reports, which caused not a few enquirers to cease attending our chapels, while the enemies of Christianity thought it too good an opportunity to let pass. But, as usual, this did not really hinder the work, though it seemed to do so for a time. Three new out-stations were opened, also without any increase of Mission expenditure. Shong-meng, one of these new out-stations, is a large market town by the sea, where we have for years wished to see Gospel work going on. This was opened by our native Christians at Din-tsi, being the third branch from that station; they provide the house rent. Our native Conference chose a Din-tsi member as an evangelist to occupy it, and our native Missionary Society pay his salary. The devil seemed determined that no foothold should be gained in that place; every device he could resort to was used, but only resulted in more people enquiring about the Gospel than otherwise would have done so. Now the Gospel has got a firm hold, and ten persons have been baptized, while there are quite a number of enquirers in the villages round.

In most of our out-stations (seventeen in number) the native Christians and enquirers have had to

SUFFER MORE OR LESS PERSECUTION;

in fact, I do not remember any year in which there has been so much. In spite of it all 139 were baptized.

Owing to the long-continued strain of the work my own health, as well as that of Mrs. Rudland, quite broke down, so that we were obliged to leave the work for six months in the care of our two young brothers, Urry and Thomson. It was a pretty trying ordeal for them, having been here only about a year; but by the good hand of our LORD upon them, and the assistance of our native helpers, they were able to carry on the work, and probably learned a good deal that they would not have done had we been here. But they were glad to see us back; so were the native Christians, and we were just as glad to be back home again.

The work of the present year will have its own history, and that not an uninteresting one, should we be spared to see its close. To Him be all the glory!

Perhaps some will be ready to ask why there has been such success during the past few years. I think there are several reasons. We know that "the wind bloweth where it listeth," and that the LORD

does pour out His SPIRIT upon some places more than others. At the same time, GOD generally works by means. Much seed had been sown all over the district by our native helpers and colporteurs, and not a little time had been spent in teaching and training these for the work, so that now the evangelizing is, to a very large extent, being done by them, and without them the work could not have grown to its present proportions. It is a great mistake to think that the work of the foreign missionary is to do nothing but travel over the country and preach the Gospel. This is *needful at first*; but no sooner has he a few converts than he must begin to teach them, as well as preach the Gospel. By this means he will be multiplying himself instead of remaining a unit, and as the work spreads, and out-stations are opened, he will then have native Christians of some standing to put in charge of them. At the present time

THE NUMBER OF OUT-STATIONS

here is only limited by the number of native workers we can supply.

We have now eleven evangelists, two chapel keepers, three colporteurs, and four Bible women, giving their whole time to the work. We have also eleven deacons, who frequently conduct services in outlying districts, and sometimes take the evangelist's place when he is visiting elsewhere.

There is, I think, another reason, namely, the extent to which the Romanized Colloquial has been used. Very few of our native Christians can read the Chinese character so as to understand it; they have been glad to learn some more simple system, and so read God's Word, as well as other books. Thus they store their minds with the truth, and are not slow to tell it out to others. Many of our native Christians are to-day preaching and teaching round their own homes, in out-of-the-way places, never visited by either colporteur or evangelist, and are bringing in converts continually. Some people speak slightly of the Romanized system; but, as far as I can learn, it is only those who have never given it a fair trial. Our experience here has taught us that it is simply invaluable, and that the work could not have been what it is to-day without its aid.

No new plans have been adopted. From the first the "Old, Old Story" has been told out continually, watered by prayer, believing that the HOLY SPIRIT would convince of sin, and convert, and *He has done it*. In some places we have had to wait a long time for the showers; but in *due season* they have come, and now we rejoice in the steady rain. "He hath done all things well."

T'AI-CHAU, April 30th, 1895.

Letters from Kwei-Chan.

FROM MISS LOUIE HASTINGS.

WE have a singing service in the chapel every Sunday evening, and the girls here sing nicely, and pick up a fresh tune very quickly.

You will be rejoiced to hear that there are several enquirers who wish to be baptized. One is a woman working for Mrs. Clarke, who says she is a hopeful case. I think there are also three girls and a boy. Please pray for these young converts.

I enjoyed my little Sunday school again last Sunday, and I felt wonderfully helped, for the children seemed to understand all I said, and their answers were better than usual. Praise the LORD!

It is really interesting to go through the street of a crowded Chinese city. One hears the front chair bearers calling out continually for people to get out of the way, for they evidently have the right of way. I look out of the windows and scan the different faces,—some pleasant, some sad, some degraded, some intelligent, some less so, some giving curious looks at the foreign lady, and some not bothering to give a glance. Oh, the longing of my heart for them all, especially for old people who seem tottering near the gates of death, alas, everlasting death! Oh, that their hearts were not so hardened and indifferent! How it makes one wonder more and more at the immensity of the love of GOD for poor sinners, I one of them, but now brought nigh by the Precious Blood of JESUS! Oh, that I could sound the cry of mercy to them all, and compel them to listen!

(Next evening.) This afternoon I have been out with the Bible-woman. We visited three houses where we had not been before. In each place we had about six women to preach to, who listened attentively, of course some more than others. We had quite a lot of children around us. I did wish you could have seen them; some of them had such nice little faces. If they were not brought up in this dreadful idolatry, how one could help them! The women seem to have nothing special to live for, not even to make their homes tidy. I praise GOD I am not a Chinese woman.

The first house I went to to-day, was that of the girls' teacher. He is the only Christian there. His wife has lately been sick, and I think it has rather softened her. At one time she persecuted her husband, and when he was baptized said, "she would as lief go to hell, as go and see him confess CHRIST." Now she comes to worship, but I am afraid is still indifferent. Last Sunday Annie invited her into the house to see the baby, and she was so delighted to nurse him, but when she spoke of JESUS to her, she tried to turn her off. Will you also remember her in prayer, that she may very soon be truly converted, and follow her husband in the narrow way. His old mother is also not a Christian. Poor old lady! She has no hope unless led to put her trust in the SAVIOUR.

FROM MR. THOS. WINDSOR.

I LEFT home on the 9th to spend a few days with Mr. Adam in this city of Gan-shun. I conducted Chinese prayers the second evening at Ngan-p'iu, and spoke upon the inseparable connection between love and obedience as described in Jno. xiv., dwelling also upon our SAVIOUR'S example in His willingness to travel any dangerous, difficult paths the FATHER required Him, that the world might see it was love that actuated His obedience in the two last verses. One of the enquirers at this place (Ngan-p'iu) is a doctor, and the evening on which we arrived he was called to attend a case of a boy who had cut his leg very badly. When he reached the place, he saw preparation for the ceremony of appeasing the Evil Spirit. He therefore refused to interfere until these things were removed. As the mother did not appear willing to take them away, he returned home. They came for him again almost immediately after he reached his home, when he returned again. By this time 100 or 200 people had congregated about the house. The old lady removed her things, after which the doctor first prayed before all the people, and then undertook the case.

I spent three happy days with Mr. Adam. He was very bright, and appeared as enthusiastic in his work as formerly. But few persons come about the Mission house. The Christians attend the meetings very regularly, and some seemed to have made progress in the spiritual life since the last time I saw them. I went and saw Mrs. Adam's grave on the Saturday. On the Sunday I conducted the Communion service, and spoke from three "aparts"; 1st, Matt. xvii. 1, apart to see CHRIST'S Glory; 2nd, Matt. xvii. 19, apart to ask Reason of Failure; 3rd, Matt. xx. 17, apart to learn of Atonement. I left for home again on the Monday, Mr. Laight coming with me. At even prayers at Ngan-p'iu that evening I took as my text, "What is your life?" . . . "as a vapour," in Chinese "as a cloud," and I spoke upon the various kinds of clouds. 1st. Black, angry, dry clouds. 2nd. White, fleecy clouds. 3rd. Rain clouds. How they were formed, and what benefit the earth derived from each.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM SHANGHAI.

SHAN-SI,	K'uh-wu	...	...	...	Mar.	31	14
"	Lu-ch'eng	...	...	...	Apl.	27	12
"	Lu-gan	...	...	...	"	—	32
KIANG-SU,	Yang-chau	...	...	...	"	11	2
SI-CH'UEN,	Pa-chau	...	...	...	"	17	7
"	Kia-ting	...	...	...	May	1	1
CHEH-KIANG,	Shao-hing	...	...	...	Apl.	28	2
"	T'ai-chau	...	...	...	"	23	45
"	"	...	...	...	"	29	10
"	Kiu-chau	...	...	...	"	27	2
HO-NAN,	Chau-kia-k'eo	...	...	...	"	28	5
Total						...	132

Notes from Shanghai.

FROM THE LETTERS OF MR. WILLIAM COOPER.

May 17,—On the 7th inst. Mr. Burrows arrived from Singapore. We are thankful to see him looking much better than when he left China; he will probably go to Shan-si for the summer.

On the 8th inst. Mr. and Mrs. Knickerbocker and Mrs. Andrew left for Chefoo.

On the 21st Mr. and Mrs. Heal and family arrived safely after a prosperous voyage.

You will be glad to know that Miss Minnie Meadows, who has been actively engaged in Mission work at Shao-hing for several years, has now definitely joined the Mission, having been accepted by Mr. Taylor. We feel sure she will prove a valuable worker in the future.

The day of fasting and prayer on the 26th inst. was a time of much blessing. We had special meetings at 8 a.m. and 3.30 p.m., when our hearts were much led out in prayerful expectation for increased blessing during this year.

Dr. and Mrs. Wilson are still here. You will be sorry to learn that it seems necessary for Dr. Wilson to take a prolonged change and sea voyage. He and Mrs. Wilson are hoping to go to Chefoo and settle some of their children in the school and afterwards proceed to England.

Mr. Southey, who has been visiting some of the stations in Cheh-kiang, returned here on the 28th. He gives a very encouraging report of the general outlook as to work in the districts visited.

Miss M. Murray arrived here on the 24th inst. She has kindly undertaken the charge of the Mission Home for the summer months.

Autumn Sailings.

The following are expected to sail from England in September.

September 12th, per S.S. *Rome*.

MISS F. M. WILLIAMS *	MISS J. GREGG
" I. W. RAMSAY *	" N. FISHE
" ANDERSON	" A. GRINT
" A. TRANTER	" L. WAKEFIELD
" A. TEBBOTH	" K. FLEMING.

September 26th, per SS. *Valetta*.

MR. AND MRS. LACHLAN *	MR. W. GRUNDY
" D. M. ROBERTSON *	" E. C. SEARLE
" H. J. HEWITT	" D. J. HARDING
" R. M. BROWN	" EDWARD TOYNE
" JNO. COOPER	" EDWD. H. JEFFERY.
" M. PEDEN	

The following are expected to sail from North America via Tacoma.

August 19th, per SS. *Victoria*.

MISS M. E. MANCHESTER	MISS J. E. DAVIES
" HARRIETTE HASTINGS	" J. A. SMITH.
Date not fixed.	Date not fixed.
DR. J. A. ANDERSON *	MISS B. A. ROBSON
MR. ALEX. PAUL	" JESSIE THOMPSON
" CHAS. G. LEWIS.	" HANNAH BANCE
" ROBT. L. EVANS.	" M. C. HUNT.
	" L. F. BRIDGE

Those marked with an asterisk are returning to China. The remainder are going out for the first time.

tidings from the Provinces.

GAN-HWUY.

TRAINING HOME, GAN-KING.

Mr. Fred C. H. Dreyer writes in a recent letter as follows: We were sorry to hear of Mr. Frost's illness, and have been praying very much for him; also for those of you upon whom such an additional amount of work will fall, through his absence from the desk. "As thy days so shall thy strength be" (Deut: 33: 25) was made a blessing to me anew last night, in the rendering of the R. V. margin: "As thy days, so shall thy rest be." May each of you realize this more and more, so that, while the hands may be made busier than ever, with the increase of work and responsibility with which the LORD entrusts you, the heart may be more calmly, quietly and trustfully resting in the LORD.

Upon our arrival at Shanghai, we were most warmly welcomed by all the friends. Mr. Taylor gave us Ruth 2: 11, 12; "Thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense

visits always mean a scattering of the brethren and sisters. At Yang-chau only one or two remain besides the American sisters who have just arrived, and during the next few weeks seventeen of our brethren here will leave us for the different stations to which they have been assigned. Separation always causes sorrow, and yet it gives one great joy to see these reinforcements go forth, for they are so sorely needed. Next Wednesday a party of ten men are hoping to start for the West (a party of ladies is preceding them, I hear). This is the largest party of Missionaries which has ever gone West at one time.

We are progressing *man-man-tih* (slowly) with the language. We do praise the LORD for the manifest help and blessing He has given.

Every Thursday noon we have dinner in Chinese fashion, and I think all have made very good progress in the use of chopsticks.

Time never passed so rapidly before as it does here in China. From one LORD's Day to another seems but a very short period, and I can scarcely realize that already four months have passed since I left Toronto. I do praise the LORD that He has

also mentions that at Gan-k'ing one evening there were ten Chinese students present at evening worship.

Luh-gan.—MRS. DARROCH asks prayer for a poor opium smoker, Mrs. Fu, who appears to be earnest in her desire for salvation, but who cannot get free from her terrible bondage. The Church there consists of six men and four women. Access to the people is free and unconstrained.

A later diary contains news of large and attentive audiences, and a specially helpful time at one women's meeting, when the Gospel was made very clear by using a picture called the Heavenly Door, showing the one straight path leading right up to the door, others so near, and yet just missing it, illustrating vegetarianism, good deeds, etc.

Cheng-yang-kuan.—MR. J. BROCK, referring to a Sabbath spent with Dr. Lin, a native Christian physician, says: "He has a good name in the village, and is known as the friend of foreigners. His landlord's wife, a Mahomedan, was one day under demoniacal possession. Dr. Lin at once had worship, and the evil spirit departed ere they con-

cluded. That the people ascribed the healing to the LORD JESUS was manifest by their having the following written by the doctor on a slip of paper, and put up in the room, 'The true SAVIOUR of the world, JESUS, is here!'"

Miss Isabella Ross, from Guelph, Ontario, is now labouring at Ch'i-cheo. The following extracts are from a recent letter:

The hot weather has arrived, but as yet cool winds make it not at all oppressive. I have had some good days in the country lately. Yesterday I went to a lot of farm houses scattered about within five li round the North Gate. The country people were all very busy threshing their wheat, but at every house we were kindly received, and the women came and sat with us for a while to listen to the "Old, Old Story," so new to them. Many promised to come to see us bye-and-by. They are all very anxious for rain; it has been hot and dry for so long that rain seems much needed.

We have just had a visit from Mr. and Mrs. Hunt, of Gan-k'ing, and Mr. Hunt baptized our woman, Uang nai-nai. She has waited a long time; has professed faith in CHRIST for some years,

and seems a real Christian. She is a great help to us in the work, telling the Gospel simply and earnestly; and we trust that God will yet use her to the salvation of many souls. She was so delighted to be baptized. At her examination her face literally shone, and she answered so brightly the questions put, it made one's heart glad to see her. Our cook, too, would have liked to be baptized, but it is such a short time since he decided for CHRIST that it was thought best that he should wait a little longer.



VICEROY'S SEDAN CHAIR WITH EIGHT BEARERS.

thy work, and a full reward be given thee of the LORD, the GOD of Israel, under whose wings thou art come to trust." This word was a great blessing to me, coming as it did upon entering China.

I do praise the LORD for this Home, and for all that it has meant to me since coming here. We have had very many blessed seasons with one another, and with the LORD. Messrs. Stevenson and Taylor have just paid us a visit, which has brought no little blessing. Mr. Taylor's expositions of the Word were especially helpful. These

privileged me to come to China, and believe I am just where He wishes me to be. Already letters from home speak of great blessing received since I left. The LORD has Himself abundantly filled the vacancy.

Gan-k'ing.—MR. WESTWOOD tells of a visit to Ho-chu-cheo, and of a promising work there. Several have applied for baptism who are already workers, and are giving much encouragement to the evangelist, Tai, who is labouring there. He

We have had our trials in the work lately, too. One who professed to be a believer, and who had come regularly, daily, for months to our meetings, has gone back. For the sake of a little money she was persuaded to do wrong, and now comes to us no more; and yet we hope she will be restored in time, and will truly follow the LORD. Another enquirer, a young woman whose husband is an opium smoker, has gone to serve the wife of the Fu Mandarin, and is never able to come to our meetings here. We are praying the LORD to open up her way, and not to let her forget Him, and trust that she, too, will return bye-and-bye. Another, an old woman, came for quite a long time regularly, and has heard much of the Gospel, seeming also very interested; but the cares of this life seem to have choked the Word. We can only pray for her, and GOD may yet lead her to Himself. There are several others who have been coming to the women's class for a long time, but who have not come out for the LORD. We go on teaching them, and praying for them, and trust that GOD will yet lead them all in.

In a village fifteen *li* away we hear there are some who want to learn about JESUS. One of our Christian women has relatives there, and they have invited me to go and see them. I hope to go next week, and trust that work will open up in that village, and that some of the LORD'S "other sheep" are there, of whom He says, "Them also I must bring."

SHAN-SI.

Ta-tong.—MR. McKIE writes: "Since our return from the villages in March, we have had to ask the country people not to come into the city

to service, as we cannot accommodate them, so we have now practically an out-station, where about fifty meet together every Sunday. The evangelist goes out, and has good times; quite a few shew signs of spiritual life. They also meet together every evening, provide the room, and I do not pay a cash toward expenses, directly or indirectly, except the evangelist's time. Our Christians and enquirers have contributed 5,500 cash towards the work during the past quarter. May GOD lead them on to know the blessedness of giving. The women Christians are especially bright and earnest."

By a private letter from Mrs. McKie we learn that the hall built last year to seat 150 people would no longer hold the number who were coming. It was pulled down, and a larger one to seat 400 was to be built. "What a difference from two years ago, when all seemed dead; but the SPIRIT was at work." The boys' day-school is well attended, there being twenty-six names on the roll.

From Lu-cheng, MISS SIMONSEN writes: "It is indeed a joy to spend and be spent for the poor Chinese women, though they cannot understand nor appreciate it, and we only desire and long to become more and more like CHRIST, who gave up Himself and all His glory to save the lost, and bring us back to GOD. Please do pray that GOD will grant unto us grace to be to the Chinese what He originally meant us to be. Thanks be to GOD, we are much cheered by our teacher, Mr. Chang, who seems really changed, and we have good hopes that he will ere long take a decided stand for CHRIST."

SHEN-SI.

Han-chung.—MR. STRONG writes of "unmistakable signs of a great harvest throughout the district. Large numbers have been attending the meetings at Shih-pah-li-pu, one of several neighbouring places in which work is carried on. Our friends have not yet been able to rent a house, and the meetings are held each Sunday in a different house, and many are thus brought under the direct influence of the Gospel."

KAN-SUH.

Si-ning.—MRS. RIDLEY writes of much sickness and death from diphtheria in Si-ning. She says: "The work here is moving very slowly. On Monday I went to see Mrs. Lin and her niece; she came to this house while Mrs. Polhill-Turner was here. She remembered three verses of 'JESUS Loves Me,' and some Gospel truth." She tells of some doors opening and some closing, and concludes with a request for earnest prayer. The field is very hard and dry, but the LORD can send showers of blessing."

YUN-NAN.

Yun-nan Fu.—"We have never had such numbers and such attentive listeners in the villages as this year, for which we praise GOD, and yet there is a sad side to it; the Gospel has been preached since November in about 200 different villages by the various members of this station, and yet we cannot point to any definite results. We do long to see converts in these villages. We know the work is not in vain, but we do want to see souls saved *now*." The above extract from Mr. GRAHAM'S letter will, we trust, stir those who read it to wait on GOD in earnest prayer, that He will graciously give the increase."

Editorial Notes.

WE ARE THANKFUL to be able to report that our latest letters from Mr. Frost report continued progress towards recovery. We trust that after long delay our beloved Home Director, together with Mr. and Mrs. Hudson Taylor, is now by the seaside at Che-foo.

Our friends who have rejoiced at the marvellous story of God's working in connection with the "Kingdom Tidings Missionaries," through the medium of the paper, "Kingdom Tidings," and its editor, Rev. D. M. Stearns, of Germantown, Pa., will thank God with us that No. 18 has now been added to the list. A short time ago we got a telegram from a friend whom we had never seen, asking us to allot to him a lady Missionary, enquiring the cost of passage and outfit, and also the first years' support.

The telegram, in brief, and his letters more fully, informed us that our friend was about to be married, and in thinking of a suitable bridal gift for his consecrated Christian bride—who would herself gladly have become a missionary if the LORD had so led—he came to the conclusion that no gift could be more honoring to GOD or more pleasing to her, than that of a new messenger of the Gospel to the heathen. He accordingly sent money for the passage and outfit of a lady Missionary, as his bridal gift, and for the Missionary's first year's support, as his birthday gift to his wife, with the intention of continuing the latter gift with each recurring birthday. Thus Miss Jennie E. Davies sails for China on the 19th inst. as a result of this happy wedding present.

The riots in Si-chuen province have now been described pretty fully by letters from those who suffered from them. Some of these letters, together with a summary of the main facts of the story, will be found in our present issue.

We invite our friends, as they read these accounts, to join with us in loving thanks to GOD. **First**, that in the midst of turbulent mobs the lives of Missionaries and native Christians alike were preserved by the hand of the LORD. **Second**, For the steadfastness and love of the native Christians and enquirers, which led some of them to lose their property and to risk their lives in helping the Missionaries. **Third**, For the testimony for CHRIST, which natives

and foreigners alike were enabled to give before the heathen as they submitted to violence without retaliation, and "took joyfully the spoiling of their goods" for CHRIST'S sake. **Fourth**, For the really friendly attitude of some of the officials, and their prompt action, whereby riots were averted in some places and cut short in others.

The terrible story which has filled the newspapers during the past few days, concerning the murder of Missionaries in the province of Fuh-kien, has, we feel sure, called forth very much prayer on behalf of the relatives of those who have been permitted to lay down their lives for CHRIST'S sake.

Mr. and Mrs. Stewart were well known in Toronto, where they addressed many meetings, when on their return to China about a year ago. They were among the most godly and efficient workers whom we have met, and their testimony was very clear and powerful on the subjects of consecration, the LORD'S return, and the binding force of the LORD'S Missionary commands.

Miss Hester Newcombe also we knew well. The present writer met her and her three sisters in Shanghai in 1889 and 1890. Two of them came by Toronto on their way to England little over two years ago, and last spring Miss Hester Newcombe came from England by arrangement, to join one of our parties of ladies on the journey to China.

The blood of the martyrs has ever been the seed of the Church, and it shall doubtless be so in this case.

This tragedy was not committed by the people of the neighbourhood, but by a revolutionary society, banded together under the name of the "vegetarian sect." This lawless band was creating trouble for the heathen as well as for Christians. However much some of the people may have sympathized with this sect, there is pretty sure to be a sharp revulsion of feeling, against them and in favour of the foreigners, now that murder has taken place.

Satan seems to be more active than ever in China at present, and but for the protection of GOD, he would doubtless succeed in destroying many Missionaries' lives. Let us be constant in prayer for their protection, and also that many new workers may soon go forward to fill the places of those who have fallen.

On the 12th inst. we had the privilege of sending forth four young ladies on their way to China. Miss L. F. Bridge goes to Illinois for a few weeks, and will (D.V.) join our October party of ladies. The other three, Misses Hastings, Manchester and Smith proceed direct to Tacoma, via Chicago and St. Paul, at which latter place they will be joined by Miss Davies from Elyria, Ohio. The party is due at Tacoma on Saturday, 17th, and is timed to sail early on the morning of Monday, the 19th, in the *Victoria*.

We hope that Dr. Anderson, of Ta-li-Fu, West China, with two young men, will form our next party; and five ladies are already under appointment for the party of ladies whom we hope to send in October (D.V.)

Among the candidates recently accepted for service in China, and those now in the Home whose cases are under consideration at the present time, one is from the Union Bible School, Brooklyn, one from Miss Dryer's Bible Work in Chicago, several have studied at the Bible Training School in Toronto, one comes from the Baptist Training School in Philadelphia, four are trained nurses, and no less than nine have come to us from the Bible Institute, Chicago, founded by Mr. Moody.

The value of Bible schools such as the above, and others, of which we gave a list in our June issue, can scarcely be over estimated. Whilst it is not expected by the China Inland Mission that all whom the LORD sends forth to China through its instrumentality shall be highly educated, it is

considered essential that all who go forth to teach the heathen should know the word of God, and be able to use it.

In addition to the list previously given, we are glad to mention the North-Western Bible Institute, St. Paul, Minn., under the presidency of our brother, Rev. T. C. Horton, who will gladly correspond with any who seek training for Christian work.

We invite the thoughtful attention of all our readers to the appeal for Missionaries by Mr. Hudson Taylor on page 106. It may be that GOD will use this appeal as His own message to the hearts of some who have been saying, "LORD, what wouldst Thou have ME to do." We will be happy to correspond with any whose hearts the LORD is turning towards China.

"China's Crisis" should be very widely published and read throughout the land, and we cordially invite the co-operation of editors of Christian papers and magazines, whether general or local, and all others who can secure its being reprinted and circulated. We can supply this appeal in tract form at 50c. per 100, post free.

We seek the fellowship, in prayer and effort, of all who believe that CHINA'S MILLIONS is pleasing to GOD, and is worth circulating. We greatly desire that none may miss the privilege of serving the LORD, in or for China for want of knowing the need or how they may be helped to go forth to the field.

Our Illustrations.

In China the grade of an official rather than his weight is indicated by the number of bearers employed in carrying his sedan chair. Two bearers are usually employed by ordinary travellers, a third being added for bad roads or extra weight. Many grades of officials use four bearers, whilst viceroys and a few of the higher officials are allowed to have eight bearers, as in our illustration.

The old teacher, who is shown in the midst of his class of boys at the Mission house at An-ren, spent by far the greater part of his life in heathenism, but is now a member of the An-ren Church. His young charges are just as fond of fun and as full of mischief as boys in America are.

A village in a farming district is figured in our picture on page 104. The verandah of the inn is utilized as a shed in which to store bundles of grain. One of the hard-working road coolies is just wheeling his barrow up the road.

China's Millions.



China's Millions will be sent on trial to new readers for the next four months, Sept., Oct., Nov. Dec., for only 15c. Those who value CHINA'S MILLIONS for themselves can introduce it thoroughly to their friends, by ordering the paper to be sent for the rest of the present year to a group of new names. To make this important help as easy as possible to our friends, we will send the paper for four months to each of ten new names and addresses for one dollar, or to twenty-five names for two dollars.

We are still able to fulfill our previous offer of the paper for 8 months, from May to December, for 25c., where this is preferred.

Some of our readers may help to forward the work in China in a very real way by gathering a group of ten or twenty or more new readers at these very low rates. Others may wish to send the paper for four months, as a gift, to a number of friends who do not now see it.

It will be a very blessed result if through copies of CHINA'S MILLIONS which you have helped to send out, the LORD shall call forth a Missionary, or more than one, to go and win souls to the SAVIOUR in China. Such a result should be the definite purpose and prayer with which you gather names for the paper.

Students, Ministers and Christian workers who want CHINA'S MILLIONS, but cannot pay for it, are invited to write to us. In such cases we will, if possible, send them the paper free of charge.

Please notice the list of our books on the back of the wrapper of CHINA'S MILLIONS.

Arrivals in London.

On July 15th, Dr. J. C. Stewart per SS. *Melbourne*; and on the 17th inst., Rev. Jas. Meadows, Miss Meadows and the Misses M. and L. Meadows and Miss Holme per SS. *Coromandel*. Dr. Pruen and the Rev. J. J. Coulthard have also now arrived in England, having travelled via America.

Donations received in Toronto during July, 1895.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
July	1.—771.....	\$ 1 00	July	8.—798.....	10 00	July	16.—825.....	5 00	July	27.—851.....	10 00
	772.....	25 00		799.....	1 00		17.—826.....	5 85		852.....	5 00
	773.....	20 00		800.....	30 00		827....	33		853.....	4 00
	774.....	75		9.—801.....	5 65		828.....	21 00		854.....	26
	775.....	19 50		802.....	7 00		18.—829.....	3 00		855.....	3 25
	776.....	5 00		10.—803.....	50 00		830.....	1 00		856.....	5 00
	2.—777.....	10 00		804.....	11 88		831.....	3 60		29.—857.....	32
	778.....	75		805.....	63 87		832.....	550 00		858.....	1 00
	779.....	2 57		806.....	3 00		833.....	1 22		859.....	125 00
	780.....	43		807.....	1 00		19.—834.....	10 00		860.....	25 00
	3.—781.....	10 00		11.—808.....	4 50		835.....	1 00		861—Anon.....	25 00
	782.....	5 00		809.....	75 00		836.....	30		30.—862.....	5 00
	783.....	125 00		12.—810.....	60 00		837A.....	70		31.—863.....	7 00
	784.....	10 00		811.....	4 00		837B.....	3 00		864.....	1 00
	785.....	50 00		812.....	10 00		22.—838.....	15 00		865.....	1 50
	4.—786.....	5 00		813.....	2 00		23.—839.....	2 00		866.....	2 00
	787.....	6 50		814.....	50		840.....	5 00		867.....	30 00
	788.....	10 00		13.—815.....	1 00		841.....	0 50		868.....	10 00
	789.....	1 00		15.—816.....	10 00		842.....	5 00		869.....	2 00
	790.....	2 00		817.....	4 00		843.....	64 00			
	791.....	5 41		818.....	25 00		24.—844.....	50			\$2,233 14
	5.—792.....	250 00		819.....	3 00		845.....	1 00		Brought forward.....	16,832 12
	793.....	5 00		820.....	1 00		846.....	10 00			
	794.....	2 00		821.....	15 00		25.—847.....	120 00		Total	\$19,065 26
	6.—795.....	100 00		16.—822.....	5 00		848.....	10 00			
	8.—796.....	15 00		823.....	5 00		26.—849.....	21 00			
	797.....	3 00		824.....	2 50		27.—850.....	10 00			

CHINA'S MILLIONS

Open Doors and an Open Heaven.

BY THE REV. CHARLES A. FOX, B.A.

ADDRESS AT THE C.I.M. ANNIVERSARY MEETING, LONDON.



It seems, dear friends, as if we had been reading a chapter out of the Acts of the Apostles this afternoon, in these fresh instances of how Christians have been dealing with souls in dark heathen countries, and bringing them right into the fold of JESUS, evermore to enjoy the sweet first-fruits of the Kingdom of Grace. We earnestly pray that GOD may so impress all that has been spoken here upon every heart, that to the foreign field a hundred at least may go forth as the result of this meeting, not only from those present, but from those who shall afterwards hear of it, and also that there may be such a stirring up of our own hearts within us that we shall realize that the only offering which we can give to GOD is ourselves.

You may have heard the story of a little Swiss girl who crossed the tottering bridge before her father, and saved his life at the cost of her own, and, as the father gazed into the torrent and saw his poor child perish there, it was the changing of his heart. He began to see what CHRIST had done by redeeming him by the blood of the Cross of Calvary. Dear friends, it is just this that you and I want in our hearts—the love of CHRIST constraining us to give ourselves, whether at home or abroad, as an offering to JESUS.

OPEN DOORS AND AN OPENED HEAVEN.

GOD has certainly, in these last days, been putting before us an open door. The whole world is open save one single country, and there is also a strange openness about the heavens in these our days. It seems as if not only were doors opening everywhere, but also the windows of heaven. Pentecostal blessing is being poured out on all hands. What does it all betoken? We have also an open Bible in over three hundred languages. What a marvellous thing is this Pentecost of print, given in our own time and into our own hands.

And what shall we do with all this? Must we not enter the open door at once? You will recollect that it was to the Church at Philadelphia that CHRIST said, "Behold, I set before you an open door." It is to the church of brotherly love, where there is the unity of the SPIRIT, where hearts are in unison one with the other, where we are all free and yet all bound together—there it is that the call comes, "The door is open; go forth." So it was at Pentecost. May it be so again to-day in a marvellous manner.

Have you observed that it was to the church at Laodicea that CHRIST said, "Behold I stand at the door and knock?" Though He may put before us an open door, *we* may yet have a *closed door* for Him. And I believe that until CHRIST breaks into the heart in His fulness, and thoroughly takes possession,

we cannot go into the home or foreign field with power such as He intends us to have.

There is one great secret of all true service everywhere. It is the secret of the foreign field, as it is the secret of the home field. It is this: "Except a corn of wheat fall into the ground and die, it abideth alone." Death is the source of life; and, as it was at the death of JESUS CHRIST that Joseph of Arimathea and Nicodemus, the secret disciple, came out and asked for the very body of JESUS CHRIST, just at the most dangerous hour, and cared for it, so I believe it is that when the death principle is brought home experimentally to the heart of each one of us, when we realize that we have died with CHRIST, then we, too, begin to take care of the body of JESUS, even the body which belongs to the Head which is risen, that body of the Church that is here upon earth, and that is being gathered in throughout this wide world. May GOD bring this home to us, and grant that we may die that we may live, for this is the secret of all true life and service—experimental death with JESUS CHRIST on the Cross of Calvary.

I should like to say one word as to why this society has always had an especial interest to me. First of all, I have observed

A PRIMITIVE SIMPLICITY

in its machinery. There is something patriarchal about it, something that seems to say that it would do without all machinery if it could, something which speaks of direct dependence upon GOD Himself.

And then I have always been struck with *the faith-training of the founder* of this great society. It has frequently come home to me on reading the experiences of our beloved brother, Mr. Hudson Taylor, in his early life, how he was taught to trust GOD implicitly and directly, and to experience the very things that our brother, Mr. Judd, has been alluding to—actual transactions with GOD, so definite, so personal, so unquestionable, that he could never after distrust GOD; and I know—yea, from my own experience I can say that it was through some little thing in which I trusted GOD that I was first of all drawn to believe in Him. It was just such experiences of GOD's answer to their own souls that enabled these brethren and sisters to go forth into the foreign field and stand alone against the dead unbelief of heathen China. I have been told more than once, in awful and solemn tones, how the dead unbelief of China presses upon the believing soul, and how, without direct, personal communication with GOD, and the assurance that you are in His presence, you dare not go forward in the great work of attempting to convert any soul. Yes; but when once we

have had faith-dealings with God, and have found Him out to be the God of deliverances (as we have this afternoon), it is then that we can go forward distrusting ourselves, weak and broken in ourselves, with thorns in the flesh, yet trusting God through thick and thin, trusting every day, trusting all the way, trusting even through unbelief, trusting on because God is with us, and we have seen Him face to face.

Another point in this Mission which has often specially interested me: it is a *personally-conducted Mission*. It has this peculiarity, that our brother Hudson Taylor has been out to China over and over again, and is there at this moment; he knows the country, and is able to visit the workers in the field. There is something very cheering and encouraging in this, for the needs and necessities of the workers and of the whole cause are thus more deeply laid upon his own heart. CHRIST JESUS does just the same with His great society of workers, all His followers who go forth at home and abroad. He is with them. He says, "I am with you always. Go ye, but I go with you." This is our strength and our encouragement; this is how we shall prevail even against such a huge country of unbelief as China.

Again, there is a *catholicity of spirit* in connection with this work which has always been dear to my own heart. It seems to embrace every Church. It seems to embrace all those who believe on the LORD JESUS CHRIST in sincerity. It seems to have got so much of heaven about it that it has anticipated the arrival there. Recognizing the brotherhood which is in CHRIST JESUS, it begins to shake hands with the brethren on all sides.

If you were to ask me

WHAT ARE THE PRINCIPLES

upon which this society works—and these have always appealed very deeply to my own heart—I should say: First, the power of CHRIST not only to redeem us from sin by the blood of CHRIST, but to redeem us from present sin by the power of His indwelling SPIRIT. I have heard Mr. Hudson Taylor say that after he had proclaimed the truth that JESUS could save from present sin he found a far deeper interest in his work, and that souls received it very differently. And I have heard also the very same thing from another, and a younger brother, the late Mr. Wilmot Brooke, who went out to Africa. On his last visit to this country he said to me one day: "I have found in speaking to the Arabs a strange difference between speaking to them of JESUS as the Redeemer from the past and from the penalties of sin, and speaking to them of JESUS as the Deliverer from present sin. The Arab will say to me at once, 'That is the gospel that I want. I never heard such a gospel before. I need that gospel. Give me that truth if you have it.'"

Yes, and we believe in connection with this great work that the presence and power of God the HOLY GHOST will move in the midst of His people as they speak, and as they go forth—not only in the general body of the Church, but in the individual; so that you can say, "In the name of JESUS CHRIST . . . rise up and walk;" so that by grace, if walking closely with the LORD, you may when God directs you, actually lift a soul out of darkness into life. Ah! there are possibilities in this blessed Christian faith which few of us realize. God has intended that we should be more than proclaimers of the Word; we are to be doers of it; we are to be energized with it; we are to impart it. We are to give the touch of God to souls, not only to tell them that there is a touch of life and power in God, but to say, "*This is the touch of God through His blessed Word. This is the*

Word of God. 'This day is this Scripture fulfilled in your ears.'"

In these last times God has been showing us the close connection between personal and individual

CONSECRATION AND THE EVANGELIZATION OF THE WORLD.

Another brother, Mr. Reginald Radcliffe, had been speaking in Exeter Hall one day, and I said after his speech, "Thank you. God has been with you, indeed." "Yes," he said, "I think I have changed my way of speaking on this great cause of the evangelization of the world." "How?" "Well," he replied, "I used to press the claim of the world upon people everywhere with an urgency which God seemed to give me, but I see now that I must first of all press the claims of CHRIST upon the soul. I must cause men to feel that CHRIST demands the consecration of their whole being. I put that first now, and afterwards it is easy to say, 'You and I must be evangelists for JESUS.'" Ah! it is true that personal consecration is in closest contact with world-wide evangelization, and I believe that it is because we are coming to the closing days of the Dispensation that this is being revealed so clearly to the hearts of God's children. The SPIRIT of God is at work, and He is compelling them to see that their bridal clothing is ready for the coming of the Bridegroom. "Go ye out to meet Him." The second coming is at hand. The LORD is returning in haste for His children, and it has come to the heart of the poor trembling bride that she must be made ready, and that she must give herself joyfully and ungrudgingly and to-day to this Bridegroom who has already set out for her to take her to Himself.

It is in the coming of JESUS that we find the strongest motive for going out into the field. And it is this that is moving the Church everywhere to-day, thank God, far beyond anything we have seen in the generations before; moving the Church forward to save the lost at home, and on the continent, and in foreign lands. May God bring it home to us that every evangelical church is bound to be evangelical; that it is

THE MEANING OF AN EVANGELICAL CHURCH

that she extends the hand of grace and of truth everywhere, that she preaches the gospel unceasingly, that she goes forth day and night for the sake of her LORD, winning souls in His blessed footsteps. Oh! that this may be thus given to us all from to-day.

Shall we not say from *to-day*? I find that it does make a difference whether you begin at once or not. Have you marked "to-day" in Scripture? "To-day, if ye will hear His voice." There is a voice for every day, and this is the voice for to-day, that we thus give ourselves to Him. Remember that, because His coming is near, His day of grace is about to close on so many. Remember that the blood of the martyrs is crying from the ground, and that we have to avenge them by saving the souls of their murderers. Remember that the blood of decimated peoples in all directions in this world—decimated by opium, partly our doing; decimated by fire-water, greatly our doing; decimated by sensual vices beyond all speech—the blood of decimated people is crying from the ground, "How long, O LORD, holy and true, how long will Thy chariot wheels tarry and souls yet not be saved?" Yea, I would plead with you as I now close—I would plead with you—what will you do henceforth for the great cause of Missions? Have you given *yourself* to the LORD, body and soul? Has it been a sacrament between you and Him? He has presented Himself to you. "Take eat; this is My body. I have given body and blood for you

Have you entered into the sacrament in verity and reality, and said to Him in return, "Here, O LORD, I offer unto Thee myself, body and soul, to be a living and ungrudging sacrifice unto such a LORD, who loved me and gave Himself for me?"

You may have read of the great and ancient Saint Bede, the translator of the New Testament (or a portion of it) into Anglo-Saxon. You may have read how, when in the act of finishing the Gospel of St. John, he was taken seriously ill, and it was seen by those around that the shadow of death was upon him. And have you read that the scribe said to him, "You are not fit to go on with the translation?" "Take your pen quickly and write," Bede replied; and they wrote rapidly through the last chapter of St. John's Gospel. Then the scribe said to the venerable Bede, "It is now finished." "You have well said," said he; "*Consummatum est*. It is finished. Take me to the place where I usually pray." And when he reached the spot he clasped his hands together, saying, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST," and fell asleep. And shall not we, too, gladly and triumphantly, fall asleep translating the Scripture into the lives of living men and women, which shall be records and remembrances for them before the throne of our GOD and SAVIOUR?

The C. I. M. Prayer Union.



THE C. I. M. Prayer Union was formed in 1893, with a view to providing a connecting link between those who desire to pray specially for China and for GOD's work there.

The card of membership is issued freely to all who apply, and the membership fee of 25 cents per annum, to cover the cost of stationery and post-

age, is quite optional. There are many indications that the LORD has made the Union a blessing, not only to China, but also to the praying friends at home. The list of members now numbers nearly 1,000, and we trust that many more of our friends who pray for China may be led to join this praying band.

"On the Yang-tsi."

ON the evening of the 1st July the refugees from the stations above Ch'ung-k'ing arrived at Hankow. The voyage down the Yang-tsi was full of trials and dangers.

Mr. Faers describes the departure with Mrs. Faers and family from Sui-fu—by the magistrate's urgent orders, on June 9th—and passage down the river to Ch'ung-k'ing. At one point their boat was pursued by a boat full of armed men, who attempted to board. Defeated, they at length "rowed for the shore, cursing us as they went."

Friends from other up-river stations had already arrived at Ch'ung-k'ing, and the Consul fearing the effect on the populace of the presence of so many "foreigners"—there were then about sixty-five refugees—ordered them all down to the coast.

A letter from Miss Widgery tells of the evacuation of Lu-chau. They had timely warning of danger, and were able, although with great difficulty, to get a boat to take them to Ch'ung-k'ing.

On the second stage of the river journey from Ch'ung-k'ing to I-chang the Missionaries experienced great discomfort from the heat and the overcrowded state of the boats. On 19th June they encountered a terrible thunderstorm, which, with the state of the river at that season, and the unruliness of the boatmen, added greatly to their danger. On June 24th Miss Widgery writes: "During the last few days GOD has wonderfully delivered us over and over again.

Several times we have been in great danger, going round and round in whirlpools, and two or three times nearly run down by large cargo boats. This morning we had a terrible time. One of the big oars broke just as we were in the middle of a rapid. For a moment or two it seemed as though we must go down; the front of the boat went under the water, but, thank GOD! He again delivered us, and we are full of praise and thanksgiving."

For Christ's Sake.

THE following letter from the aged mother of the Rev. W. R. Malcolm, who has recently joined us from New Zealand, and who will take charge of the Presbyterian district of the C.I.M., may comfort some parents' hearts in the prospect of parting from a beloved son or daughter:

"I should like to tell how wonderfully the LORD has sustained me in parting with my beloved son to go to China as a Missionary in connection with the China Inland Mission. Although sincerely thanking GOD for the honour of being the mother of an earnest Missionary of CHRIST to the heathen, I feared breaking down at the parting, and again and again sought help from above, for grace of soul and strength of body to be brave and bright at the end, and thus glorify my loving FATHER in heaven. What was my astonishment and delight to find on my surrender of my dear son to Him 'who gave Himself for me,' that my gracious GOD far more than compensated me, by filling me with Himself.



THE SAGE MENCIOUS.

"O, go to GOD in sorrow's hour,
With joy He will thee bless;
Himself He gives: He can't give more;
He will not give thee less."

"The GOD of all comfort so comforted me with His own comfort, that instead of sobbing when the train came up to carry my son away, I smiled in his face, saying, "GOD bless you, my darling; GOD be with you till we meet again." He, replying in the same words, we parted, 'until He come.' His father, grasping his hand, said, "Be thou faithful unto death." Then a wave of our handkerchiefs, and our well-beloved youngest son was gone.

"The LORD's day before he left, we were talking of GOD's faithfulness and great goodness to us, in granting every desire, except one wish of mine—to hear him preach again, when he suddenly went to the door. I followed, and saw the Salvation Army sergeant. To my glad surprise, my son said to me, 'The Salvation Army captain wishes me to preach in their hall to-night.' 'Bless the LORD,' I said; and three hours after I had the great joy of hearing my son earnestly pleading with sinners to accept JESUS as their SAVIOUR. Many were moved to tears. I felt, 'LORD, now lettest Thou Thy servant depart in peace.'

"It is three weeks since he left me, but GOD has never left me a moment. His arms of everlasting love are underneath, and round about me, so near and so dear; no earthborn joy or grief shall separate us.

"My soul doth magnify the LORD for His wonderful loving-kindness. On the morning of my son's departure I said, 'Thy MAKER is thine Husband: I can trust you with Him; He has been good to me these sixty-five years.'

"Dear Christian parents, don't be afraid to give up your sons and daughters for the high and holy calling of Missionaries, and be very earnest in your prayers to GOD that He may greatly bless every sincere Missionary of 'JEHOVAH JESUS' to the heathen in foreign lands, so that His gracious promise to His SON may soon be fulfilled, even the heathen for His heritage, and the uttermost parts of the earth for His possession."

Can't You?

BY DR. J. A. ANDERSON, M.D., OF TA-LI FU.

CHAPTER I.—LOOK.

"Lift up your eyes and look on the fields, for they are white already to harvest." John iv. 35.

CAN'T you look? Is it possible that you are so occupied with yourself and your friends, so busy looking after the bread and butter or attending to the happiness and comfort of your own family, that you have never lifted up your eyes to see the state of needy ones around you? Have you ever taken a quiet hour to consider the deep spiritual needs of your fellowmen, a world of fourteen hundred millions of human beings, with only four hundred millions (in round numbers) who have heard of the Saviour.

Population of the world about . 1,400,000,000
Number of above evangelized . 400,000,000
Unevangelized 1,000,000,000

A field so vast and a subject so great claims the earnest attention of every Christian. As sure as your own soul is saved it is your business to think of the souls of others. Nay more, the words of CHRIST Himself demand your obedience,—*"Lift up your eyes and look,"* etc. The most populous country on the globe is China. There, sheltered by the oldest civilization in the world, deification of ancestors, idolatry and devil worship, live and thrive. There, superstition reigns, while crime and cruelty hold holiday. The mass of darkness is not yet penetrated by the Gospel rays. There are still hundreds of walled cities without a missionary, and two large provinces containing nearly as many people as England, have not a single mission station.

Where missionaries have gone and commenced work there is need for hundreds of fresh workers. There are Missionaries doing the work of two men in some stations where there is not a sufficient number of workers for the demands of the work. Men and women are toiling so hard for CHRIST's sake

that they are literally laying down their lives. Is it to do the work that *you* should be doing? Is it to supply *your* lack of service?

In southwestern China there is a number of tribes that have been totally neglected till now by the Christian Church. These tribes are remnants of little nations that have been subdued by the Chinese and incorporated into China proper. They retain their own languages, which are not dialects of the Chinese, but separate languages. They have also customs and dress differing from those of the Chinese. In many cases differences of religion also exist. A few of the people belonging to each tribe know enough of the Chinese language for trade purposes, because when a company is going to market, one of their number is required to interpret between them and the Chinese in making a bargain.

There are many tribes. I am acquainted with the Ming-kia, Li-soh, Mo-soh, Tsong-ba, Miao-tsi, Lo-lo, Mang-tsi, and with the Thibetans. The Ming-kia, of Yu-nan province, number at least half a million souls. They are a quiet, peace-loving people, and like the other tribes, are looked down upon by the proud Chinese. Hundreds of them came to me for medical treatment, and as we told them of Jesus through their interpreter, they intreated us to come amongst them and learn their language, and tell them of the SAVIOUR. The Li-soh tribe is quite as numerous as the "Ming-kia," the "Mo-soh" tribe is considerably smaller. Each of these three tribes is open for Missionaries to enter in and work. When I went amongst their towns and villages they treated me kindly, and showed their gratitude for the medical help they received. Many from these tribes have risen to positions of influence and power by their indus-

try, perseverance and intelligence, yet they are still without a single Protestant Missionary, "fields white unto harvest." Where are the laborers?

The number of wild Mang-tsi is difficult to estimate. Like the other tribes they too are entirely neglected.

The brave Moravian Missionaries have been knocking at the doors of Thibet from the Indian side for the past forty years, and they have more recently been joined in effort by friends from Europe and America. But in Western China, quite accessible to Missionary effort, there are many thousands of Thibetans in their nomadic tribes. On the visit to Ta-li they readily brought their sick to my dispensary and we greatly long for the time when there will be Missionaries specially set apart for them. The Tsong and Miao tribes are found in Kwei-chau province. Their first Missionaries are now engaged in the study of the language close beside them. I have travelled in their country and seen them in the markets and in their homes, and found them peaceable and kindly. They probably number at least one and a half millions. The tribe called Lo-lo is still unsubdued and independent. The population of this tribe is probably about two and a half millions. No Missionary has ever gone to them. Some of my fellow workers in Yu-nan province have come in contact with one or more of its detached clans who acknowledge Chinese authority. The gospel has been preached to those who understand the Chinese language and several of one clan have declared themselves Christians, notwithstanding considerable persecution. "The harvest truly is plenteous but the laborers are few."

CHAPTER II.—PRAY.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. ix. 38.

CAN'T you pray? Not unless you believe in the need and its remedy. The state of the heathen, past, present and future, is clearly described in the Word of God. Upon this, as upon all other questions, we must accept the Bible statement as final. The Spirit of God through the apostle Paul explains the condition of the heathen and how they came into that condition, in the first chapter of Romans.

Their past condition. They knew the true God, but desired to make Him like themselves or to forget Him altogether.

Their present condition. Having forgotten the true God, they are making idols—false Gods—to take His place.

Their future condition. "The wicked shall be turned into hell with all the nations that forget God."

In the present life men receive the consequence of their sins. In the future life they have not only the consequence, but the punishment. To illustrate this, we will suppose that a drunken man gets into a fight and loses an eye. Later on, he is brought before the magistrate to answer for his misconduct and is sentenced to imprisonment. In such a case the consequence of this man's debauchery is the loss of an eye, the punishment is imprisonment. The great sin of the heathen is that they have forgotten God. Consequences of this sin are found in their

ignorance, superstition, idolatry and atheism. Punishment is in the next world.

The present consequences are remarkably elucidated in Romans, Chapter 1; verses 21-32. There we are thrice told that God gave them up or gave them over to this and the other power or lack of power and each time God's action comes as the result of a previous retrograde act on the part of man.

1. Verses 21-24. Here a thankless heart is the source of evil. The Glory of God is changed to that of man, and the creature is worshipped as representing the Creator. As a consequence, God in governmental justice touches man's heart—the source of the evil—allowing love to be supplanted by lust. He

also touches man's body, allowing it to sink to the level of the beasts and birds with which man had associated himself in refusing the Godhead.

2. Verses 24-27. An arrogant will here works mischief. The truth of God is changed into the lie. A choice is made to worship and serve the creature instead of the Creator. The consequences continue. God allows the will power to be supplanted by vile affections and man himself (the creature) sinks into dishonor below, even a bestial life to the lowest rank in creation.

3. Verses 28-32. A seared conscience now seeks to deny the existence of God. In consequence God gives them up to "a mind devoid of judgment," (margin) *i. e.* the conscience that tells right from wrong is lost, and man who was made to be God-like and God-satisfied, becomes devil-like and devil-sated. He has refused God, therefore he chooses Satan, for there is no neutral ground. There are people in the heathen world in each of these three classes to-day, and the attendant consequences may be seen with each.

The future punishment. Even with such a history of God's governmental dealings with man on earth, we would hesitate to say that the heathen are doomed to everlasting punishment, did not the Word of God say so; but on this point scripture speaks with no uncertain sound. Whether we look at them as sinners, as God forgetters or as idolators, we have the same doom pronounced upon them. One quotation for each of these classes of crimes will be sufficient to prove this. Regarding those who have sinned in ignorance of God's law, it is written, "As many as have sinned without law, shall also perish without law," Rom. ii. 12. Concerning those who have forgotten God we read,—"The LORD JESUS shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with everlasting destruction." 2 Thes. i: 7-9.

If there is any doubt as to the identity of the first of the two classes mentioned in this passage, viz.:—"Those who know not God," it will be explained by another from the first epistle, "Even as the Gentiles (*i. e.* heathen) who know not God." 1 Thes. 4: 5.

The future of idolators is equally unmistakable:—"Idolators shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8.

In considering this great and intensely solemn question, it is imperative that we lay our own thoughts aside, and then learn what God has revealed. In no other way can we arrive at correct conclusions. When this is done, seeming inconsistencies and impossi-

bilities vanish, the standpoint of reasoning is changed from the relative to the absolute, and we catch the keynote of the chorus which swells in divine harmony from the voices of nature and Revelation. The 19th Psalm tells of God's message to man. The unspoken, but unsilenced, voice of nature is the subject of the first seven verses; while the written Word giving God's revelation to man is the theme of the remaining verses. Those who have not seen the testimony of the latter have nevertheless heard the witness of the former and an unbiased judgment declares them "without excuse." The heathen have three witnesses testifying to them of the Godhead:

1. The Universe, Romans 1: 20.
2. The Conscience, Romans 2: 14-15.
3. The changes of the seasons, Acts 14: 17.

be remembered in this connection: Mankind had sinned and was judged by God and condemned to everlasting punishment before CHRIST came as a man. The heathen were included among those who had sinned, and among those who were judged and condemned. The judgment was passed in accordance with perfect rectitude and Divine justice. Subsequent privileges (offered to some through the preaching of the Gospel and withheld from others who never heard the Gospel), do not affect the question of justice in the sentence of eternal punishment. Condemnation is not dependant on the amount of light against which men sin, but upon the rejection of whatever light God brings to them. "This is the condemnation that light is come into the world and men love darkness rather than light, because their deeds are evil." The more a man sins, the less light



OUR AUGUST PARTY.

MISS H. HASTINGS.

MISS J. A. SMITH.

MISS M. E. MANCHESTER.

MISS J. E. DAVIES.

It was said of some, "If they hear not Moses and the prophets, neither will they believe if one rose from the dead." It may be said of the heathen that if they heed not the above three witnesses neither will they believe if the Gospel is preached to them. The heathen are those nations that have not heard the Gospel and do not know God. They will not be punished for refusing to believe the Bible record concerning CHRIST, as they have never had a chance to believe it; but they will be punished for refusing to believe the witness of nature concerning God. Their conscience that accuses them for committing sin, will also acknowledge that the punishment is deserved and the judgment just. There is a chain of facts that may well

will he have. This is a direct consequence of his own action and is in line with God's governmental actions that we have considered. These very actions are full of love as well as of justice. There are degrees of glory for the saved which will differ according to the work done for CHRIST here on earth. There are also degrees of punishment for the unsaved: Some will have many stripes, others few. The degrees of punishment will vary, according to the amount of light rejected. Thus the heathen who sin against less light than the Gospel rejectors will have less punishment in the next world. Surely we can see in this both mercy and judgment. How full of the spirit of love and compassion! God not only offers a glorious

salvation to men, but when that is refused He withdraws the clearer light, to prevent the sinner from heaping up the greater accumulation of guilt. By so doing eternal punishment is made, as in the case of Sodom and Gomorrah, "more tolerable;" the sinner, in spite of himself, is restrained. On the other hand, there is eternal justice in the way that God seals the doom of those who love darkness rather than light. "They received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions that they should believe the lie, that they all might be damned who believe not the truth but had pleasure in unrighteousness." 2 Thes. 2: 10-12.

The three stages already noticed in the first chapter of Romans are to be found in this passage, and to them is added a fourth—a terrible sequel to the three preceding. When it is accomplished, the doom is as sure as if the impenitent sinner was already in the lake of fire. These stages are as follows:—

1. No love for truth—heart wrong.
2. No faith in the truth—will wrong.
3. Pleasure in unrighteousness—conscience silent.
4. Belief in the lie—intellect deluded.

These are true both in the case of the Gospel rejector and of the heathen, as sure

(To be continued.)

as they persist in rejecting the light. If we believe what the Bible says about the future of the heathen let us follow the Saviour's command and pray for messengers of the Gospel to be sent to them, for "how can they hear without a preacher." Let us get into His spirit and we will pray less for ourselves and more for others. If we have the joy of knowing that our own souls are saved, we will desire others to possess this same happiness. The Lord Jesus has saved us, therefore we know that HE is able to save others. If we love HIM we will care for those for whom HE died. Let us pray then as we never prayed before—Lord send forth laborers into the great harvest field.

"His Children shall have a Place of Refuge."

MISS ANNIE GARLAND.

February 7th.

WE, all four, went together this afternoon to see old Shuen-ie, who is slowly passing away. He has been failing for months past, but is now very near the end I think. When we went in he was asleep, but soon awoke and recognized us, though he did not attempt to sit up. I don't know whether we went at a particularly happy time or not, but just then the old man seemed to be brimming over with joy and peace. It was beautiful to see him. M. asked if his heart was at rest and peaceful, he just chuckled in his delight as he answered "extremely peaceful." He was glorying in the thought of being so *nearly home*, and kept on saying how very glad he was to go. We sang several hymns for him; in one, which spoke of soon going to meet the Lord Jesus, who suffered for us, he joined with his quivering voice, it was so touching. The old man seems to have such a genuine love for the Master, and such gratitude for His redeeming work.

March 1st.

Sunday was the day of Shuen-ie's funeral; we had a very early service in the chapel, and then we all went up to the old man's house, which is some distance from here. Mr. Hunt, with the men, arrived first, and found a number of the relatives playing cards in the room in which the coffin was. Shuen-ja-ko, the son, is a church member, but not an earnest Christian, if indeed he is one at all; he was not playing, but he either could not or would not prevent the others from doing it. However Mr. Hunt soon sent them away, and prepared the room for a service. It was a fine bright day, so the men and boys sat outside on forms, while we sat inside, and Mr. Hunt stood in the door way. The relatives of the old man were walking about looking far from pleased at the whole proceeding; they put up with it pretty well till Mr. Hunt had done speaking, but when Mr. Tao started, there impatience was quite undisguised. When the service was at last over they all came forward in their long white garments and their high canvas head-dresses to help move the coffin out of the house; all took a share in this—church members, school boys, friends, and relatives, all round the coffin with their hands underneath, carried it out to the front of the house; as soon as it reached the door the women began their part, namely, to wail or howl rather at the top of their voices. They had been walking about, looking unconcerned, even pleased, as if it were a kind of gala day during the service, but at the proper time they did the proper thing according to their idea. There were four of these women dressed in white from head to foot; one was Mrs. Shuen, daughter-in-law to the old man; she has had a great deal of teaching, but is much opposed to the truth. Another is a young girl, who is the wife of her son; some other women in slighter mourning, one a married daughter, stood around the door, wailing. Those in white followed till the coffin was placed on the ground outside the door, then they suddenly stopped crying and mounted their animals, while the men tied a long stout pole on the coffin to carry it by; I was much interested

in watching the faces of the men as they did it, there was scarcely a trace of sorrow on the faces of the relatives, only a few of the Christians' faces looked sad; Tao's face struck me very much, I believe he really felt the old man's death. Well he may, it will leave him the most responsible member of the Church. He was very much engrossed in helping to arrange the carrying business, he had quite forgotten himself. His expression was really beautiful, I have never seen any Christian's face look nicer, it was *such a contrast* to the hard, worldly faces all around. As soon as they had arranged it to their satisfaction, ten men, five in front and five behind, started to carry; this was the signal for the women to start howling which they did vigorously, following close behind. We walked slowly up the hill after them, it was a good way, and the hill very steep in parts, so the poor fellows, most of them the Christians who wanted to carry him had a very hard time; they changed hands several times, and tied ropes in front that all might pull. The noise and shouting sounded very unseemly in our ears, but they think nothing of it. At last the spot on the top of the hill where the grave had been dug (*not* our cemetery) was reached, and the coffin was put down beside it while the men had a rest; presently it was lowered into the grave, by means of ropes, very gently and nicely. Then began another part of the ceremony: A quilt, that had been thrown over the coffin was folded long ways and put carefully on the ground, while I was wondering what it was for the women mourners came forward and knelt on it, facing the grave; they were quiet and looked rather self-conscious and important, in a few minutes the men in white knelt in a similar way a few steps nearer the grave; all were still until the first shovel of earth was thrown in, then they all started making the most hideous noise imaginable, throwing themselves forward on the earth as if beside themselves with sorrow. Perhaps you think I am hard to write like this, but when you know that they actually kept the old man on short allowance of food the last few days so that he might die the sooner, what do you think about it? These Chinese think it a pity to keep anyone alive longer than can be helped when they are going to die, it is so much trouble and expense you know. Well those dear people had hardly started their performance when Mr. Hunt, with the Christians to help him, started singing. The first hymn was "Heaven knows no weariness," a very simple, beautiful one; then we had "When He cometh," and last, "There is a better land, they say." I cannot explain to you how strange the contrast seemed to me as I stood there—on the one side death utterly hopeless, and sin, and falseness; on the other was life and victory, purity and reality, and our voices were the strongest. The Christians and the boys entered into the spirit of it and sang with all their might, only in the pauses could we hear the wailing. The men very soon left off to listen and gaze as we sang "Though we are sinners, every one, Jesus died." My heart was full as I sang. I never realized the victory over the grave more in my life; I believe good was done; I have heard since of several who were struck by the singing. May it result in Salvation.

Persecution of Christians in the Bing-yae District.

(COMPILED FROM A COMMUNICATION FROM MR. MENZIES.)

FOLLOWING close upon the riots in Si-ch'uen, news has been received of trouble in quite another direction, and this time in connection not with foreigners, but with Chinese Christians. Mr. Menzies writes from Bing-yae, in south-east Cheh-kiang, to say that a most serious outbreak of persecution has taken place in the country districts near that city, by which many families and individual Christians have lost their homes and all their goods.

One of the enquirers, a Mr. 'Oa, reached Bing-yae on the 18th June from a village called Whu-din in the Koa-si district, saying that his third son had been beaten, and he himself compelled to fly to the chapel for protection. Mr. Menzies immediately sent an evangelist down to enquire into the matter, who returned the following day with the information that the people were banding together in hundreds, and there was prospect of serious trouble.

It appears that, for some time previously, the people had been much disturbed through finding that the eyes had been taken out of some of the idols; and now, a feast being held in one of the temples, the question arose as to who could have perpetrated the outrage. One man said that it was doubtless the above-named enquirer, he being the only one in the place who believed in the "Foreign doctrine." This man, with some others, immediately taxed Mr. 'Oa with it. He and his son both protested their innocence, and ignorance as to the real culprit. Notwithstanding, they set upon and beat the son, and then proceeded to lay hold of the father, with a view to binding him and carrying him off to the temple; but he eluded them, and took refuge in the chapel at Shiae-koa-du.

Notices had been circulated throughout the district, calling upon the people to assemble and have all the followers of the Jesus religion exterminated. The names of the ringleaders being known, they were communicated to the local magistrate, desiring that he would bring them to justice, restore order, and allow Mr. 'Oa to return to his home. Runners were at once sent out, but appear to have done but little. The magistrate was again communicated with, and informed that there were threatenings to burn down the chapel the next Sunday. The chief offender was summoned before the magistrate, but he assured him the case was being settled.

On the 26th, another evangelist named 'Oa Tung-fuh, was itinerating in the district of north Soa. On returning, he was attacked by a crowd, and accused of stealing the eyes of the idols. Without giving him time to reply, they beat him, tore his clothes, and then, tying his hands and feet, carried him to the edge of the sea with the intention of throwing him over. Doubtless they would have done so had it not been for the constable, who intervened and had the evangelist released. A young man who accompanied him, an enquirer, was also badly beaten.

Reports next came from a village called Dzing-ko-to that the constable had been round beating a gong, and calling on the people to rise up and break down the houses of the Christians there, the reason given being the same as in the former cases. On the 24th, some Christians arrived at Bing-yae, to say that two of their houses had been torn down and all the contents destroyed, they themselves having fled. Each day there were threat-

enings of further outrages in the Koa-si district, but beyond despatching a few runners, who as often as not failed to reach the disturbed places, the magistrate took no notice.

During the Dragon festival, a boat belonging to 'O-chie had been defeated on the 27th, and the rowers attributed it to the eyes having been taken from the idols by the only Christian living in the place. They consequently beat him, and threatened that in the event of defeat the next day, they would kill him and his two sons. The mandarin had heard of this matter, and had already sent runners to the place.

Early on the morning of the 29th, a band of men attacked the chapel and evangelist's house at Shiae-koa-du. The evangelist, wife and family had fled. Later on the evangelist himself arrived at Bing-yae, with the news that the chapel had been utterly destroyed (first torn down and then burnt), and also that five of the Christians' houses had been destroyed, some having everything broken to pieces, and others being set fire to as well. All the Christians had fled.

The rioters had then gone on to Whu-din, about four and a half miles distant, and utterly demolished and burnt the beautiful house of Mr. 'Oa, the enquirer first referred to, built six years before; they also destroyed three more houses ere the day closed, making eleven places demolished during the day, including the chapel.

Early on Sunday morning, June 30th, they recommenced, rendering six more Christians homeless during that day. On Monday they went to the Koa-no district, and attacked the houses of two families of Christians in a place called Koa-dza. In one case every article of furniture and household use was smashed to atoms; but in the other they were able to preserve themselves somewhat, although much was destroyed. Thus during the three days nine places had been visited, and the possessions of eighteen families destroyed.

Mr. Menzies had hope that the authorities who had started on Saturday with soldiers for the disturbed district would have succeeded in restoring order, but was astonished on learning that they had all returned to the city on Sunday evening. It appears they had left the soldiers on the other side of the river, while they went with only a body guard to Shiae-koa-du. Calling at the yamen to ascertain what they were doing, Mr. Menzies was informed that they knew of no plan by which they could suppress the outbreak, seeing it had grown to such proportions. They said that they had sent to the scholars in the affected parts to put down the disturbances, and informed them that they would hold them responsible should they fail to do so. Urged by Mr. Menzies to take more satisfactory measures, they maintained their inability to do more, but promised that all the property destroyed should be restored. Proclamations were subsequently issued, but not of a satisfactory nature.

For the first three days the persecuted Christians all came to Bing-yae, having had to fly there under cover of darkness. The rioters were still banded together, and it was feared that they might go to other districts. Should they cross the river, they would be only some six to nine miles from Bing-yae. They had ceased their work of destruction simply because there were no more Christians' houses in the immediate district.

The scholars had, so far, been able to suppress all attempted disturbances on the Bing-yae side of the river.

On the early morning of the 4th July, the rioters appear to have again commenced operations. A family of Christians in a place called Liae-jae-tsae, in Koa-no district, had their home entirely destroyed. That morning three men had arrived at their house, bringing the startling information that their house was to be burnt. On enquiring the reason, they were told that it was said by all the people that the Christians had taken out the eyes of the idols. They had hardly time to deny the accusation before a large band of men rushed in upon them, when they all fled. The rioters tore down and smashed both the house and most of the contents, carrying the wreckage outside, and burning what they did not think worth carrying away. This family consisted of sixteen—the two aged parents, four sons, three daughters-in-law and their seven little ones. Rather more than a year ago the whole family believed the Gospel, and came out very clearly and decidedly for God. They had just built a fine new house with five large rooms, which they entered only two months ago. They are vermicelli makers, and had about \$150 worth of wheat in store which was burnt.

The rioters next proceeded to the house of a Christian young man, but as his mother and brothers are heathen their house was not destroyed, only his personal effects were somewhat badly treated. All these people repaired to Bing-yae for safety. Another family in the Koa-si district had their house and property all destroyed on the 1st, but they only reached Bing-yae on the 6th.

Thus up to last account, twenty-one families had had their houses and possessions destroyed, and fifty-nine persons were seeking shelter and support in the Mission house at Bing-yae.

Reports kept arriving of trouble threatened in other districts, where the people had heard of what had already happened. Mr. Menzies roughly estimates the losses at \$7,000. He says:

"Amid all that has happened, how thankful we are to God that no lives have been lost. We are sure that God has a grand purpose in permitting all this trouble to fall upon us. We know that it shall yet all work for lasting blessing to all the Christians involved, as well as be the means of bringing blessing upon our persecutors.

"How little do our enemies think that they are doing the very best thing to prosper the cause they are seeking to exterminate!

"Mr. Hibbard and I are here ourselves, Mrs. Menzies and baby having gone to the cottage at Wen-chau for rest and change. I know you will bear us up specially in prayer on receiving this sad intelligence."

The Consul at Wen-chau, the nearest Treaty Port, on learning of the state of affairs, had communicated with the Tao-tai (Intendent of Circuit), who had immediately consulted with the Military Commander, and 400 soldiers had been sent down to restore order and afford protection. It is hoped that this will have the effect of putting an end to the trouble, and that our suffering brethren may soon be re-instated. But our confidence is in the living God, and not in any arm of flesh. He will assuredly remember His children in this their time of distress and need.

C. T. F.

South of the River: the Province of Ho-nan.

BY THE REV. J. J. COULTHARD, CHAU-KIA-K'EO.

BY many who are unfamiliar with Chinese sounds the name of this province is often confounded with that of Hu-nan, world-renowned for its anti-foreign prejudice. They are separated by Hu-peh, the most central province of China; and without making a philological distinction by analysis, confusion will be avoided if the letter O in Ho-nan be sounded distinctly and broadly; this, too, will effect a pronunciation more in harmony with the native.

It is the Yellow River that gives Ho-nan its name. As it flows through the province it divides it unequally; the Southern and much larger portion being as large as England, while the Northern and

The people depend largely upon their wheat harvest, and when that is an average crop a feeling of comfort pervades the district. Failure of a crop means high prices, and if two years in succession are bad famine is inevitable for many, owing to the lack of cheap and rapid transport from distant and more favoured districts. The bread consumed is usually good, and, owing to their imperfect method of decorticating wheat, is more wholesome and nutritious than our whiter flour. As a rule we enjoy a cheap loaf in Ho-nan since wheat is raised in such large quantities. In the more northern and adjoining province of Shen-si the farmers are demoralized by the thirst for gain, and cultivate almost exclusively the poppy. As a result wheat and flour are at famine prices, entailing abject poverty upon those who are not landowners or capitalists.

The natural productions are coal, sulphur, limestone, gypsum and iron. Fear of the dragon, who is supposed to dwell in the bowels of the earth, deters the Chinese from sinking pits; they must on no account disturb him, and so confine their mining operations to the surface.

The principal exports are all of an agricultural kind, such as hides, tallow, glue, horn, straw-braid, silk, oil extracted from sesamum seeds, and pigs. Tallow is obtained from the Mohammedan butchers, who boil down the surplus fat unsaleable for consumption; much of it is sent to Chin-kiang to make the wax (!) candles for which that port is celebrated. Straw hats are exported in large quantities as well as straw-braid. Pigs are driven in droves to the Hankow market, and travellers often meet them, allured on their way by a drover in front, who calls to them, and drops an occasional pea or bean to be picked up by the fortunate discoverer, while the laggards behind are whipped up by another drover. Thus they drag on their way, refreshed at rare intervals by a wallow in a rice swamp, until their day's stage of ten or twelve miles is accomplished. Pedestrians regard these droves with aversion; their appearance, they say, prognosticates rain, since the hog tribe is partial to damp and mud.



ONE OF THE GATES OF RU-NING FU.

smaller division is about the size of Wales. This comparison should help English readers to remember the extent of Ho-nan, and be less wearisome than figures.

Three-fourths of the province is flat, and forms part of the immense plain extending through the North of Gan-hwuy and Kiang-su to the shores of the Yellow Sea. In the South, near the borders of Hu-peh, and in the West there are hills, none of them remarkable for height nor boldness, yet enhancing greatly the beauty of the landscape. The rugged road from Hankow winds among these hills, follows the mountain streams, traverses wooded dells, and leads the traveller up and down through enchanting scenery, until he reaches the plain dotted with numerous villages, belted from view by noble trees and saplings.

In the spring-time the plain is covered with wheat, though here and there will be noticed plots devoted to the growth of the poppy. And since the production of opium is so remunerative, a good harvest producing more than twenty times the fiscal value of wheat, the temptation to increase it is almost irresistible. But there are found some who for moral reasons *alone* refuse to augment their income by cultivating what is universally recognized in China as an evil, calculated to do the maximum amount of harm.

Near the hills referred to rice is grown, but elsewhere the produce of the province is more like that of Canada, and bread forms the staple food of the inhabitants. The wheat harvest usually falls about the end of May; and after it is reaped the ground is sown with *kao-liang* (used for distilling whiskey), peas, beans, cotton, millet, potatoes (sweet), maize, and peppercorns.

Fruit trees abound in many parts, bearing cherries, apricots, peaches, plums, apples, pears, dates, persimmon, and walnuts in abundance. Grapes are obtainable, but not of a fine quality. Peanuts are produced extensively; but there are no small fruits growing on bushes or canes. There are several varieties of apples and pears, but the latter are very inferior to our own, though much superior to the woody kind of South China.



WHEELBARROWS USED IN HONAN.

Manchester goods and cheap foreign commodities form the chief imports. From other parts of China salt, sugar, grasscloth and paper of a superior kind are obtained.

The principal modes of conveyance are the cart and barrow. Sedan chairs are only used for short distances, except by officials. The springless cart, well packed with bedding and pillows, can be made tolerably comfortable. The motion should be good for a sluggish liver, though over rocky roads it is sometimes excruciating. In wet weather and through deep mud a journey causes the traveller a certain amount of anxiety. With one wheel in a deep rut and the other skidding over a rock or high embankment a catastrophe seems inevitable, unless the carter by holding on to the higher shaft can safely defy the laws of gravitation. But when the fore-mule lies down in the mud, and the shaft-mule becomes hopelessly involved in a bog the outlook is neither lively nor inspiring. And yet, after many,

trying experiences with carts we are partial to them, for, given an average road and fair weather, a cart journey is more expeditious than other modes of travelling.

The most important business centre in Ho-nan is Chau-kia-k'eo, which has a large cattle market, stocked at times with more than 2,000 head of all kinds of cattle. Customers and vendors meet from all parts, as sales are more certain than in smaller places.

Mr. Henry Taylor, when visiting this town in 1876, was greatly impressed with its size, importance and suitability as a mission station. One almost regrets that he did not seek to open it instead of the small city in the Prefecture of Ru-ning Fu, from which he was ejected so speedily. Commercial towns are not regarded with the same veneration by the *literati* as cities governing a district or prefecture; hence there is less difficulty in opening them, and it is attended with less opposition. The spiritual results, as a rule, are more encouraging in towns despised by the "upper ten." On the other hand, a station in a prefecture city gives us a *locus standi* in the province, which is an advantage.

She-k'-i-tien was a market town of considerable importance before steam communication between Hankow and Tien-tsin deprived it of its carrying trade between those ports. Another cause for which they can only blame themselves has reduced its business to a minimum. At one time the river flowing past a city seventeen miles above She-k'-i-tien was serviceable at all seasons of the year, and boats

from Hankow made the city their terminus. To secure the whole of the trade the townsfolk built a bridge so low that boats could not proceed beyond She-k'-i-tien, and made that their ultimate port of call. The city people retaliated at great expense and effort by altering the course of the river near its source, forcing the main body of water to flow in a contrary direction. Now the water communication with Hankow is so shallow that except in the rainy season navigation is slow and difficult.

Ru-ning Fu is an important Prefectural city, having roads leading from it to all points of the compass and communicating with many large centres. Here Mr. Hunt rented a house in the southern suburb for about a year, when he was compelled to retire.

Kai-feng Fu, the capital of the province, is an imposing city with its well-built walls. Twice it has been destroyed by the waters of the Yellow River bursting their banks. To prevent a similar catastrophe three high ramparts surround the city at a distance, and at intervals of half a mile. There is a good trade with Tien-tsin, and many articles of foreign importation are for sale upon the streets. This is rather remarkable, since the people are strongly prejudiced against foreigners, and have been so ever since the eviction of the Romanists. The appeal of the Catholics to Peking resulted in the dismissal from office or degradation of every local official, and this so incensed the people that foreigners have never been allowed to dwell in the city for a longer period than a few days at a time.

(To be continued.)

Jubilee and Semi-Jubilee.

BY J. F. WOODMAN, WUN-CHAU.

JUST now when so many eyes are turned towards this far-off land in the East you will be glad to hear a little of the LORD'S doings among His own people. I should like to describe, if possible, to you the events of one day—March 12th—in this city of Wun-chau, with its population of 80,000 or more, the event being the fiftieth anniversary of Mrs. Grace Stott's birthday, and the completion of her twenty-fifth year of work here. Invitations had been issued to the Christians to gather together for a day of thanksgiving and praise to God; and, as many of them lived thirty and forty miles away, and arrived two days and even three days before, so as to be in time, the large church and native quarters in the compound were taxed to their utmost powers of accommodation.

It was most touching as one walked about the compound to see the Christians gathered about in little groups, studying the Word, or praying for a mighty outpouring of the HOLY SPIRIT upon themselves and all who should be gathered together.

All through the previous day the chapel, with its bare white-washed walls, had been in the hands of the native Christians, and at night, when all was finished, Mrs. Stott was sent for—to find awaiting her surprises of their love, for on entering the place there hung a most beautiful and costly scarlet satin banner, with ornaments of silk tassels and fine polished jade stone, the gift of the church, speaking by its very beauty of the depth of their gratitude and love to her who had led them to CHRIST, out of darkness into His marvellous light. In gold characters there was inscribed upon it a very suitable inscription referring to Mr. and Mrs. Stott having been the first to bring them the good news of the Gospel, with the quotation from Dan. xii. 3 linked to their names. Besides this, on all sides hung other scrolls and banners to

the number of fifteen, tokens of individual love, chief among them being one from the girls' school, on which was written 1 Kings iii. 9-13 in Chinese characters.

One of the most touching gifts received was some very large Chinese red candles from her old blind men's house, which to them meant much out of their poverty. And last, but not least, there were four pairs of scrolls from the heathen tradesmen of the city, which, perhaps, spoke louder than any other thing of the value and result of a Christ-like life, lived in the midst of heathen darkness and idolatry, especially when one remembers the terrible persecution and narrow escapes of life which Mr. and Mrs. Stott passed through in the early years of the work.

The morning of the 12th commenced with a service in the church at 10 a.m., and the sight that met one on entering was one that never could be forgotten by those who were privileged to see it; the place was crowded to its very utmost extent by nearly 400 Chinese Christians, whose bright and happy faces shone with the love of God in their hearts. "This is the LORD'S doing, and it is marvellous in our eyes," were the words that rose to our lips, and one's thoughts went back to the time, a little more than twenty-five years ago, when among all the teeming thousands of Wun-chau, there was not a single soul who knew of the true God, until one solitary man, Mr. Stott, filled with love for souls, came and settled in their midst, and was joined two years later by his wife. One thought of those terrible first years when the very people they came to befriend sought their lives, and in every way tried to drive them out, by bitter persecution and opposition. Especially did one long that he, who had spent and been spent for the salvation of these people, were there to join in the thanksgiving.

Truly the hearts and voices of all present united in the singing of the opening hymn, "O, bless the LORD, my soul." The first word came from Mr. Toothill, of the Methodist Free Church, who reminded us that there were now 1,050 persons in the Wun-chau Prefecture in the full fellowship of the Church of CHRIST, while there were in addition 2,000 men meeting regularly every Sabbath for worship, and sixty districts in which regular Sabbath services were conducted.

Then followed a deeply touching address from Mr. Tsie, the native pastor, whom Mr. Stott had taught and trained; and as we listened to words which told of a man taught of God and filled with the HOLY GHOST, again we felt "What hath God wrought!" It was now the writer's privilege to say a few words, and then Mr. Grierson, from the Bing-yae Church (an outcome of the Wun-chau work), spoke, and the meeting closed with a few remarks of heartfelt thanks, etc., from Mrs. Stott, the rapt attention of the whole church proving how deep a hold she had on their hearts' affections.

After kneeling in praise and prayer, we rose and sang the grand praise note of the Doxology with an earnestness and fervour that even in our own dear homeland is seldom heard, and then we broke up to gather again in happy fellowship over a real Chinese feast, and the much-to-be-remembered day was brought to a close by an evening meeting, at which the speakers included two of Mr. Stott's old schoolboys, who are now preachers of the Gospel, and who made touching reference to their old teacher. Indeed, the thought of him was as a gold thread running through every memory of the past.

May we ask the prayers of all who read this simple testimony of the LORD'S goodness, that in the days to come our God may do still more wonderful things for us,

Statistics of the China Inland Mission for January, 1895.

PROVINCES. <i>(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.)</i>	STATIONS. <i>(Capitals of Provinces in capitals, of Prefec- tures in small capitals, and of Counties in romans; Market towns in italics.)</i>	Work begun.	Stations and Missionaries.				Paid Native Helpers.					Unpaid Native Helpers.	Communi- cants in Fellowship		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensaries, and Refuges for the Cure of Opium- smokers.	
			Stations.	Out-Stations.	Chapels.	Missionaries & their Wives, & Associates.	Ordnd. Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc., Chapel Keepers.	Bible Women.		Male.	Female.	Baptized in 1894.	Baptized from Commencement		Schools.	Native Pupils.	Schools.	Native Pupils.		
KAN-SUH, 1876	NING-HSIA	1885	I	....	I	2	..	1e	..	..	..	..	8	1	3	13	1	..	..	..	..	..
	LIANG-CHAU	1888	I	....	I	4	..	..	..	..	..	..	2	..	2	2	1	..	..	..	..	..
	SI-NING	1885	I	....	I	3	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..
	LAN-CHAU	1885	I	....	I	9	..	1	..	..	..	..	5	..	..	10	1 p.s.	..	..	..	..	..
	TS'IN-CHAU	1878	I	I	2	8	..	2e	I	2	I	I	27	27	9	74	2	..	2	7m. 15l	1D		
SHEN-SI, 1876	Lung-chau	1893	I	....	I	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	FENG-TSIANG	1888	I	....	I	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Mei-hien	1893	I	....	I	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	K'LEN-CHAU	1894	I	....	I	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Cheo-ch'ih	1893	I	....	I	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1D.
	Sang-kia-chuang	1894	I	....	I	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Hing-p'ing	1893	I	....	I	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	SI-GAN	1893	I	....	2	17	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	TUNG-CHAU	1891	I	....	I	4	..	1e	..	..	..	..	2	..	2	2	1	..	..	..	..	..
	HAN-CHUNG	1879	I	I	2	10	..	1e 1h.a	..	I	..	I	71	60	..	217	1 s.s.	..	..	..	..	1D.
	Ch'eng-ku	1887	I	6	7	7	..	2e	..	3	..	3el 6d 2l drs	75	52	42	149	4 s.s.
	(Itinerating from HING-GAN)	....	....	....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SHAN-SI, 1876	Kwei-hwa-ch'eng ..	1886	I	....	I	1	..	I	..	3	..	..	1	..	1	1	1	..	..	..	..	Id. 1 o.r.
	Pao-t'ao	1888	I	....	I	3	..	I	I	..	..	3	..	4	4	1	..	..	..	..	..	..
	TA-TUNG	1886	I	....	I	6	..	I	I	..	I	..	4	5	9	10	1	..	I	16	1 O.R.	
	TAI-YUEN	1877	I	....	I	10	..	2h	I	..	..	1d.	11	7	1	46	1	I	6F.	..	1D.	
	Hiao-i	1887	I	2	3	3	..	2e	..	I	..	4d.	32	22	..	72	1	..	..	..	2 O.R.	
	SIH-CHAU	1885	I	I	2	2	..	1e	I	2	I	..	9	9	..	39	2	..	I	4M	2 O.R.		
	TA-NING	1885	I	....	I	2	..	I	..	I	..	..	51	32	13	115	1	I	16F.	..	1 O.R.	
	KIH-CHAU	1891	I	I	2	2	..	..	..	..	..	..	9	6	8	16	1	..	..	..	2 O.R.	
	Ho-tsin	1893	I	....	I	2	..	..	..	..	..	..	2	..	..	..	..	..	..	..	1 O.R.	
	P'ing-yao	1888	I	5	6	5	..	2e	..	6	..	..	35	19	..	47	1	I	7M.	..	6 O.R.	
	Kiai-hsiu	1891	I	I	2	1	..	..	..	2	..	..	2	..	..	..	..	..	..	..	2 O.R.	
	HOH-CHAU	1886	I	....	I	2	..	..	..	..	..	2d.	32	7	9	85	1 s.s.	..	I	11F.	1 O.R.	
	Hung-t'ung	1886	I	15	16	3	..	..	I	2	..	1p. 3el 16d.	339	91	60	665	3 s.	..	I	5F.	8 O.R.	
	P'ING-YANG	1879	I	I	2	5	..	..	..	I	..	4	64	57	14	161	2	..	..	..	1 O.R.	
	K'uh-wu	1885	I	5	6	3	..	2e	I	3	I	4 o.r.k. 1d.	26	10	1	60	3	I	10M.	..	4 O.R.		
	I-shi	1891	I	....	..	2	..	..	..	..	..	..	10	13	2	24	1	I	10F.	..	..
	Yuin-ch'eng	1888	I	....	I	12	..	2e	I	..	..	..	11	4	10	16	..	..	I	8M.	..	
	LU-CH'ENG	1889	I	....	I	4	..	1e	I	..	I	..	20	9	7	24	1	I	5F.	I	11M	Id. 1 o.r.
	LU-GAN	1889	I	....	I	3	..	4e	2	2	..	..	..	..	..	..	..	..	..	..	..	..
	CHIH-LI, 1887	TIEN-TSIN	1888	I	2
PAO-TING		1891	I	....	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Hwuy-luh		1887	I	I	I	4	..	1e	..	..	..	..	5	5	6	10	1	I	5F.	..	..	..
SHUN-TEH		1888	I	....	I	2	..	I	..	I	..	..	4	..	..	2	1	..	..	..	..	..
SHAN-TUNG, 1879	Chefoo	1879	I	....	I	2	..	1e	..	2	..	..	17	6	..	66	1	..	..	..	..	2D. 2H.
	" Sanitarium ..	1880	..	..	..	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	" Boys' School ..	1880	..	..	..	12	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	" Girls' School ..	1884	..	..	..	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	T'ung-shin	1889	I	3	I	..	..	1e	4	..	..	..	2	2	..	6	1	..	4	63M	..	..
HO-NAN, 1875	Ning-hai	1886	I	....	I	4	..	1e	..	I	..	..	39	50	20	102	1	..	..	..	..	..
	Siang-ch'eng	1891	I	....	I	2	..	1e	..	I	..	..	19	..	7	21	1	..	..	..	..	..
	Chau-kia-k'eo	1884	I	2	3	..	..	1e	..	..	..	..	46	27	13	84	1	..	..	..	..	..
	Ho-nan .....	..	..	..	..	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Ho-peh .....	..	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
W. SI-CH'UEN, 1877	Ho-si .....	..	..	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	She-k'i-tien	1886	I	....	I	6	..	1e	I	I	I	..	13	17	6	35	1	..	I	4M.	..	..
	Sung-p'an	1892	I	....	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Kwan-hien	1889	I	....	I	4	..	1e	..	..	..	..	5	1	3	3	1	..	..	..	..	..
	CH'EN-TU	1881	I	3	4	6	..	3e 1d.a	..	..	I	3el 1f.e.	56	50	14	167	4	..	I	15	1H.	..
	KIA-TING	1888	I	....	I	5	..	..	..	I	..	1e	3	3	2	3	1	..	..	..	..	Id. 1 o.r.
	SUI-FU	1888	I	....	I	2	..	1e	I	I	..	..	12	1	5	16	1	I	6F.	I	45M.	..
E. SI-CH'UEN, 1886	LU-CHAU	1890	I	....	I	7	..	2	..	I	..	I	7	7	7	14	1	..	..	..	..	1D.
	CH'UNG-K'ING	1877	I	3	4	4	..	2e	I	I	..	..	27	14	..	77	1	..	I	40M.	..	..
	Kwang-yuen	1889	I	....	I	4	..	I	I	..	..	..	2	10	7	14	1	..	I	10F.	..	..
	Si-tien-tsi	1892	I	....	I	3	..	..	..	I	..	..	6	4	..	10	1	..	I	13M	..	..
	PAO-NING	1886	I	....	I	15	..	2	2	..	..	..	46	32	23	83	1	..	2	15M 12F.	..	..

STATISTICS OF THE CHINA INLAND MISSION—Continued.

PROVINCES. <i>(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.)</i>	STATIONS. <i>(Capitals of Provinces in capitals, of Prefectures in small capitals, and of Counties in romans; Market towns in italics.)</i>	Work begun.	Stations and Missionaries.				Paid Native Helpers.					Unpaid Native Helpers.	Communi- cants in Fellowship.		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensaries, and Refuges for the Cure of Opium-smokers.
			Stations.	Out-Stations.	Chapels.	Missionaries & their Wives, & Associates.	Ordnd. Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc., Chapel Keepers.	Bible Women.		Male.	Female.	Baptized in 1894.	Baptized from Commencement		Schools.	Native Pupils.	Schools.	Native Pupils.	
E. SI-CHU'EN, —continued.	Pa-chau	1887	I	....	I	8	..	....	..	....	..	..	7	22	15	30	I	..	..	..	..	..
	Wan-hien	1888	I	....	....	3	..	....	..	....	..	..	..	1	..	1	..	..	..	..	..	..
HU-PEH, 1874	Lao-ho-k'co	1887	I	I	2	7	I	....	..	2	I	2d.	18	6	....	30	I	..	..	..	..	..
	Han-kow	1889	I	....	....	4	..	....	..	..	..	..	..	..	..	..	..	..	..	..	..
GAN-HWUY, 1869	T'ai-ho	1892	I	....	I	5	..	I	..	I	I	..	5	2	5	7	I	..	..	..	..	..
	Ch'eng-yang-kwan..	1887	I	....	I	4	..	1E.	..	..	..	..	5	2	..	6	I	..	..	..	..	..
	K'u-ch'eng	1887	I	3	4	4	..	..	..	..	..	3el.	51	29	1	120	2 ss	..	..	..	..	..
	LUH-GAN	1890	I	....	I	3	..	1E.	..	..	..	..	6	3	2	8	I ps	..	..	..	..	..
	GAN-K'ING	1869	I	I	2	4	..	2E.	2	I	I	2E.	34	24	7	118	1 ps 1 ss	..	2	8M. 7F.	1D.	..
	Training Home ..	....	....	....	....	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Wu-hu	1893	I	I	2	2	..	1E.	..	..	..	..	23	8	....	55	1 ps 1 ss	..	..	..	..	..
	Kieu-p'ing	1894	I	....	....	3	..	1E.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	NING-KWOH	1874	I	I	2	7	..	1E.	..	..	..	1E.	17	12	....	82	2	..	I	3M.	..	..
	KWANG-TEH	1890	I	....	....	4	..	1E.	..	I	..	..	1	4	....	18	I	..	..	..	..	..
	CH'I-CHAU	1889	I	....	I	3	..	1E.	..	..	..	..	3	3	2	18	I	..	..	..	..	..
	Kien-teh	1892	I	....	I	2	..	1E.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Ta-t'ung	1890	I	....	I	1	..	1E.	..	..	..	..	3	1	2	7	1 ps	..	..	..	..	..
	Ts'ih-k'i	1894	..	....	....	2	..	..	..	..	..	..	8	5	1	14	2	..	..	..	..	..
	HWUY-CHAU	1884	I	I	2	1	..	2E.	..	2	..	..	..	..	..	..	..	..	..	..	..	..
KIANG-SU, 1854	Gan-tung	1891	I	....	I	2	..	1E.	I	..	..	..	8	2	....	8	I	..	..	I	7M.	..
	Ts'ing-kiang-p'u ..	1869	I	....	I	4	..	..	..	I	I	..	12	7	....	..	I	..	..	I	13M.	..
	Kao-yiu	1888	I	....	I	4	..	1E.	I	I	I	..	2	2	....	..	I	..	..	I	15M.	..
	Ling-tsch	1893	I	....	I	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	YANG-CHAU	1868	I	....	2	8	..	1E.	2	..	..	..	8	14	....	125	2	I	15F.	I	5F.	..
	Training Home ..	....	....	....	....	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	CHIN-KIANG	1888	I	....	I	6	..	1e 1 me	..	..	..	..	4	3	....	..	I	..	..	..	..	1H.
	Shanghai	1854	I	....	....	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Financial Dept ..	....	....	....	....	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Business " .....	....	....	....	....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Building " .....	....	....	....	....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Home " .....	....	....	....	....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Evangelistic " ..	....	....	....	....	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
YUN-NAN, 1877	Bhamo	1875	I	....	I	2	..	..	..	..	..	2D.	10	2	....	22	I	..	..	..	..	..
	TA-LI	1881	I	....	I	5	..	..	..	..	..	..	3	..	1	4	I	..	..	..	..	..
	YUN-NAN	1882	I	....	I	6	..	..	..	..	I	..	..	3	..	12	I	..	..	..	..	..
	KUH-TSING	1889	I	....	I	3	..	..	..	..	..	..	2	..	..	2	I	..	..	..	..	..
	CHAU-T'UNG	1887	I	....	I	6	..	I	I	..	..	..	2	2	2	4	I	..	..	I	15M.	..
	TUNG-CH'UAN	1891	I	....	I	4	..	I	..	..	..	..	2	..	..	1	I	..	..	..	..	..
KWEI-CHAU, 1877	KWEI-YANG	1877	I	....	I	8	..	1E.	I	..	I	..	21	26	3	66	I	..	..	I	14F.	..
	GAN-SHUN	1888	I	2	3	3	..	1E.	I	..	2	1e.	16	8	....	21	3	..	..	I	12M.	..
	HING-I	1891	I	....	I	4	..	1E.	..	..	..	..	3	1	1	1	I	..	..	..	..	..
	Tuh-shan	1893	I	....	I	2	..	I	..	..	..	..	..	..	..	..	..	..	..	..	..	..
HU-NAN, 1875	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
KIANG-SI, 1869	KIU-KIANG	1889	I	....	I	6	..	..	..	..	..	..	2	3	2	7	I	..	..	..	..	..
	Ta-ku-t'ang	1873	I	....	I	5	..	1E.	..	..	..	..	2	1	....	8	I	..	..	..	..	..
	NAN-K'ANG	1887	I	....	I	5	..	1E.	..	I	I	1D. 1 B.W. 2E.	5	4	....	10	I	..	..	..	..	..
	Gan-ren	1889	I	2	3	3	..	2E.	I	....	I	..	19	19	4	44	I	..	..	I	8M.	..
	Peh'kan	1893	I	....	I	2	..	1E.	..	..	..	..	1	2	1	3	..	..	..	..	..	..
	Kwei-k'i	1878	I	3	4	6	I	..	..	..	2	2El. 1E. 1B.W.	41	81	20	158	I	..	..	..	..	..
	Shang-t'ing	1892	I	....	I	2	..	1E.	..	..	1	..	2	5	6	7	..	..	..	..	..	..
	Ih-yang	1890	I	....	I	2	..	1E.	..	2	..	..	15	8	10	23	I	..	..	..	..	..
	Ho-k'co	1878	I	2	3	4	..	2E.	..	3	I	..	34	33	24	79	I	..	..	..	..	..
	Shih-k'i	1893	I	....	I	1	..	1E.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Hwang-king lin ..	1893	I	....	I	3	..	1E.	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Yang-k'co	1890	I	I	2	1	..	1E.	..	I	I	..	8	9	3	18	I	..	..	..	..	..
	Kwang feng	1889	I	2	3	4	..	3E.	..	..	..	..	11	6	..	20	I	..	..	..	..	..
	Yuh-shan	1877	I	....	I	7	I	1E.	I	..	3	..	55	61	21	142	I	I	22F.	..	..	1D.
	Shen-k'eng	1893	I	....	I	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	LIN-KIANG FU (itinerating) ..	1891	....	....	....	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	KIH-GAN	1891	I	....	I	6	..	..	..	I	..	..	..	..	..	..	..	..	..	..	..	..
	Feng-kang	1891	I	....	I	2	..	I	..	..	..	..	2	..	2	2	I	..	..	..	..	..
CHEH-KIANG, 1857	HANG-CHAU	1866	....	8	8	....	2	5E. 4El.	..	..	..	..	123	78	20	399	8	..	..	..	..	..
	SHAO-HING	1866	I	5	6	2	I	3	I	3	2	..	128	83	15	320	6	I	24F.	..	..	..
	Sin-ch'ang	1870	I	2	3	2	..	3	..	I	I	3	14	12	3	46	I	..	..	..	..	..

PROVINCES. <i>(Arranged in three lines from West to East for easy reference to Map. The dates in this column in many cases are of itinerations begun.)</i>	STATIONS. <i>(Capitals of Provinces in capitals, of Prefec- tures in small capitals, and of Counties in romans; Market towns in italics.)</i>	Work begun.	Stations and Missionaries.				Paid Native Helpers.					Unpaid Native Helpers.	Communi- cants in Fellowship		Baptized Persons.		Organized Churches.	Schools.				Hospitals, Dispensaries, and Refuges for the Cure of Opium- smokers.	
			Stations.	Out-Stations.	Chapels.	Missionaries & their Wives, & Associates.	Ordnd. Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc., Chapel Keepers.	Bible Women.		Male.	Female.	Baptized in 1894.	Baptized from Commencement		Schools.	Native Pupils.	Schools.	Native Pupils.		
CHEH-KIANG, —continued.	KIU-CHAU	1872	I	4	5	4	I	4	..	I	2	.....	15	14	8	119	2	.....	.....	.....	.....	1D.
	Kiang-shan	1892	I	.....	1	2	..	.....	.....	.....	.....	.....	1	.....	1	2	1	.....	.....	.....	.....	.....
	Ch'ang-shan	1878	I	.....	1	2	..	1	.....	.....	1	.....	12	15	2	39	1	.....	.....	.....	.....	.....
	Peh-shih-kiai	1879	I	.....	1	2	..	1	.....	.....	.....	.....	13	16	7	60	1	.....	.....	.....	.....	.....
	Lan-k'i	1894	.....	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	KIN-HWA	1875	I	1	2	2	..	2	.....	.....	.....	.....	17	6	6	70	1	.....	.....	.....	.....	.....
	Yung-k'ang	1882	I	2	3	2	..	2	.....	2	.....	.....	27	12	.....	55	3	.....	.....	.....	.....	.....
	CH'U-CHAU	1875	I	.....	1	3	..	1	.....	.....	.....	.....	6	3	.....	11	1	.....	.....	.....	.....	.....
	Long-ch'uen	1894	.....	.....	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	NING-PO	1857	I	1	2	1	.....	.....	.....	.....	.....	1D.	8	10	.....	157	1	.....	.....	.....	.....	.....
	Fung-hwa	1866	I	2	3	4	..	2E.	.....	.....	3	.....	21	26	2	132	3	.....	.....	.....	.....	.....
	Ning-hai	1868	I	3	4	2	..	3E.	1	1	.....	.....	63	37	32	152	4	.....	.....	.....	.....	.....
	T'AI-CHAU	1867	I	17	18	6	..	11E.	5	4	11D.	609	170	139	940	9	.....	.....	.....	.....	1D.	.....
	WUN-CHAU	1867	I	3	4	5	..	3E.	2	1	1	10	164	109	23	363	4	1	26F. 4M.	1	3F. 14M.	.....
	Bing-yae	1874	I	4	5	4	..	5E.	1	6	1	9El.	123	46	24	281	5	1	7M.	.....	.....	1 O.R.
At discontinued stations .....			.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	178	.....	.....	.....	.....	.....	.....
Total			121	123	233	552*	11	139	39	71	49	108	2978	1703	746	7173	149	13	163	33	424	35 O.R. 4 H. 14 D.	
Total, 309.												Total, 4,681.											
* To this 552 add 52 Undesignated Missionaries and Students—Total for 1894..604																Total, 630 Missionaries.							
Increase between January 1st and May, 26th, 1895																26							
English Pupils, say 100																Total, 263.							

English Notes.

AFTER full reference to the massacre of Missionaries at Ku-cheng, and a letter of sympathy from the Home Director and Council of the C.I.M. to the Church Missionary Society, the notes proceed:—

Our hearts have been stirred with sympathy, and deeply moved in continual prayer, as we have from time to time learned further details of the terrible experiences—approaching in some cases to within a hairsbreadth of actual loss of life—through which our brethren and sisters in Western China have thus been called to pass. Certain familiar portions of Scripture, regarded by many as more or less figurative, have been very literally translated into their lives. Driven from their homes and despoiled of their goods, they have entered into fuller fellowship with CHRIST, and, as the letters received so abundantly testify, a deeper and more settled love and longing for the salvation of the people has been begotten within them. Such translation of the Scriptures into human life as that which has been so characteristic of recent events in China is significant. It was necessary that *all things* that were written of CHRIST should be fulfilled; it is equally necessary that all things written of His Bride shall be fulfilled in her ere He can come again to take her to Himself for ever.

That the privations and dangers experienced by those who have been forced meanwhile to leave Si-ch'uen for the coast have not been slight is evident from various accounts received of the journey down the River Yang-tsi to Hankow and Shanghai. A brief outline of the perils of waters and of robbers to which they were subjected will be found elsewhere. We deeply grieve, moreover, to have to report the death of two of the children of Mr. and Mrs. Faers, of Sui-fu. One

died shortly after arriving at Hankow, and the other succumbed to cholera a few days later. To the prayers of our readers we commend our brother and his wife.

We have been saddened by the tidings of the home-call of three of our workers. On 20th June, fourteen days after giving birth to a daughter, the wife of our dear brother, Mr. Frank Dickie, passed away to be with the LORD; and on 5th July Miss Amundsen, a Swedish sister, fell asleep in JESUS, after a long and trying illness. Her last words were: "We shall walk with Him in white." She now "rests from her labours, and her works do follow her."

As we go to press we learn with much concern that our sister, Miss Bastone, who devotedly laboured for the LORD in Si-ch'uen, has just been called to her eternal rest while staying in London.

May God Himself fill the blanks left in the lives of those who sorrow.

Our beloved brother, the Rev. W. W. Cassels, who, it will be remembered, was one of the "Cambridge Seven" who went out to China in 1885, and who has been for some years superintending the district of E. Si-ch'uen, in which the work has been carried out on Church of England lines, is being appointed by the Archbishop of Canterbury as Bishop in Western China. The Rev. J. H. Horsburgh, of the Church Missionary Society, as many are aware, has been for three years working with a band of fellow-labourers in the N.W. Si-ch'uen, in heartiest co-operation with our own missionaries, and, since Mr. Cassels will also have supervision of this work, the Church Missionary Society, who have acted throughout in drawing up these arrangements in the most brotherly way, have undertaken to provide for his support, and are starting a special fund for this purpose. This arrangement will in no way affect Mr. Cassels' connection with the China Inland Mission, of which he will still continue to be a member.

Tidings from the Provinces.

GAN-HWUY.

Mr. F. C. H. Dreyer writes from Gan-king, on April 29th, 1895: "Upon our arrival at Shanghai we were most warmly welcomed by all the friends. Mr. Taylor gave us Ruth ii. 11, 12, 'Thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knowest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD, the GOD of Israel, under whose wings thou art come to trust.' This word was of great blessing to me, coming as it did upon entering China.

"Of course we had great fun getting into our Chinese dress. I don't see how people count it a hardship to wear this dress. Especially since it has been getting warmer do I like it much better than American clothing.

"Every Thursday noon we have dinner in Chinese fashion, and I think we all have made very good progress in the use of chopsticks.

"I do praise the LORD for this Home, and all that it has meant to me since coming here. We have had many blessed seasons with one another and with the LORD. Messrs. Taylor and Stevenson

have just paid us a visit, which has brought no little blessing. Mr. Taylor's expositions of the Word were especially helpful. These visits always mean a scattering of the brethren and sisters. At Yang-chau only one or two remain besides the American sisters who have just arrived, and during the next few weeks seventeen of our brethren here will leave us for the different stations to which they have been assigned. Separation always causes sorrow, and yet it gives one great joy to see these reinforcements go forth, for they are sorely needed.

"Next Wednesday a party of ten men are hoping to start for the West (a party of ladies are preceding them, I hear). This is the largest body of Missionaries which has ever gone West at one time. We are progressing man-man-tih (slowly) with the language. We praise the LORD for the manifest help and blessing He has given. We had the pleasure of Mr. Baller's help for several weeks, and prized it very much, but must again give him up, as he is to accompany a party of ladies to the North.

"I never knew time pass so rapidly with me before as here in China. From one LORD'S Day to another seems but a very short period, and I can scarcely realize that already four months have passed since leaving Toronto.

"I do praise the LORD that He has privileged me to come to China, and I believe I am just where He wishes me to be. Already the letters from home speak of great blessing received since I left. The LORD has Himself filled the vacancy."

KIANG-SU.

Miss Effie Randall, writing from Chin-kiang on July 27th, tells us that they have had an exceptionally cool summer at the Yang-chau Training Home, for which they are exceedingly grateful, as it enables the new arrivals to continue in better strength for study than they could otherwise expect. The Training Home has had but few occupants during the summer, only four of our young ladies from North America being there as students. The early fall will, however, see a rapid filling of the Home, as parties arrive from America, England and Australia. Miss Randall says that they have not been making very rapid progress with the language, but are encouraged to find that each week they can understand a few more words, and also that they are able to carry on a slight conversation with the servants and with their teacher, who seems delighted when they use a fresh sentence, or are able to understand something which he says to them. On June 25th, Misses Muir, Worthington, Wood, Emma Randall and Effie Randall came down to Chin-kiang for a few days' rest and change, and they stayed there until July 8th, when they returned to the studies at the Home. Two weeks later, however, Miss Wood and Miss Effie Randall again went to Chin-kiang (which is about fourteen miles distant from Yang-chau, at the junction of the Grand Canal and the Yang-tsi river), as they were neither of them very well. They speak of the great blessing of the Home at Chin-kiang, under the charge of Dr. and Mrs. Cox, who are very kind and make visiting Missionaries most welcome. Miss Randall expresses the thankfulness with which she and her cousin Emma have heard the news of their being appointed as "Kingdom Tidings" Missionaries numbers 10 and 16 respectively.

SI-CH'UEN.

Wan-hien.—MR. DAVIS has been itinerating for seven weeks, traveling a distance of about 930 *li*. Immense tracts of land under poppy cultivation impressed him painfully. He had visited their brightest convert's home, being much cheered by all he saw there. Mr. U seems to be a shining light, and his family not far from the Kingdom. Encouraging incidents caused the journey to be a very happy one, and much of God's presence was realized.

Kwang-yuen.—A very cheering journal comes to hand from Miss F. CULVERWELL. The girls'

day-school has grown considerably. Last year there were but three pupils, and now the number has to be limited, there being about fourteen in attendance. In describing it, she says: "It is a great help to have so conscientious a teacher as Mr. Hu. He begins lessons with them soon after 7 a.m., and continues until 2 p.m., taking great pains to instil into them the truths and practical teaching of the Bible. He has a most exemplary set of rules, which he has drawn up, based on Scripture. These are daily recited by the girls, and he explains them." The attendance of women on Sundays is good, an average of twenty for January and thirty for February. There is now a class for enquirers on Wednesdays, conducted by Miss Lloyd, for which special prayer is asked; also for the work during the time of the Idol Festivals. Two women went to the hall last year at one of these feasts, and have attended nearly every Sunday since.

Britton writes, "I was much cheered by the answers I received from some of them, for I could see they well understood the Gospel. I do praise GOD for these signs of blessing."

GAN-HWUY.

T'ai-ho.—MR. A. EWING writes of baptisms at T'ai-ho, and says, "Perhaps a few details will be interesting. Two of the men baptized were old men, seventy-one and sixty-eight respectively. The eldest walks eighteen *li* to worship, and the other walks ten *li*; both are farmers. It is a year since they came first to us, and they have witnessed not a little for Jesus amongst their relatives and neighbours. We had much joy in receiving them. Then a husband and wife, vegetable gardeners, who were baptized together, each aged forty-one. Afterwards came two men of the Fei-ho-k'eo people, one a teacher, and the other our honest old servant. Pray that not only in



TRAVELLING BY MULE CART IN NORTH CHINA.

Kwan-hien.—At Kwan-hien, which lies to the north-west of Chen-tu, a watch-night service has proved a time of blessing, and MR. GRAINGER was cheered to find the native Christians pleased to search the Scriptures on any given subject. He mentioned Dr. John's books as doing a great undermining work. Coming in contact with several B.A.'s, they had expressed much pleasure in the reading of one of these pamphlets, and said that all the literary men in the Province had received a copy at a recent examination. "Oh! what a quantity of seed is already buried in the soil!" he says; "is it not well that we patiently wait and pray for the early and the latter rain?"

CHEH-KIANG.

Feng-hwa.—A very interesting letter from Miss BRITTON tells of a school-house being built, and of the kind help of the natives in the work. Then follows an account of a visit to O-Z and Si-tin. In the former place there are five enquirers, three of whom find it no task to walk ten *li* each Sabbath, and give up the day's work. Some of the members are needing blessing. In the latter place the LORD'S work is reviving, quite a number coming in for evening worship, and remaining for instruction afterwards. Daily visits to adjacent villages were also paid, and much interest shown by the people in the preaching. There are now ten enquirers at Si-tin, and Miss

numbers, but that also in grace and spiritual fervour our little church may grow. We thank God for these, but we are not satisfied—we long to see a great harvest!"

HO-NAN.

She-ki-tien.—In a recent letter written by MR. COULTHARD from She-ki-tien are the following interesting particulars: "The work here is encouraging. We have built a gallery to hold about fifty children, as the accommodation was so limited. We have had an attendance for several Sundays of over 150, and one day 167. About forty or fifty men attend, and we hope the increase will be more or less permanent. There are enquirers from all ranks, men, women and children. A boys' day-school has recently been started, occupying the old opium shop outside the door of the ladies' house. There are sixteen pupils."

Hiang-hien.—From MR. JOYCE we learn that he has now taken up his residence at Mr. Gracie's station, Hiang-hien, and is very fully occupied. Some are giving much joy, while others are in great need of blessing. Gospel-preaching and book-selling at the idolatrous festivals in the neighbourhood have also had a share of his time. He writes: "The work is very encouraging, and we need to be very prayerful at this time. We are now seeing some fruit from the last few years' labour."

Editorial Notes.

THE LETTERS from Miss Annie Garland at Tsin-chau in Kan-suh, and Miss Sorenson at Han-chung in Shen-si, which we print in the present issue, are taken from the Australian edition of *CHINA'S MILLIONS*, which is published in Melbourne. We are thankful to see that the Australasian Council is sending out a party of new Missionaries, probably five in number. We notice also that our fellow-workers, Mr. and Mrs. Geo. Nicoll, are holding meetings in the North Island of New Zealand. Misses Young and Bavin had been speaking at various places in Victoria, whence they were going to New South Wales and Queensland. The Secretary, Mr. Selkirk, and his wife had also been holding meetings in Ballarat during July.

Dr. J. A. Anderson and Mr. C. G. Lewis have held several meetings in Detroit, Chicago and St. Paul, on their way to Tacoma, whence they sailed on Saturday, Sept. 14th, for Shanghai. We trust that the influence of their farewell words may arouse many of the LORD's servants to offer themselves to the LORD for the same life-work.

September 3rd to 5th, inclusive, were days of great blessing to many in Toronto. Rev. Andrew Murray, of South Africa, and Rev. A. T. Pierson, D.D., were present to conduct a conference for the deepening of Spiritual life, and for Foreign Missions. The presence and power of the Holy Spirit were very fully manifested, and not a few took by faith an entirely new standard for their Christian life, as they relied upon the daily and hourly keeping power of the blessed SPIRIT of CHRIST. Some of Rev. Andrew Murray's addresses in England have been printed in these pages, and if our space permitted we would be glad to reproduce some of those which we listened to here. For full reports we would, however, refer our readers to *The Faithful Witness*, published at 50c. a year by Messrs. Arbuthnot Bros. & Co., 8 and 10 Lombard St., Toronto. We learn that they will send the November and December numbers, containing these addresses, for 10c.

On September 7th we received a telegram from the agents of the Northern Pacific S.S. Co., saying that the steamer *Victoria*, having on board our four Missionaries, Misses Hastings, Smith, Manchester and Davies, arrived safely at Yokohama on the previous day.

We are glad to present, on page 117, an excellent reproduction by the Toronto Engraving Co. of a photo taken on the way to the coast, during the few hours that were spent in St. Paul.

Our Illustrations.

Difficulties of Cart-travelling in China.

—The following is the chronicle of a week's journey by mule cart. The experience was that of Mr. Gilbert Ritchie last November. The weather was cold. He was then on his way to Mr. Hoste's station, Hung-tung, where he was to work:—Thursday, 6 p.m., cart sticks in the mud; delay of ten hours. Friday forenoon, similar delay of two hours. Afternoon, cart goes into a hole; further long delay. Saturday, start again, but return to an inn for Sunday. Monday, carter runs away; delay until Friday, when journey is resumed in a new cart.

During the next fortnight the roads were very rough, and the cart was upset five times. The journey was concluded by a thirty-six mile ride on horseback.

Ru-ning Fu is the city in Ho-nan where, many years ago, Mr. Henry Hunt sought to found a station of the C. I. M., but was obliged to withdraw, after a time, by the opposition of the literary class. Our picture shows a good type of the entrance gates to Chinese cities.

The kind of wheelbarrows shown in our cut are used only in North China, and for long jour-

neys. Two men are employed to each barrow; one pushes behind and the other pulls in front.

The Chinese sage Mencius was a successor of Confucius. He taught the natural goodness of man, saying that man has a tendency to goodness as streams have a tendency to flow downward. He had to confess, however, that man's natural tendency was modified by his conditions, so that men were generally evil in their character.

China's Millions.

• **China's Millions** will be sent for the four months, September, October, November and December, to any address for 15c.

To ten new names for four months for one dollar, or to twenty-five names for two dollars.

We will be glad also to receive new orders and renewals for 1896. New subscribers for the paper paying 50c. now for 1896 will be supplied with the paper, without charge, for the remainder of the present year. Sixteen monthly visits for 50c. ! This offer applies also where the price is reduced to 40c. by ten persons subscribing together, or to 35c. by twenty persons uniting to form a *CHINA'S MILLIONS* group.

As we cannot secure accommodation by the steamer of October 5th, our party will (D.V.) sail from Tacoma in the *Victoria* on October 26th.

We have arranged for Mr. Alex. Paul to sail from London with a party of our English Missionaries, which was expected to sail on September 24th.

Since our August number was issued we have had letters from Mr. Frost, bearing dates of Che-foo, July 17th and 29th, and August 7th and 14th. We were grieved to see from these letters that our beloved brother had again suffered from two attacks of illness, which left him very weak. Two days after the receipt of the first of these letters our anxiety was relieved and our hearts were gladdened by the receipt of a cablegram from Shanghai conveying the news that Mr. Frost continued to improve. This brought our tidings up to August 24th. Letters received as we go to press on September 25th, confirm the above good news concerning Mr. Frost's health.

We are sometimes asked by our friends whether it is safe or wise to send Missionaries to China at the present time of unrest in that land. Our reply is that the LORD's last emphatic Gospel commission, by which He constituted His whole Church a foreign Missionary body, and called upon each believer to be a foreign Missionary—at least in spirit,—was given in full view of all the bitter enmity and persecution which His people would have to encounter in their work. It was the MASTER Himself who said, "behold I send you forth as sheep in the midst of wolves."

The prosecution of the KING's warfare against the powers of darkness is of far more importance than the preservation of health or life to the KING's soldiers, though this object is worthy of all proper care.

On this ground we do not feel justified in holding back the new Missionaries who are ready to go to the field. In all the history of the Mission there has not been a Missionary life lost, through violence or through accidents in travelling, and the LORD is able—if He sees fit—to continue the same gracious protection in the future. It is a cause for thankfulness that the General Director of the Mission, Rev. J. Hudson Taylor, is in China just now, and if there should be any sufficient reason for keeping Missionaries back, he would at once send us a message to that effect by cable. The absence of such a message means that Mr. Taylor and the China Council deem it wise and proper to continue sending out new workers.

We regret the delay which has occurred in the issue of *CHINA'S MILLIONS* this month, and trust that its contents may be none the less welcome on this account.

We cordially invite the co-operation of our friends in making the above offers known. Now is the best time to call the attention of your friends to the paper, and to obtain new subscribers. To the friends who are helping us to extend the usefulness of *CHINA'S MILLIONS* we offer our warm and hearty thanks.

We will gladly send sample copies of any recent issue of *CHINA'S MILLIONS* to any addresses that may be given us for this purpose.

Please notice the list of our books on the back of the wrapper of *CHINA'S MILLIONS*.

Postal Notices.

Mails for China leave Vancouver Oct. 15th, and San Francisco Oct. 4th, 16th and 24th.

All letters for members of the C.I.M. should, in the absence of special instructions, be addressed c/o China Inland Mission, Shanghai, China. The postage from the United States and Canada to China is 5c. per $\frac{1}{2}$ oz.


Postage from the United States to Canada or *vice versa* is the same as within these countries.

CHINA'S MILLIONS

Cursing Turned to Blessing.

BY WALTER B. SLOAN.

"The Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee."—Deut. xxiii. 5.

“EVERTHELESS the LORD thy GOD would not hearken unto Balaam; but the LORD thy GOD turned the curse into a blessing unto thee, because the LORD thy GOD loved thee.” These words refer to the time when Balak the king of Moab saw the host of Israel covering the face of the earth as they came over against his country on their journey to Canaan. He summoned Balaam the son of Beor to come and curse this people, in order that he might then go forth and destroy them in battle. Balak seems to have known from previous experience that Balaam’s curses and blessings were effective, for in calling him at this time he says, “for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.”

When the messengers of Balak have delivered the king’s summons to Balaam, GOD interposes and forbids the prophet to accompany them or to pronounce a curse on Israel. So urgent is the king, however, so desirous to retain the king’s favour is Balaam, that again he approaches GOD, and obtains leave to go back with the messengers. And now the position of Israel seems to be a dangerous one, a king desiring their destruction, and a prophet yielding to the pressure of the king and in his own heart longing to pronounce the curse of GOD upon this people. No human power can save Israel now! But Israel’s GOD has still to be reckoned with, and, although Balak leads Balaam from one hill-top to another, and uses his utmost pressure to obtain a curse, from each fresh standpoint GOD causes Balaam to pronounce upon Israel a fuller and more far-reaching blessing.

The LORD is mindful of His own, and He is likewise mindful to visit judgment upon their enemies. When Moses, the man of GOD, delivers his last charge to the people of Israel, he instructs that a Moabite shall not enter into the congregation of the LORD, not even to the tenth generation, because they met not Israel with bread and water when they came forth out of Egypt, but hired Balaam to curse them. “But the LORD thy GOD turned the curse into a blessing unto thee, because the LORD thy GOD loved thee.” How glorious is GOD in his workings, loving Israel so that He takes the very men who unite to effect His people’s ruin and makes them the channels of His people’s blessing. The whole purpose of the king and the prophet is to ruin Israel, and their whole energy is combined to accomplish their purpose; but GOD has another object in view, and He uses the very energy of these men to give expression to the blessing wherewith He will bless Israel.

It is well for us to let the truth sink deep into our hearts that GOD has power over everything that threatens harm to His

people, and such power that the thing which appeared about to hurt shall be used to bless and to further the progress of His kingdom.

We may see illustrations of this truth in many places in Scripture. The bitter waters of Marah are made sweet, and of them the people drink and their thirst is satisfied. In the days of Elisha wild gourds are shred into the pottage prepared during famine for the sons of the prophets. Elisha bids them add meal and pour out, and they partake thereof without hurt, eating of the very thing that was formerly full of poison.

Shimei came out and cursed David as he fled from the face of Absalom, and Abishai wanted at once to take his life, but David forbade him so doing, and reasoned thus: “Let him alone and let him curse; for the LORD hath bidden him. It may be that the LORD will look upon mine affliction, and that the LORD will requite me good for his cursing this day.” 2 Sam. xvi. 11, 12. Our GOD is still able to sweeten bitter waters when His people have to drink them, and to make the wrath and opposition of man, and even his very curse, to minister blessing. The LORD still loves His people with that same love which He had toward Israel when “He suffered no man to do them wrong.” Psl. cv. 14.

What encouragement this should bring to all our hearts when face to face with the wrath of man, as it has lately been manifested in China. He will turn the curse into a blessing, He will manifest the greatness of His wisdom and His power in using the death of some of His children, and the losses which others have suffered, to open wider the gates of blessing for poor, dark China.

But it is often easier to accept the truth of GOD in relation to the great events of life than to see it in its application to everyday circumstances; and yet our GOD is able to turn the curse into a blessing, and make the bitter sweet, just in these matters which we are in danger of esteeming too small for GOD to notice. The eye of faith must learn to see GOD in everything, and then, as we accept from GOD’s hand all that touches our being and life, we shall find that everything will bring to us a blessing. If we are treated unkindly, if we are misrepresented, there is always the danger of our looking at those who thus deal with us, and then we say, “I don’t see how GOD’s hand can be in that unkind word, or in that harsh treatment.” If we take this attitude we must go on to defend ourselves, or to answer back according to the flesh. No blessing can ever come to us thus from any bitter experience. When, on the other hand, we see past all the second causes, and apprehend that, as far as their influence upon us is concerned, all things, however

trying, come from the hand of God, we can rest in His love, we can stay our souls upon the assurance that "all things work together for good to them that love God," Rom. viii. 28, and we shall find blessing and sweetness springing out of that which is in itself most bitter.

There is often much, too, in our surroundings that is neither bitter nor unkind, but which yet seems to cast a burden upon our spirits. The constant pressure of responsibility in home life, or in our work for God, produces great strain, until we feel

at times a longing to have an easier place. Here also our God is present, and able to teach us so much of His heart, if we but bring the whole weight of responsibility and all the details of the daily burden to Him. He will show us that in love He chose our place for us, that in love He suited the responsibility to our spiritual age, and that in His infinite faithfulness He will cause that which looks as though it would overwhelm us only to minister to the destruction of our self-life and to the deepening of our fellowship with Him.

Can't You?

BY J. A. ANDERSON, M.D., OF TA-LI FU.

CHAPTER III.

"Go ye into all the world, and preach the Gospel to every creature." Mark xvi. 15.

CAN'T you go? Yes, dear fellow-Christian, it is you that is meant. Perhaps you thought the missionary societies were the ones to whom CHRIST addressed the command. Neither to the missionary societies nor any other class are these words addressed. It is to the rank and file of the Christian army that CHRIST says "Go." He makes every Christian a witness, and every believer an ambassador. The privilege and responsibility of being a co-worker with GOD in going with the Gospel to lost mankind belong to each of us. It might be very pleasant for human nature to feel that we could delegate the responsibility from ourselves to somebody else; but the idea is a mistaken one, and has its roots in Popery and selfishness. The poor Romanist reckons the priest and the Pope responsible for his eternal salvation. Sad folly! The priest and the Pope will be held responsible only for themselves, and even if they enter heaven they will be unable by any effort of their own to save one of their followers. The Protestant, on the other hand, knows that each person is individually responsible to GOD for salvation from hell; yet he seems to think in the matter of service—in the question of obeying CHRIST—that he can do it through somebody else. What a mistake! We can't be saved by another believing for us, nor can we be obedient by another obeying for us. Neither salvation nor service can be by proxy. GOD expects every man to do his duty. Our duty is to evangelize the world in our own generation, and our Master and LORD looks to

us individually to do our several parts. Let us not attempt to shift the responsibility from our own shoulders. CHRIST has put it there, and if we love Him at all we will seek to obey Him. Do we think we love Him? The depth of our love may be measured by the extent of our

of what He had done. He turns to His disciples, therefore, and commissions them to go to earth's utmost bound and tell the joyful tidings to all mankind, and offer salvation in His Name to all who would believe. Then reminding them of the promised Comforter, the HOLY SPIRIT, about whom He had told them previously, and promised that He would instruct and guide them, He now adds the promise that the coming of the HOLY SPIRIT upon them will be POWER for testimony—power for preaching—power for teaching—power for witness-bearing unto the uttermost part of the earth. The one hundred and twenty men and women were gathered in the upper room, when suddenly the SPIRIT came and sat on each of them as a cloven tongue of fire. At once they were all filled with the HOLY SPIRIT, and went out empowered by Him and commissioned by



TOWN OF HSIA-KUAN, YUN-NAN.

obedience. We may give of our substance to help others to go—a truly blessed work; but even this does not fulfil the command, "Go ye." We cannot buy ourselves out of the responsibility to go.

The SON of GOD had left heaven and become the SON of MAN. He had died the ignominious death of the cross, and thereby atoned for the transgressions of mankind. He had risen from the dead, and thus proved that complete justification was provided for all who would believe on Him. The great work of redemption for which He had come to earth was finished; but those on whose behalf He had done the work—the various races of mankind—were in ignorance

CHRIST to declare the message of repentance and remission of sins. These early workers have passed to their reward, but the HOLY SPIRIT, according to the promise of CHRIST, is to abide with us forever. We have not to wait, as did the early disciples, for Him to come from heaven. He came at Pentecost, and has been with believers ever since. It is our privilege to claim Him at once by faith—to receive Him into our lives, with all His old power of endowment for service. We cannot truly witness for CHRIST without Him; therefore, if we would live in obedience to the LORD JESUS we must obey the other command, "Be filled with the SPIRIT." Perhaps this is the

reason why you have not gone out to preach the Gospel? Let it be so no longer. Bow lowly before GOD, and ask in the name of JESUS CHRIST that you be filled with the HOLY SPIRIT, that you receive the power for service, and as you ask let your whole being—your entire life be presented to GOD, for Him to do with it what He will. Unless there is a complete handing over of ourselves—all we are and have—to GOD, there cannot be a complete filling with His SPIRIT. GOD does not want half-hearted people. “Blessed are they that keep His testimonies, and that seek Him with the whole heart.” “Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.” The commission called for testimony at home, but it was to go forward, and not to remain at home. These witnesses were not to be content until they had circled the globe, and carried the news of salvation to every child of Adam; and we read that the Gospel was preached in the Apostles’ time to every nation under heaven. How does the command affect us nineteenth century Christians? WE ARE RESPONSIBLE to carry the Gospel to every creature living on this earth IN OUR OWN DAY AND GENERATION. We have come very far short of doing this. For every one who has heard it, there are three persons in the world to-day who have never heard the Gospel. We have given NINE THOUSAND Missionaries to evangelize *one thousand million* heathen who never heard of JESUS, while at the same time we keep ONE HUNDRED AND THIRTY THOUSAND ORDAINED MINISTERS to preach to about *two hundred millions* of people, consisting of ourselves and others who know about JESUS CHRIST. This is how we obey CHRIST’S command. We might say more truly, this is how we disobey Him. In Emmanuel’s army every Christian is a soldier. Our Leader has given the order to advance, and every Christian is responsible to obey. It is not the ordained ministers only, but every Christian is expected to “go.” The world is the battlefield. We have not all to go to China, but we have all to

go somewhere. GOD may want some to go to the CHRIST-rejectors in home lands, to give them another chance; but in the face of the present condition of the world, with its tremendous majority of heathen who never had a chance of believing the Gospel, we might well hesitate, and very prayerfully and carefully consider any work that would keep us back from carrying the Gospel message to some who have never heard it. The meaning of CHRIST’S command is so plain that the *call to stay* in so-called Christian lands should be a very special one before the LORD’S ambassador allows himself or herself to be kept from going into the heathen field. It does seem strange that feelings exactly opposite to these seem to possess so many Christians. Yet we need not wonder in view of the state of the Christian Church. It ought to be advancing victoriously on the world’s battlefield, “terrible as an army with banners.” Instead of this it resembles an army broken up with sickness. The churches are like hospitals, the members of the churches are the sick patients, and the ministers and workers are the doctors and nurses, who have most of their time occupied in trying to resuscitate and keep their patients alive. Such an army cannot do much aggressive work for CHRIST. But someone may say that he or she is not qualified to go out. There are three great qualifications necessary in order to fulfil this great command:—

1st.—We must have experienced the saving power of JESUS.

2nd.—We must have understood the message of the LORD JESUS.

3rd.—We must have received the indwelling Spirit with His power for witness-bearing from the exalted CHRIST.

This is something more than having the HOLY SPIRIT in the sense that each Christian has from the moment of regeneration. Every Christian has the first qualification, and ought to have the others. Many, however, have not the second. It is too common to hear anxious, unsaved souls exhorted to be good and try to

live a Christian life, when they should be instructed to lose all faith in their own good works and, as condemned sinners, accept the LORD JESUS as their only propitiation and SAVIOUR. It is not by practising Christianity that people become Christians. People are born Christians by the power of the SPIRIT—*then* they will practice Christianity. The message is first believe on, and then follow after, the LORD JESUS. Perhaps some are kept from the third requirement by thinking that such an experience is not for them, forgetting that GOD is no respecter of persons. Others cannot exercise the faith that receives the gift, because there is something in their lives that is not in harmony with GOD’S will. Some wait for feelings instead of claiming at once by faith what is already ours in CHRIST, for we “ARE blessed with all spiritual blessings in heavenly places in CHRIST JESUS.” Others again receive the HOLY SPIRIT, but forget that the life is not one of feeling, but of faith, and consequently lose the power by lack of the exercise of faith when there is a change of feelings. “We live by faith.” There are other matters to be considered which are not qualifications, such as age, bodily health, adaptability, and education. These have to do with the special field to be chosen, and with the sphere of the individual’s operations, but have nothing to do with the qualifications necessary. Again let me urge it upon you dear fellow-Christian—you are responsible to obey this command. If you do not know the spot on this world to which He appoints you, put your life in His hands and step forward in faith like Abraham of old, and His plan will be made known to you. Each circle of friends in which you move is a sphere of work, and will be a step to greater usefulness, if opportunities are embraced, for serving CHRIST in it. Should He call you to be His ambassador to a heathen land, what a privilege will be yours; one which angels might envy—a redeemed sinner joining hands with an ALMIGHTY SAVIOUR in the glorious work of seeking and saving the lost.

(To be continued.)

News from Southern Kiang-si.

MR. MARSHALL has been laboring along with Mr. Meikle, at Feng-kang, in the south of the Kiang-si province, for over three years past. In a recent letter he tells of four months’ absence from his station, the greater part of which time was spent at Kih-an, whilst Mr. and Mrs. W. Taylor were absent from this station. After their return he went for a short visit to Shanghai, and was greatly refreshed by meeting with Mr. Frost and other friends, after his somewhat isolated life in the interior. During his absence Mr. and Mrs. Thor arrived at Feng-kang, and for the first time a Christian lady was able to tell the women of that district about the Saviour. Mr. Marshall’s letter continues: “Many women came to see Mrs. Thor at first, but now that their curiosity has been satisfied, not so many come. All our neighbors here are very friendly, and there is a splendid field for work among the country people for miles round here. Please pray for us. Many come for medicine, and we are able to help a few with quinine and other simple remedies.

“The Emperor’s proclamation permitting the Romanists to buy property in the interior of China, has been issued here, but it has not as yet been issued in Kan-cheo Fu. It is certainly a good proclama-

tion, but I doubt if it can be carried out in this district. Time will show. Romanists have many times tried to buy property in Kan-cheo Fu, and as yet have not succeeded.

“Now that Mr. and Mrs. Thor are here, Mr. Meikle and I will be more free for itinerating work. As soon as the hot weather is past we will start out, D.V. We will be glad of your prayers, that the Lord may prepare the way. It needs considerable strength for itinerant work. We sometimes find the hard dry rice which we get on a journey rather trying. Along the country roads the inns are very poor. It is very desirable that a more important centre than this town should be opened soon for special work. Please pray that only God’s will may be done in this, and in all our service.

“At Kan-cheo about five or six persons appear to be real believers, and are growing steadily. One poor woman, Mrs. Ku, has professed her faith in Jesus for over a year. Her husband died about a year ago. He was a bright believer. She herself is far gone in consumption. None about here show any interest in the Gospel. We long to see more of an enquiring spirit. We often remember you at the Home, in prayer.”

Another Mohammedan Rebellion.

THE Mohammedan districts in Kan-suh Province, N.W. China, are again in a very disturbed state.* As is well known, there are many Mohammedans throughout China, particularly in the north and all down the western border of the Empire. While not propagating their faith, they have in the course of centuries, "by natural increase grown to be a large and integral part of the population." Peaceful and industrious enough they have usually been in Central and Eastern China, but in the west the influence of the adjoining tributary, but often unruly, states has made itself felt from time to time, and the Sah-lahs, or Black Caps,† a fanatical sect in Kan-suh, and the first to rise in this neighbourhood in the revolt of 1862, have again broken out in open rebellion. A warlike people, trained from childhood to the use of arms, and frequently at war with their Thibetan neighbours, they are a constant source of anxiety to the Chinese Government. They occupy eighteen villages, or "kung," to the south of the Yellow River. Our nearest mission station is at Si-ning; and it is from Mr. Ridley's journal that the following account of their recent revolt is taken.

Early in the present year news reached Si-ning of a quarrel between the two sects at Hsui-hua-ting, three and a half days' journey distant. A detachment of soldiers under Major Uang was sent to restore order, and apparently succeeded in doing so. But only for a time. On March 13th the Tao-t'ai of Si-ning was despatched by the Governor-General of Kan-suh to the disturbed district. His severe measures there only served to make matters worse. One of the chiefs and several men were put to death by his order. Roused to fury, the Sah-lahs surrounded Hsui-hua-ting, thus imprisoning the Tao-t'ai and a general of Ho-chau.

At the end of March news of the defeat of Chinese troops under Major Uang, through the treachery of their guide, reached Si-ning, and caused great consternation, the terrible experiences of the former rebellion being vividly recalled to mind.

The news of this disaster called forth from the Governor-General a proclamation ordering the extermination of all the Sah-lahs. A few days later a milder one was issued distinguishing between good Sah-lahs and bad Sah-lahs, and urging all to follow their usual pursuits without paying heed to rumours. Meanwhile troops were requisitioned from Liang-chau and other cities, and while these were converging on "the seat of war," the Thibetans were also taking the field on behalf of the Chinese, induced by promises of the land of the Sah-lahs.

By the end of April three of the rebel villages had been taken, but the Tao-t'ai and the Ho-chau general still remained prisoners in Hsui-hua-ting. The general of Si-ning, after a long delay, was at last able to start for the south with an escort of 130 men, but being met by the rebels he and his troop narrowly escaped the fate of the previous Si-ning force. The Thibetans, however, rendered timely aid. Mr. Ridley, writing on 14th May, in daily expectation of a siege, described the excitement in the city as intense. Smiths were constantly at work making and sharpening swords. Trade was at a standstill, while the country people, leaving their farms, were flocking into the city for protection. The road to the south was in the hands

* In 1862, when the Chinese Government was occupied with the T'ai-p'ing Rebellion, a riot occurred at a village in Kan-suh. This was the beginning of the great Tungan (or Dungan) revolt. A few weeks later a more serious riot in Ho-chau was the signal for a general rising of the Dungans. The few Imperial troops in the province were annihilated, and, led on by the Mohammedan priests, the rebels established a sort of Dungan government in Kan-suh. Its jurisdiction was for a time acknowledged in part of Shen-si also. The destruction of life and property at this time was enormous. Tens of thousands of the Chinese were murdered, and the Provinces of Kan-suh and Shen-si still show signs—in desolate homes and ruined villages—of the devastation wrought by the rebels. When the Imperial troops at last restored order, many of the Dungans were executed, but many fled far westward beyond the Kashgarian deserts to the cities of their co-religionists, who had in the meantime followed the example set them in Kan-suh, and thrown off their allegiance to China. It was this more westerly phase of the revolt that gave the celebrated Yakoob Beg the opportunity of rising to power.

† The Dungans, as the Mohammedans of Kashgaria are called, are split in Kan-suh into two sects, the "White Caps" and the "Black Caps" respectively.

of the rebels, and news from the east had come in of the rising of the "White Caps" at Peh-si-kuan, thus cutting off another main road from Si-ning.

Recent mails have brought information of the spread of the discontent to the Buddhist population. A threatened siege of Lan-chau has been averted by troops from Peking. More are being sent, and have also been called for from Hu-peh and Shen-si.

En Route for China.

WRITING on board the steamer *Victoria* a few days before reaching Yokohama, Miss Davies says:—"We did not leave *Victoria* till 10 a.m. on Wednesday, owing to the fog. We enjoyed everything very much until Thursday, when it grew a little rough; at least we thought so, although the sailors said it was only a moderate wind. The first Sunday we did not try to have a service, but last Sunday Mr. Mitchell spoke on the love of God, Jer. 31:3. There are only six passengers on board, besides ourselves, and there is but one Christian in addition to our own party; the carpenter also is a Christian. We have been studying lately the 'everlastings' and the 'exceedings' in the Bible, whilst for our daily reading we have taken up the Acts. The voyage has been a very restful, happy time. Last Tuesday we passed the Aleutian Isles, and we have seen several whales. It has been delightful to have Mrs. Goforth with us."

My Chinese Sister Yang Si-mu.

BY MISS L. HASTINGS.

THE following short but striking story of my friend was given to me by Mr. Windsor:—"Mrs. Yang is our Bible woman. She is an industrious, intelligent woman, an earnest Christian, and a persevering worker, and is in every way suitable for service in such a busy, important station. She was married to a farmer many years ago, but lived a hard and miserable life with him. He constantly beat and abused her, so much so that she left him on two occasions and sought shelter with her brother, the evangelist, and sisters in the city, and they expostulated with him for his cruel treatment of her. He promised each time to be more kind to her, and she, relying on his promises, returned with him to their home. His promise, however, only lasted until they reached home, when he resumed his former treatment, with increased severity. It continued thus until some seven or eight years ago, when the evangelist went and removed her from him by force. She was then a most devoted Buddhist and strict vegetarian, also very religious and regular in her chanting of prayers. Shortly after coming to live in the city the evangelist's wife was taken ill, and she helped his daughter to nurse her. Mr. Andrew and Mr. Windsor often visited the house to pray with the sick wife and her husband. If Mrs. Yang was in the room she would at once leave, and whilst these friends were praying for the sick wife and sorrowing husband she would invariably be peeping from an inner room, laughing and making ridicule of them. Six months after the mother's death the daughter died too, and it was this girl's lovely character, her unwavering attention to her sick mother, coupled with her happy death, that first influenced her aunt to give a thought to Christianity. She was induced to cease her chanting of prayers, destroy her books, and give up vegetarianism. She commenced attending worship, applied for baptism, and six months afterwards was received into the church. After her brother's wife's death, until he married again three or four years ago, she kept house for him. It is only six months ago that she was employed as Bible woman, to take the place of Mrs. Fang, who went to Hsing-i Fu with Mrs. Smith." I want now to add a little of what I know. She certainly is called of the LORD, as far as we can judge. She seems to know just how to get invited into the houses. Her manner is very pleasing, and she would go on preaching if you did not stop her. I

have many times to insist on returning home because it is long past her meal time; but that seems a very unimportant matter with her compared with preaching the Gospel, and when she does, you can tell that she really speaks the truth from her heart. May the LORD help her to win many of her fellow country-women to the SAVIOUR. I am rejoiced to have such a good, earnest, devoted Christian to be my helper in the work. She is a great help to the school girls. Her daughter Shuen-shuen has asked for baptism. Nothing is too hard for the LORD. Let us go forward with our message, deliver it faithfully, and leave the rest with the LORD. He will take care of the results. Please pray for us that we may be kept close to the LORD, and always ready to speak for Him.

The German Alliance Mission.*

OPENING OF A NEW HALL.

THE opening of the new Mission Hall of the Alliance Mission at Barmen, on August 4th, is chronicled in the August number of the *China-Bote*, which is now beginning its fourth year as the organ of the German Alliance Mission. The need for a large roomy hall had become greater and greater, and at last the way was opened for the erection of the present premises. Outwardly, the building is described as "neat and inviting," while the inside is "comfortable and suitable for the purpose." "A dwelling place," it is added, "is now also needed, and we have confidence that by next spring the LORD will enable us to place one beside the Hall. 'The Lord will provide.'"

At the opening meeting the building was filled to overflowing; many strangers were present, and many had to be turned away. Mr. Polnick, Secretary of the Alliance Mission, compared the new hall to one of Solomon's Lebanon quarries, where living stones might be prepared for God's Temple. Mr. Sloan, who had travelled from London to represent the China Inland Mission, spoke of God's work in China, and of the way in which of late years God had been extending the borders of all foreign mission work. Other addresses followed, in which the necessity for personal holiness and abiding communion with God was proclaimed.

The foundation, the purpose, the aim of the Alliance Mission being JESUS CHRIST, the hall is to be free for the preaching of all who stand upon the "foundation of the Apostles and Prophets."

We trust that, with the increased facilities thus placed at their disposal, the work of our brethren on behalf of the millions of China may be more than ever blessed and owned of God.

Thibet and the Thibetan Mission Band.

THE upheaval which is taking place in China is evidently communicating itself to Thibet. "The Dalai Lama," says the *Christian*, "who counts some nineteen years of age, has taken into his own hands the temporal as well as the spiritual power, and is proclaimed ruler." He has "informed the Chinese resident (the Amban) at Lhasa, that he owes no allegiance to the Amban's master, the Emperor of China." The reported action of the Dalai Lama is significant, for it is mainly owing to Chinese power and influence that the Thibetans have been able to prevent the opening up of their country.

Writing from Kalimpong, the headquarters of the Thibetan Mission, Mr. Cecil Polhill-Turner gives us a very interesting account of the progress of events. The little party of missionaries is still waiting patiently for the opening of the country, and fully occupied meanwhile with the study of the Thibetan language. Kalimpong is described by Mr. Polhill-Turner as "a quiet, little country village, admirable for study, and, in the winter especially, frequented by Thibetans bringing wool straight from the closed country, there often

being ten to fifteen tents pitched of a night in the immediate vicinity." And again he writes of the various other tribes: "I have just been on the bazaar gazing at the crowd who throng the market on Saturdays, a varied throng—Lepchas, Nepalese, Bhutias, and even a Chinaman may occasionally be seen. All varieties of colouring are there, and the Bhutia dress is quite different from the others." "We have had several answers to prayer," he continues, "and much help from the LORD. First, this house was rented to us, a new and large one for Kalimpong, and the *only* one suited to us. Next a very sharp young Lama from Lhasa was in Kalimpong, formed acquaintance with the men, and most opportunely agreed to come and teach us just as we needed his services. He now lives with us. The Gouin system of language study, which I had met with at home and studied, has proved, and is proving, the greatest boon to us all in learning Thibetan. And now, just as we need it, a learned Lama and Thibetan traveller, a man who gave considerable help to Waddell in his book on Lamaism, and can speak English, has come to Kalimpong, and is living *next door* to us. I fully believe that this man will be of great assistance in the study of the Thibetan Buddhist works, as well as the geography of the country. I was much helped when in Darjeeling recently, and was able to gain much useful knowledge for the prosecution of our future Thibetan work if God sees fit to spare us. . . .

"I should not be surprised if a work of preparation has been going on in the country, and that we shall find things go very quickly when the barrier is removed."

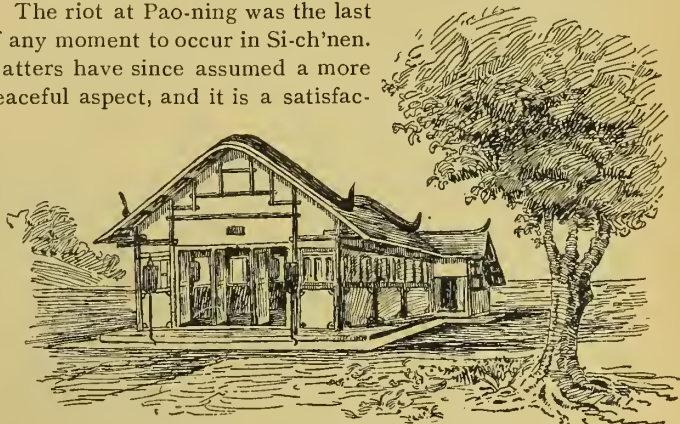
Mr. Polhill-Turner asks very earnestly for continued prayer for guidance for himself and the other friends. He hopes to return to England in the winter for his wife and children. We trust that Mrs. Polhill-Turner's strength may be sufficiently renewed to allow her thus to rejoin her husband.

The Si-ch'uen Riots.

IN order to give a degree of completeness to our necessarily brief account of the riots, we print the following notes from Shanghai.

It is a cause for deep thankfulness that so many of our fellow-workers were able to remain at their stations, and that the work has not suffered much more than at present seems to have been the case.

The riot at Pao-ning was the last of any moment to occur in Si-ch'uen. Matters have since assumed a more peaceful aspect, and it is a satisfac-



CHAPEL AT PAO-NING.

tion to know that at that city the officials have repaired the mission house and church, and that our friends had been able to return there. Mr. Parsons says, "We were very kindly treated in the yamen—a splendid room, good food, etc. After being a fortnight here we returned, and right glad we were to see the old place again. The LORD cause the word spoken in His name in the Fu (Prefect) yamen to bear fruit! Several asked about breaking off opium. One gentleman seemed very sorry for us to leave, taking hold of one's hand. Mr. Williams had an interview with the Hsien (Magistrate), who came to see him before we were allowed to return. The next day, Sunday, we rejoiced with our dear people in being allowed to assemble once more in the courts of the LORD's house. We had indeed a good day.

* The German Alliance Mission is associated with our own Mission for work in China.

Psalm ciii. was the language of our hearts . . . We rejoice with our friends at God's goodness to them. At Mei-chau, also, we learn that matters have been put right, and the native helpers reinstated.

As regards Chung-king, matters were for some time in a very anxious condition. Endless rumors had been afloat, and several dates had been fixed for the destruction of the various missions. The officials, however, had been very active, promptly quelling any attempt at disturbance. Joint proclamations of the civil and military authorities were issued, especially one, sharp and short, virtually establishing martial law—"All who scatter wild stories or incite to riot will be executed without trial." A number of lawless men from Chen-tu came, but finding matters not favorable for them, had gone to the country round about, looting the houses of some wealthy Roman Catholic families.

The triennial examinations were to come off in July and August,

when the Taotai feared it would be impossible to prevent a riot; but so far we have heard of nothing of the kind. The Taotai had been exerting himself most effectively. He has been in Europe, attached to some of the Embassies at different times, and so has had a very good acquaintance with both foreigners and foreign affairs, and is disposed to be friendly. He had been recalled, but the authorities had been prevailed upon to allow him to remain for two months, in order to tide over the examinations.

The British Consul would not allow missionaries, more especially ladies, from any of the riotous cities to remain in Chung-king, so that many more of our missionaries were compelled to leave Si-ch'uen for Hankow than would otherwise have been necessary. This step the Consul thought advisable in the interests of those foreigners already resident in the city. It is a cause for much thankfulness that matters continue quiet there.

A Solitary Way.

Proverbs xiv. 10; 1 Corinthians ii. 11.

THERE is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn,
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

Job vii. 17; Matthew x. 37.

AND would you know the reason why this is?
It is because the LORD desires our love.
In every heart He wishes to be first.
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness it is
The voice of JESUS saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For CHRIST alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a "solitary way."

Isaiah xlviii; Psalm xxxiv. 22.

AND when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. CHRIST made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the KING,
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You cannot come too often, or too near,
The SON of GOD is infinite in grace.
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have a "solitary way." —Selected.

The Great Feast of the Ping Miao.

BY MISS N. M. VAN LEAR.

THE notice of my being a *Kingdom Tidings* Missionary (No. 6), with the accompanying gifts, made me more and more wonder at the LORD's provisions. I am indeed glad to be brought into contact with Mr. Stearns' work, and I am sure that their interest in the work here means additional prayer and proportionate blessing for them and for us. It is my constant prayer that many more may become interested in the work of this Province, that the perishing ones of Kwei-chau may be laid heavily on many souls, calling forth earnest, prevailing prayer and more workers. We are a small band here; do you often think how small? Mr. and Mrs. Clarke and children, and probably also Mr. Adam, go down the river in September, but I believe the LORD means to give better times for Kwei-yang ere long. Mr. Webster and Miss Webb are expected soon now. The latter is designated for work among the aboriginal tribes. Mr. Clarke has now prepared a vocabulary of about 2,000 words of the Heh Miao dialect, and has a good collection of legends, so that one can begin to study with Mr. Pan, the Miao Christian, who has learned to read his native tongue in the Romanized, and, having been schooled under Mr. Clarke, has become a good teacher. It is my intention to begin to study this dialect in the early fall. I am at

present about to go up for my third examination in Chinese. It will be a grand day when these people can have our glorious Gospel in their own tongue.

On the 13th of the second moon, Mrs. Clarke and I attended a large gathering of



ON A MISSIONARY TOUR.

Ping Miao, known as their seventh year festival. We went to the home of Mrs. Fu, a Christian, who lives near their place of gathering. For three days we looked upon between two and three thousand of the people going through their strange proceedings. The women were dressed in dark

calico clothes, short voluminous kilted skirts, with waist and shoulders heavily embroidered in white or red or both. The hair was arranged in a large coil over the left ear, and secured by a long ivory dart. They wore straw sandals with no stockings. To the music drawn from long bamboo pipes carried by the youths, the whole company, both men and women, walked slowly around a pole raised in the centre of a little valley, and this was kept up for hours. We had little opportunity of speaking to these people about their souls, but it was something to be on friendly terms with them, and to let them become a little accustomed to foreigners, for they are very timid. These people have such attractive faces, open and honest, one is instinctively drawn towards them. May the LORD have mercy upon them. We could only get near to them whilst they were arranging their toilet, which was carried on in an open field; the presence of spectators did not seem to disturb them in the least. Each maiden came carrying a bundle on her shoulders, which, when deposited and opened, was found to contain the work of her life, now to be displayed on her person. On examining it, one found it easy to believe it to be the work of many years. Such fine stitches and so many of them, one could scarcely believe to have been wrought by hand. This beau-

tiful work was supposed to win her a husband. We had many opportunities of preaching the Gospel to the Chinese, who had gathered round as spectators. We trust that the seed sown may bear fruit.

Mrs. Fu's husband is not an open believer, but he showed us every attention, and listened well at every service. A few Sabbaths later he walked into the city to attend service. Some of the natives think that he really does believe, but has not the courage to confess CHRIST. Being a native of this district, it means much for him to acknowledge CHRIST, when all his clansmen are hostile. Please pray for him.

Miss Van Lear also tells of a visit to An-ping, where she hoped to stay for study and work,

but she was seized with low malarial fever, and had to return to Kwei-yang. The people at An-ping were most kind; many women visited them, and when they went out of doors they were invited into almost every house. On Sunday numbers came, sometimes as many as thirty at one time, and they were very attentive. It was hard for Miss Van Lear to leave the city, but she trusts to return again in the fall or early winter. It will be necessary to wait until repairs and alterations have been made in the house. Representatives of many of the tribes live near An-ping, one village consisting of Heh Miao, so that apart from the fact of its being a good centre for ladies' work among the Chinese, there is also opportunity of reaching the Miao, for

which work Miss Van Lear has been designated.

One old woman from a village thirty *li* distant, who heard the Gospel from Mrs. Cecil Smith, and who has now asked for baptism, is a Heh Miao. Her husband is Chinese, so she speaks Chinese. May I ask much earnest prayer about the work at An-ping, getting a suitable house, our going there, and our work for the tribes. Oh, how one does need guidance in every little thing! My teacher, Mr. Wang, appears much interested; he has bought a testament, and says that he reads it every day, and also to his friends. He comes each Sabbath to worship, and has lately brought several friends with him. Will you not ask that he may really be born again?

South of the River: the Province of Ho-nan.—II.

BY THE REV. J. J. COULTHARD, CHAU-KIA-K'EO.

(Continued from p. 121.)

THE principal river in Ho-nan is, of course, the Yellow River.

All others are tributaries to it or of other rivers flowing into the Han or Yang-tsi. As its name implies its colour is yellow, caused by the alluvial soil brought down and held in suspension, giving it the resemblance of liquid mud. To be safe, it should flow down a steep bed and by a swift current empty itself into the sea, losing as little soil as possible by the way. In passing through Ho-nan the gradient is, however, insufficient, mud is deposited in large quantities, and the bed of the river is ever rising. To prevent an overflow the banks are raised, and now after the lapse of centuries the river's bed is higher than the surrounding plain! When a breach is made at some weak point the waters pour down upon the fields—a mighty torrent defying man's puny efforts to stem it and close the breach!

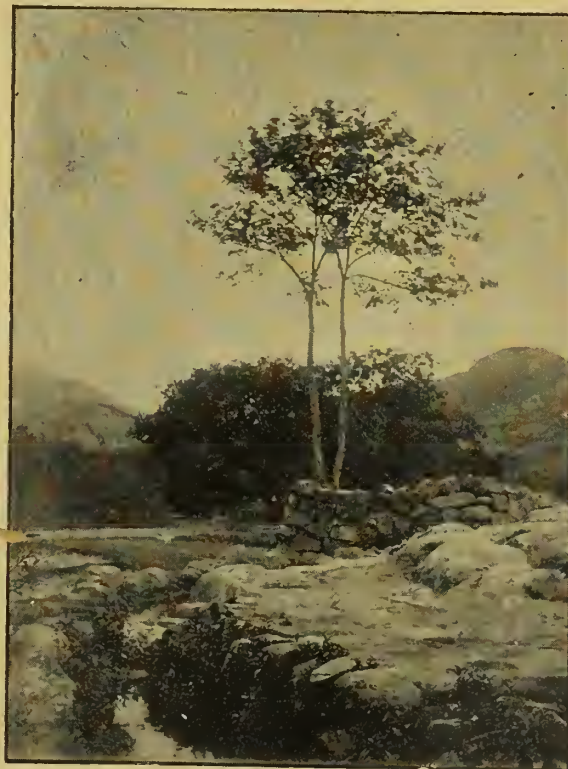
In 1887 such a disaster occurred, and for two years the officials, with their colossal army of workmen, vainly attempted to effect a repair. The closer the ends of the embankment at either side of the breach were brought together the stronger became the current, shaking the newly-made banks to their foundations. Late in the autumn of 1889 it was laid upon the hearts of the native Christians at Chau-kia-k'eo to pray definitely for the closing of the breach. Some foreign brethren who had witnessed the torrent pouring through the opening felt there was no remedy unless European mechanical art was used. But God answered the prayer, and honoured the faith of the Christians. About two months later we heard that the breach was closed. The news appeared incredible until we ascertained that the cash shops had raised the exchange from 1380 to 1520 per ounce of silver. This was proof positive indicating that the drain of cash was at an end. Later we obtained particulars of the closing, which was acknowledged to be of God by the heathen as well as by the Christians. One night when the workmen were resting an immense floe of ice floated down with the current, and, too large to pass through, stopped the breach. News of it was conveyed to the officials, all hands were aroused, and double pay offered to those who would work that night. Materials used for making embankments were crowded upon the ice-floe in enormous quantities, which sank with the weight and closed the breach. Boats moored in the old bed of the river were suddenly carried from their moorings by the changed current of the river, and not a few were swept away and destroyed. This answer to prayer has been to us a constant memorial of God's faithfulness.

As breaches may occur at any time farmers always have at hand a boat for removing their families to a safe place. To a traveller the sight of a boat so far from river or lake seems strange until he knows the reason.

The climate of Ho-nan is generally dry and healthy. In June the heat as indicated by the thermometer is excessively high, and yet

much more bearable than in July or August during the rainy season, when a lower temperature is recorded.

The Honanese are of finer physique than their southern neighbours. Some of them are tall and powerful. They are of a more honest and independent spirit; in fact, the people of Hu-peh are despised by the Honanese, and designated "barbarians of the South." The Hu-peh people retaliate by calling them "Braggarts," in allusion, I suppose,



A ROADSIDE PEEP IN HONAN.

to the superior airs the Honanese assume. In some parts of the province infanticide is almost unknown, whereas in Hu-peh the slaughter of infant girls is incomparably great. There is greater distinction between the sexes, and the women are more secluded than in the south.

The dwellings in Ho-nan are poor, materials (especially wood) are expensive, and as the climate is so dry the houses are generally built of *adobie*, or sun-dried bricks, and thatched. Well-to-do people dwell

in brick and tiled houses. In some places the alkaline nature of the soil gradually permeates the walls of the houses, rendering them damp. In time the old bricks, pulverized by the chemical action, need to be replaced by new ones. The vendor of soda is willing to do this in the case of sun-dried bricks free of charge, the soda extracted from the old bricks sufficiently remunerating him.

The population of Ho-nan is generally estimated at sixteen millions. It is densest in the Prefectures of Ru-ning, Chen-chau, and Huai-k'ing (north of the river), and sparsest in Nan-iang. Chau-kia-k'eo offers the finest field in the province for missionary effort. It is not only populous itself, but is the centre of countless and thickly-populated villages. There is deep need for workers to evangelize the rural districts, as the work in the larger centres demands all the time and attention of those in charge.

The Mohammedan population in Ho-nan is considerable. The

difficulties in the way of their conversion are great, and results far from encouraging. Their presence in the province secures for us a liberal diet. The followers of Mahomet are particular in their food, and will not eat anything prepared by "Gentiles," and, of course, eschew pork; so to satisfy their carnivorous appetite they keep flocks of goats and sheep, and kill beef. We are in this respect better off than many in the southern provinces, and, with a liberal and varied supply of vegetables, lack nothing.

With a fine climate, plenty of wholesome food, and good material to work upon, the province of Ho-nan offers exceptional advantages and opportunities for missionary service. We were never more encouraged than at the present. We have great expectations, and believe that when thoroughly converted the type of Ho-nan convert will compare most favourably with that of any other of God's creatures for whom CHRIST died.

The People Whom We Met.

BY MISS SORENSON.

ON Friday, November 23rd, Mrs. Li and I returned to Hanchung after a three weeks' visit to Cheo-Kia-Pin and Hsieh-Shui, two market towns about eleven miles from the city. At first, although we had large numbers of visitors, many of the people seemed rather suspicious, having heard various reports about the war. The geographical knowledge of the Chinese is very limited; the majority seem to think the "Foreign Kingdom" is some little kingdom outside their big China; one man, on being told there were a number of different kingdoms, replied, "I understand how it is in your country, you call each province a kingdom." I was frequently asked if it was not our country which was rebelling against China. However, we had a very good time, and even when spoken against, it just helps one to realize a little more of what our loving SAVIOUR, the King of Glory, has had to suffer—He who has been so despised and rejected by those whom He came to save. One of our first visitors in Cheo-Kia-Pin was an old woman who lived near, and who owned the inn where we were staying. She told me some one had informed her of my arrival, and also given her a strange opinion as to

the reason of my being there, but she said in a very emphatic manner, "I told them I was sure it was not so, but I would just go and see," and so she came and continued coming, listening gladly, and professed to believe and trust in the LORD JESUS. The wife of the innkeeper generally spent the evenings in our room, and we had long talks with her. She said that at the beginning of the year she had a remarkable dream, in which she saw the heavens very bright; she had been wondering ever since what the dream might mean, thinking perhaps it was a warning that she was going to die this year. She says she believes the dream is now interpreted. One day when we were out visiting we were sitting in a quiet place talking to some women, and as it was near dinner time they invited us to dinner, as people frequently do. The first thing we noticed was a paper house, such as they burn for the dead, and near the table where we sat down to dinner was a coffin containing the body of the father of the household, who had died a month previously. A man who came in bowed down before the paper house, saying as he did so, "Do not speak"—he was requesting the spirit of the dead man not

to speak, as they believe the spirit of the dead have power to harm them. After dinner we sat outside and talked to the people, many of the neighbors being present. At Hsieh-Shui one old woman, a vegetarian, told us we were not speaking the truth, she also said many other unkind things; the next old woman we met that morning was very glad to see us, as a tract had been given to her by some of our brethren who were visiting there a short time ago; she could not read herself, but asked some one to read it to her, and she wanted to know more and how to pray. It was good to see the LORD working in Hsieh-Shui. In both Hsieh-Shui and Cheo-Kia-Pin it was the first time the women had heard of JESUS. We hope soon to visit these places again, and yet there are so many places where the women have never heard. Several times we met men who had heard the Gospel in the city, and from what we heard them tell others we found they remembered a good deal; some of them also had tracts and books. Shall we not believe and pray that the seed thus sown, and carried away into distant places, may spring up and bring forth fruit.

Mr. Fransen at Hung-t'ung.

BY MRS. D. E. HOSTE.*

[Writing on May 7th, Mrs. Hoste gives a deeply interesting account of a visit to Hung-t'ung and the neighborhood, of Mr. Fransen, of the International Missionary Alliance. Much of God's blessing has followed our dear brother in his rapid journey through various parts of China. Unexpectedly delayed by the way, Mr. Fransen did not arrive at Hung-t'ung until very late in the evening.]

NEXT morning at breakfast (we here pick up the thread of Mrs. Hoste's letter) the conversation was about prayer, and Mr. Fransen suggested setting aside a definite time for prayer that day, say two hours. Every one agreed, and we were to meet after the Chinese prayers. These Mr. Fransen conducted, my husband interpreting. No one knows quite what time we began our English prayer meeting. I shall never forget those blessed hours. There were eight of us agreed in prayer, and the SPIRIT of prayer was poured out upon us. When we ceased it was four o'clock in the afternoon, and time for the Bible reading—no time for dinner—that would make the meeting late, and everyone could wait till tea-time. My husband suggested a quarter of an hour's interval to enable the "weaker ones" to get a little refreshment, and in a few minutes the

whole company came over to their side. The Bible reading went on till nearly six o'clock, the time appointed for tea.

As the little company was dispersing, Mr. Fransen got hold of two of the schoolboys, Miss Jacobsen interpreting. The boys had left the meeting, but listened outside for a time, and then strayed back into the chapel, evidently more than willing to be spoken to. Soon they were on their knees, one by one confessing their sins and asking forgiveness from God. These boys had been long prayed for, and had been specially brought before the LORD during the morning prayer meeting. God forbid that we should limit His power in their hearts that afternoon. One of the most troublesome and high-spirited among them came out of the chapel saying that he was "extremely happy."

In the evening the chapel was nearly full. Mr. Fransen gave a clear, pointed gospel address. It is impossible to say how many of those who came forward for prayer were really seeking salvation; the larger half of the congregation made the move, including some church members; but as my husband said, they could not but feel they were face to face with God, and with their own sins.

* Since receiving the above communication we have learned that on June 23rd Mrs. Hoste gave birth to a son. Both mother and son are well.

Next morning Mr. Fransen addressed us on "Seven ways of saving souls." My husband was again interpreter, and was interested in watching the faces of the listeners, especially of one young man who has suffered a good deal for the LORD. He now goes out selling books and tracts, and seems to have a special gift in addressing outsiders; he was just drinking in Mr. Fransen's advice as to the best way of winning souls.

Then came the time to say "Good-bye." We were truly sorry to let Mr. Fransen go. The people have been deeply impressed. I feel our little home has been hallowed by a special manifestation of the presence of God; we have been in the "school of prayer." One sentence of Mr. Fransen's prayer remains with us. "LORD help us to believe till we *do* believe."

He was full of praise for what he had seen of the opium refuge work, recognizing it as a way in which native Christians could be put to work and supported at the same time. He had been pleased at the reception given to them at the refuges they had called at on their way down from Kwei-hwa-ch'eng, especially at Chao-ch'eng. There, when the invitation was given to those who wished to be saved to raise their hands, old pastor Sung asked if those who wanted the filling of the HOLY GHOST might raise theirs too, and when the permission was given, he was the first to lift his hand.

Mr. Fransen insisted upon asking what payment should be made for the liberal entertainment of the party of five and their animals, and came away delighted with the request of the pastor and his helpers that payment should be given in prayer for them that they might receive the baptism of the HOLY GHOST.

How we Preach the Gospel.

BY MISS CHRISTINE MULDOON.

WE were out in the country yesterday, to a place about five miles from Tsih-ki-Hsien, where we had never been before. I wish I could show you the road we went—all among hills, but crossing none of any height—mostly following the windings of a narrow valley. The hills on either side were literally aflame with bushes of crimson flowers. We saw hundreds of acres of them.

You want to know "just how we preach the Gospel," so I shall just describe yesterday to you. It is a fair sample of all our days in the country.

We two set out, accompanied by our faithful woman, with Mr. Chang, the evangelist, going on before, speaking to the men whom he meets, and selling books. A little distance outside the city, we meet several women, dressed in their holiday best, going into the city to burn incense to their favorite idol. They are rather curious about us, asking where we are going, where we came from, why we came to China, etc. Our woman informs them that we have come from a far country to tell them this good news, that there is a GOD who loves them, and can save them from their sins. They sit down at this, and listen while Miss Emslie explains to them, as simply as she can, the Gospel. At times they say, "Oh! we don't understand. We cannot understand a foreign language." But the woman assures them that it is not a foreign language, and then she tells them the same thing over again in their own dialect, but, poor things! it is the Gospel terms that they do not understand. They have no words nor ideas to correspond with the Gospel. Their idea of a god is some demon, whom they must, all the time, try to propitiate, or he will do them harm. They cannot take in the thought of a GOD who loves them "for nothing," and the idea that they can have their sins forgiven, without burning incense, or doing a pilgrimage, or a lot of meritorious works, is so utterly preposterous that they just laugh, and think we must be crazy. "In all the world there is no such thing as that," they say. They would rather talk of our homes, our relatives, why we are not married, and things of that sort; so, with an invitation to them to come and see us and hear more, we bid them "Good day," or its equivalent, and go on.

Presently we approach a village. On the outskirts are some children, who take to their heels as soon as they catch sight of us, and then we

sit down under a tree and wait. By and by a shining black head appears round a corner, followed by a body, and then two or three women stand revealed, gazing like startled deer, ready to fly if we offer to stir. We do not stir, however, and soon, being reinforced by the whole female population, and gaining courage when two or three men saunter up, they draw near enough to hear when our woman speaks to them. They all call us "devils" quite innocently and openly. They do not know any other name for us, and are surprised to find that we look like real people, and wear the same dress that they do. Our feet, however, quite upset them. "Women with men's feet," they say, and sometimes declare we must be men in disguise. These women enquire very eagerly of our woman what we eat, and are quite surprised to learn that we do not regularly breakfast off a little boy or two. (This is quite true; it is currently reported that we eat little children, and Miss Emslie has been asked several times lately, as if it were a fact which we would not think of denying, "But you cooked a little boy and ate him, didn't you?") The woman assures them that we eat the same as they do, viz., rice, pork, vegetables, bread, etc. Some old, wise women on the edge of the crowd shake their heads at this, and assure each other that *that* is lies, anyway. They think that if we ate their food we should look like them. Why not? One old body, braver than the rest, comes quite near Miss Emslie and enquires her age, and looks at her fair hair (which they call white), and wonders at her youth. She listens intelligently while Miss Emslie tells her of GOD and of CHRIST, but a young woman, evidently her daughter, comes and pulls her away. They stand a few minutes longer, giggling and making remarks, then they suddenly all run off, each one afraid to be last.

We rise and pursue our way, still among hills and fields, with the bright green of corn and vegetables, trees full of blossoms, the air full of their fragrance and of the hum of bees and song of birds. Beauty everywhere, and every soul we meet a lost soul! *No doubt about that!* And such numbers of persons as one does meet on a Chinese road are not to be met, on an ordinary road, in any other country. Our late reception does not depress us so much as it might if these people had ever seen foreigners before, or heard the Gospel. We cannot expect them to receive us with open arms. We reflect that we are merely "breaking ground" now. After a while they will not be afraid of us, and will listen.

We pass through several villages, in some of which some of the people have seen us before, and speak kindly to us; but no one invites to sit and rest. Many are much afraid. One woman who asked the usual "Have you eaten your rice?" was sharply reproved by an older woman, who said, "What are you doing, speaking to them? Do you want to eat their doctrine?" They always speak of *eating* the doctrine. I think this idea must have arisen from their hearing of Christians eating the Lord's Supper. Every village seems to possess a scholar or two, with their long gowns, their long nails and suave manners. They are always polite to us, but what they say behind our backs we do not know, for, of course, they are as ignorant of our object as the rest, and do not love us any more than they, and their words have weight with the people.

The end of the journey was a large village. When we arrived there we walked nearly the whole length of it without any one taking any notice of us. At last we stopped in front of an inn, and the Evangelist bought some tea for us, and brought us a bench to rest on in the shade of a wall. Nobody invited us into a house. As we sat there all the women in the place gathered round us, asked us questions, and commented on our appearance. A very good opportunity was given here for preaching. The people listened fairly well and were not rude, although many of them were very much afraid. I noticed one of the before-mentioned scholars, who was much too proud to profess fear; yet when his little child, with a child's curiosity, came too near us, he reached a long arm after him, and taking him up in his arms held him all the time we stayed, at the same time keeping at a safe distance from us. We remained an hour or so, until they began to be uneasy for us to go, and then we set off for home again.

That is how we preach the Gospel. Pretty slow and discouraging work, no doubt you think. However, on our way back we came upon two women, sitting resting themselves by the roadside, one of whom greeted us gladly, like an old friend, and then we remembered meeting

her similarly, once before in the autumn of last year, on our way home from another village which we had been visiting; remembered, too, her sad story of widowhood, her only son also dead, leaving her with a poor, paralytic daughter-in-law. Very poor she was, but brave and patient, apparently. We had not forgotten how eagerly she listened to the Gospel, and learned a little prayer. She was anxious now to hear more, and Miss Emslie sat down beside her and began to teach her. Her friend, who was sitting some distance away, when she heard a little, got up and came and sat close in front of them to hear all. As Miss E. told of the love of GOD, this friend began to cry. Then she told her story. She was young, but a widow with no children. In her mother-in-law's home there were several daughters-in-law, and they all hated and abused her, so she was forced to go and work for strangers. She had no home, and never knew love of any sort. Fancy the joy of telling a soul like that of the love of JESUS. How eagerly she drank it in, and was comforted, even though she understood but dimly. Don't you believe that the HOLY SPIRIT will reveal CHRIST to those two sorrowing, seeking hearts in ways that we know not of? I do. They said they would come to see us the first time they came to the city. It may be some time before they can come, for they have to work hard, and, in the meantime, they will probably hear all sorts of tales concerning us, and of the danger of having anything to do with us; that we will bewitch them; that if they "eat the doctrine" they will die in two years, etc. But still I believe they will ultimately come into the clear light. They were such hungry souls. What a joy to break the bread of life to such.

After seeing us, the people in those villages will come to see us the first time they come to the city, and, if they are not too much afraid to venture, we will show them over our tiny house, and they will examine the furniture, etc. It is all Chinese, so there is nothing to wonder at; but they will remark that it is "very clean." The kitchen will be carefully inspected, and the servants closely questioned as to our habits of eating, etc., and they will go away satisfied that we are at least human beings, and will report the same at their homes, being partly believed. So a little beginning is made. It is slow work, but one's heart is strengthened by the memory of some sainted souls who spent their whole lives in simply preparing the way for others, and never had the joy of seeing one soul brought in; but we who live after them know of the rich harvest that has since been gathered. They, too, shall see of the fruit

of their labors. We are learning not to joy in outward things, but have our joy always in the LORD. That remains the same, whether circumstances are encouraging or not.

Intended Sailings for China.

FROM ENGLAND.

October 11th, per ss. *Himalaya*.

* MR. AND MRS. T. JAMES AND FAMILY.
MISS J. BOUTWOOD.

October 25th, per ss. *Oceana*.

* REV. W. W. AND MRS.
CASSELS AND FAMILY.
* MISS F. M. WILLIAMS.
* MRS. J. E. DUFF.

MISS A. WHEELER.
" K. ROGERS.
" E. GAUNTLETT.

* Those marked (*) are returning.

FROM AMERICA.

October 26th, per ss. *Victoria*, from Tacoma.

MISS L. F. BRIDGE
" HANNAH BANCE
" M. E. HUNT

MISS B. A. ROBSON
" E. OGDEN
" E. BURTON.

November 16th, per ss. *Hankow*, from Tacoma.

REV. R. L. EVANS
MR. A. PAUL

MR. O. L. STRATTON
REV. D. W. CROFTS.

A "Child of Happiness."

(FOR THE YOUNG)

BY MISS AGNES GIBSON, HO-K'EO.

"And Jesus called a little child unto Him."

IT was a cold, damp evening. Miss Morrow and I were sitting employing a few spare moments making some doll's clothes for a little girl, when suddenly we heard a clamor of voices in the street below, and above the noise there rose the piteous cry of a child. I decided to go downstairs and learn the cause. To my great astonishment, I found lying on the doorstep a bundle. As I had concluded, it was a little girl. I took her in my arms. She immediately ceased to cry; doubtless she enjoyed the warmth, and was glad to be once more in somebody's arms.

Knowing that great care is necessary at such times, I sent a servant to call the watchman—whom he found probably in some opium den.

Oh, what a wreck that watchman was! I wish I could describe him standing there before me in his filthy garments. Opium, that awful curse, had brought him down from fairly good circumstances to his present position.

The craving must be gratified; so everything had to go, until all that he possessed was on his back.

At my request he carried the little girl to the "Foundling Home," built by the Emperor's orders for little baby girls who are not wanted by their parents. In a very short time, however, he returned with the baby, saying that those in charge of the "Foundling Home" objected to taking her in on the ground that she was over the age (the little girl was three years old), and that she was blind, and what could they do with a blind girl? They couldn't marry her to anyone, and therefore she was useless. Such were their thoughts; but our heavenly FATHER's thoughts were very different. Another man with whom we consulted repeated that nobody wanted a blind girl.

GOD having thus opened up the way, we took the child into our home. At the time this verse came into my mind: "I was an

hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

We knew that GOD, who had brought her to us, would provide for her; but alas! it seemed to us that she was very near to death, she was so thin and weak. We watched over her for the first few days, giving her nourishing food and medicine. GOD blessed the treatment used, and to our great joy she daily gained strength, got the use of her limbs, and was able to play a little.

One day, when she was playing, I tried to find out whether she could see by placing a looking-glass before her face. She immediately smiled. We did praise GOD that day. Within a month she could see fairly well with one eye; the other was quite blind.

We taught her a number of hymns in her own language, which she sang very sweetly. She could repeat several passages of Scripture

—the twenty-third Psalm, the twelfth chapter of Romans, from the ninth verse to the end, also a catechism, etc. She was always an example of good behaviour to the heathen children. We taught her to obey us, a thing which is very rare among Chinese children.

We had hoped that God would spare her for many years, but He willed it otherwise. She only lived with us two years. I can recall her saying, "Suen Kiao-si, tsai huei"—as I left Ho-k'eo—"Teacher Suen, good-bye." On May 6th I received a letter from Miss Goold, telling me of her "home-call," after a few weeks of intense suffering. The native Christians loved her. It was they who gave her the name Fuh-nien (child of happiness). While she was ill they went to see her daily.

One dear old man brought her roses, but, alas! she was unconscious, and could not appreciate them. There were ten native Christian women around her when she died.

The little coffin was placed uncovered in the large hall, so that friends might see her. A service was held, the evangelist taking for his text Romans 5: 12. He dwelt on God's love in leading this little child to our home. At the close of the service they gathered once more around her coffin to take a last look at the little face which had become so dear to them, realizing much comfort as they spoke of the meeting-day not far distant.

The whole church followed as the coffin was carried away. Such a sight probably China had never seen before. A "nu ua-tsi" (little girl) of five years of age to receive such tokens

of love and honor! "When He cometh," a hymn she loved, was sung at the grave. So ended the earthly life of one of China's cast-out daughters.

"I do so thank God," writes Miss Goold, "for the great privilege of caring for and nursing this little one of His, one whom He came to seek and to save. How true in her case has been the words, 'When thy father and thy mother forsake thee, the LORD will gather thee up' (R.V.)."

Some dear little English children in Dundee who sent money out to help support this little one, also some friends in Alexandria, will sorrow with us over our loss, but rejoice with CHRIST in His gain. Let us seek to win other little ones to Him, and by so doing we will share in His joy.

Tidings from the Provinces.

KIANG-SI.

Miss Irvin writes from Yang-keo, on June 7th: Our large class of enquirers has been well sustained all along, so that the work on the LORD's day has really been very heavy. We have about five services each Sabbath, in order to give all classes as much of the Truth as possible. I have been preacher, precentor, organist, doctor, etc., for between thirty and forty Christians and enquirers, for a period of over eight months, and am now feeling somewhat tired physically, and will be very glad when my new companion arrives. God has been manifestly blessing the work, and lengthening the cords, for now we have spread out into six villages, and it requires a good deal of outside work to visit them monthly, as they ought to be. God has done it all; to Him be the glory. It is wonderfully gracious of Him to use such instrumentality. The SPIRIT has been working here in the most unexpected quarter, and now we expect, God willing, to see some of these dear people confess JESUS before men. Next Saturday, the 15th June, we will have some six or seven baptisms.

Miss Ahlstrom writes from Kuang-feng, on June 25th, telling us of the baptism of eight converts at that station. Her heart is full of joy and praise for all the goodness of the LORD to her, and to the work there. She says: We have had very hot weather lately, and also much sickness. The natives say it has been hotter than at any time during last year. At first I felt anxious as to whether I was doing right for my health's sake by staying here over the summer, but the dear LORD told me so plainly one morning that His presence is in the heat also, that it gave me wonderful strength and rest, and I think the LORD wanted me to stay. My companion has left for North China, and the dear Christians will feel it much if we all leave them. They are just like little children, and I love them as those given to my care by my blessed MASTER. Pray for me, that He may find me faithful in my calling, and that with joy I may meet Him at His coming to receive His people to Himself.

Mr. W. S. Horne, in a recent letter from Yuh-shan, tells of the progress of the work as being very encouraging. Mrs. Horne hopes during the autumn to undertake a singing class for the young men of the Bible class, in addition to her work for the women and other duties. Mr. Horne reports eighteen baptisms recently, eight of these in Kuang-feng and ten in Yang-k'eo, all of them bright and intelligent Christians, and he is hopeful that there are many more to follow. Mr. Horne says: We purpose holding a native conference for workers and native Christians, with a view to the deepening of spiritual life, and leading the church to more aggressive effort.

KWEI-CHAU.

Miss L. Hastings, writing from Kwei-yang Fu, on July 8th, says: "The little Sunday school of two classes is keeping up in interest. I have been taking all the scholars together, but last Sunday we divided, and I gave five of the smallest to Sheo-mei, our oldest school girl, who is a very earnest Christian. I think it best to arrange it thus. We go over the lesson ourselves first, and I show her how she can teach it. To-day I have had another very helpful time of preaching. We visited four homes, and were received kindly and with interest. In one house they listened for three-quarters of an hour at a stretch, asking questions and buying books, and they promised to come and hear more of the teaching. Would that they might not only listen but believe! Of course the Bible woman does most of the preaching as yet, but, praise the LORD, I can say a little, and am generally understood. There is great joy and also sadness in this work; joy to tell the story, but sadness over many who hear it. Several times to-day I have asked women if they had heard the Gospel before, and when the answer has been 'Yes,' we have put the further question, 'Do you remember it?' To this the answer generally has been 'Ki-puh-tao' (cannot remember). They do not realize the importance of this great salvation, nor the preciousness of their own souls."



CHINESE PUNISHMENTS.

A gentleman in England has sent funds for the conducting of a class for Bible study among our young men and the boys of our school. We are waiting before the LORD for guidance and wisdom to organize the work on good principles, and for grace and strength to carry them out. Your own experience in China has doubtless taught you how easy it is to lay good plans, but how difficult it is to carry them into execution and maintain them in action. We will be very glad of your prayers.

Miss Guex has gone to Che-foo for rest and change. Miss Morrow and Miss Kumm remain with us. They are keeping well in spite of the heat.

HU-PEH.

Mrs. Sibley writes from Lao-ho-k'eo June 13th, 1895: The hot days have come again with us, which means a comparative lull in the work. It is the harvest time, and the fields are thickly dotted with gleaners, following close after the reapers, the former being mostly women and children—the common poor who have no fields to reap, but have a right to all they can glean. A good object lesson it is on the Book of Ruth, but I fear such masters as Boaz and such gleaners as Ruth are rare.

Mr. Sibley had, last Sunday, the joy of examining for baptism seven candidates of long standing—three men, three women and one young girl. One of the men, whom we call "the cripple," was, a year and a half ago, a wretched opium sot. While acting as chair-bearer, he fell and broke his limb, and after several days was brought to us in a pitiable condition. He was carried to a temple near by, as he had no home and no friends here, and with Dr. Parrott's advice and help, Mr. Sibley attended to him for months. The time was much lengthened by his own carelessness and direct disobedience and we were sorely tried by this and his ingratitude. But while pouring in the "oil and wine" spiritual food was prayerfully given also, and after being rescued from death's door his soul seemed to awake. He has been for a year a renewed man, utterly living out CHRIST in his life and seeking by every means to repay his debt of gratitude to us. He goes back in the near future to his heathen family in the province of Si-chuan, from whence he came as a smuggler of opium, and returns carrying the Bread of Life, followed by our prayers. Another of the men is an old artist who heard the Gospel when a boy in Shan-tung and has travelled in many provinces seeking his livelihood and also "the true way." It has found him at last and his joy is like a child's. One of the women is our baby's nurse, and a Mrs. Wang and her daughter, are two brought in through the direct efforts of our Bible-woman. Mrs. Ho, also among the number, is the wife of our Christian door-keeper and who used to be a sore trial to her husband. She is one for whom grace had much to do and we have praised God as we have watched the process and results, evident to all eyes. She came to me when in perplexity a year and a half ago, but ran away frightened and suspicious to all she saw and heard. Now, she and her husband are serving the LORD together and their baby daughter, given to them in their later life, they mean to train for the Master's service. I have not named Mr. Mao, a well-to-do farmer, who is a constant attendant at the services although his home is fifteen li away, and one who is letting his light shine among relatives and friends. We hope some of his own family will shortly follow him into the visible Church of CHRIST.

We hope to have these, about whom I have told you, baptized at our next Communion service. Praise God for the few "brands plucked from the burning!"

We have had another Christian wedding among the natives, Our Christian Teacher, Mr. Li, a widower with three children, has again chosen a help-mate. After long unsuccessful searching for a Christian woman, he has contented himself with a heathen and we have mingled hopes and fears concerning the outcome. Marriageable Christian women are hard to find and it is a growing difficulty in our churches out in China. It is a worthy

subject for prayer that more of this class may be converted and be properly fitted to become the wives of Christian men.

We are rejoicing in valuable help at our station, though for a time, Mr. and Mrs. Parker are making their home at our street chapel until autumn, when they hope to open up Kin-tsi-kuan, three days' journey from here and an important forwarding place on the river. Their little daughter, three weeks old, is a great joy to them.

CHEH-KIANG.

Mr. T. Urry, writing from Tai'chau, on June 18th says:—During the past year there have been some changes here. In the spring of 1894 our senior Missionary, Mr. Rudland, went away for a change, which left Mr. Thomson and myself here alone in the work, and we met with many new experiences which have led us to trust more fully in God. In the summer, when the excitement of the war was very high, the people threatened to kill us and to burn down our premises, but the Lord was with us and kept us from all harm, and we were enabled to take an active part in the Master's vineyard.

You will be glad to hear that God has answered your prayers in sending more workers to us, for last October we were glad to welcome Messrs. Hammond and Richardson, who have come to help us in the work of this district, and in December Mr. Rudland returned, so that we have now a band of five workers in Tai'chau. There will soon be a separation, however, as Messrs. Thomson and Richardson are going to Wong-ngan, a city about twenty miles south east from here, where a house is being built for them. The work in this city continues to prosper, and the Lord is blessing the labors of the native Helpers. In our visitations of the out-stations this spring, we were pleased to see that in nearly every place there were a good number of enquirers and a desire to hear the Gospel. During our visitation the candidates for baptism were examined, and 126 persons received baptism, of whom I had the pleasure of baptizing 45 in one afternoon, and there are yet 45 more who have been received, but have not yet been baptized.

Since the last time you heard from me we have had the privilege of opening three more stations. In two of them manifest blessing has been given. We have had the joy of baptizing ten persons from one, and nine persons are soon to be baptized at the other.

For a long time the native Christians here have been praying for a girls' school, and last year the LORD answered their prayers in sending the money to build it. The land has now been purchased, and the building will soon be commenced. May we have your prayers for the school, that the LORD will make it a blessing to all who come to it?

I am very grateful to God for all His blessings bestowed upon me in supplying all my needs, and in keeping me from any serious illness. I am also very thankful for the help He has given me in the language, but there is much more to learn before one is able to present the Gospel to this people in all its fulness. It is also necessary to know the people, and how they think and reason things out. Their minds are not the same as ours, for they often look at things in an opposite way from what we do. For instance, Mr. Rudland was walking along the road one day with his native servant, and a man followed them, asking many questions about the foreigner. One of the questions he

asked was: "Is he clean?" The servant replied that he was as clean as themselves, "he has a bath every day." The stranger exclaimed: "Well he must be a dirty man!" Many of the Chinese during the cold weather, think it quite sufficient to bathe once in three months.

GAN-HWUY.

Ts'ih-k'i.—Miss EMSLIE writes that on her return to Ts'ih-k'i with Miss Muldoon, the people seemed rather afraid of them, and in the villages the feeling was much stronger, so that the work became very difficult. But since the Chinese New Year their experience has been very different, and although there is still a good deal of doubt in not a few minds, yet the way is opening up, and many blessed opportunities are met with. An incident occurred while visiting a village which shows the sadness of many of the lives of the poor Chinese women. A young widow was in one of the houses with her son, a little boy of ten. She was dressed very gaily, but looked the picture of misery. Here is her story: "For a long time her first mother-in-law wanted to marry her to a man as his second wife (a deceased son's wife is always the property of the mother-in-law), but had been kept back by the girl's mother until there was no help, and that day she was dressed like a bride, but in borrowed clothes. She would ride in a chair for fourteen miles to her husband's home, and after the ceremony her clothes would be taken off, and no more seen by her. She would remain in that house to be a tool in the hands of the principal wife, unable, as the woman put it, to be the mistress of one cash (1-24th of a penny). In some cases the second wife is loved in a measure: but none recommend this wretched life. We passed from the above scene afresh impressed with the wretchedness of souls without Jesus."

SI-CH'UEN.

Sin-tien-tsi.—The REV. E. O. WILLIAMS sends glad news of five more baptisms in Sin-tien-tsi—three men and two women—making a total of nineteen members. There are also ten enquirers and thirteen "listeners." The work is growing fast. Miss Culverwell, who followed Miss F. M. Williams in the work there, has just left for home. When bidding farewell to her, the Christians and enquirers presented her with a beautiful banner, with many expressions of love and gratitude.

KWEI-CHAU.

Kwei-yang.—In a letter from Kwei-yang, Miss LOUIE HASTINGS tells of her arrival at that city, after seventeen days' journey over the mountains from Chung-king, which is the point where travellers for the West leave the River Yang-tsi. She was welcomed by her sister, Mrs. Thomas Windsor, late at night, and was very glad to have reached the place where she hopes to labour for CHRIST in China. Her progress in the language seems to have been very encouraging, for she tells of visiting some of the villages with one or two Christian women, and trying to speak a few words to the women in the houses to which they went, and she was also able to take a little Bible class in place of her sister, and gave a short talk upon the subject of "Abiding in Jesus." At the time of writing, she herself, with Mr. and Mrs. Windsor and baby Willie, were all in good health.

Watching for Souls in North Kiang-si.

BY MISS EMMA C. FORSBERG.

MARCH 1st, 1895. Came to Peh-kan yesterday, to ask a sister to come and see Mr. Wang's little grandchild, who is ill. Miss Collins went, so I am staying in her place.

Monday, 4th. A number of women came in yesterday. I took Miss Collins' class of children in the kitchen,—an interesting little flock. The landlord's mother died to-day. It is very sad; she had heard the Gospel many times; but still held on to her vegetarianism.

T'eng-kia-pu, 7th. Came here to-day. The way is beautiful, leading across the hills. The country looks so rich at this time, because of large fields of mustard with its rich yellow blossom, which fills the air with fragrance. Arrived early, so Mrs. Wang went with me to some places near by. There was one old woman who was sullen, and did not care to listen, but as we talked of the happiness of heaven, she listened more pleasantly. On our way back we met her, and she wanted to hear more, and learned a little prayer. May God do a real work in her heart! She is very poor, and may have an idea of earthly gain. At another place was a very wretched woman, whose husband takes opium. Her face was so hopeless. We told her the glad message of Jesus' love, but she did not seem to take it in. In marked contrast to her was a young girl not far from there, who laughed at all we said,—such a merry laugh. She seemed to think this life was just a merry game. As I looked into her pretty, laughing eyes, I loved her, and longed to win her for Jesus. Alas! if she does not believe on Jesus, her merry laugh will cease.

Friday, 8th. It looked like rain this morning, but we prayed if it was the MASTER's will for us to go out He would withhold the rain. In a short time it looked clearer, so we started off. We visited three large villages. At the third we stayed only a short time, as the sky looked threatening, and when we were yet eight *li* from home the rain began increasing until it poured. Mr. Wang had supper ready for us. He is kind and thoughtful. Once, when we came home from a day's work in the villages, his little girl said, "Father prayed for you while you were gone." This place is not easy, as the Roman Catholics have a stronghold here. Many who came to the hall last year, and seemed pleased with the Gospel, have now gone over to them, as they need not give up their Sunday work to join them. Mr. Wang sometimes tells me with joy of someone whom he is hopeful about, and perhaps the next time I see him, he tells me that that one has ceased to come. He looks so sad at these times. Please pray that God may keep His servant from being discouraged, and may give him to see some real fruit soon.

9th. Went out in the city till noon, and then came home, as Mr. Wang was going to Peh-kan to conduct communion service. The hall was full of men listening to him when we came back, and there were also two women waiting for us. One of them, a young, intelligent-looking woman, had heard the Gospel at the time when Miss Cowley came with me, and had now come to hear more. Her home is eight *li* away. After a pleasant talk with her, she asked us to come to her home. Please pray for her and her husband. It is a joy when one comes back like that.

Monday, 11th. I was glad on Sunday morning, to see old Mr. Wang, the evangelist's father, walk in. He loves to speak about Jesus wherever he goes. He had walked thirty-five *li* that morning, before breakfast, and came in so bright and cheery. He preached all day to large crowds that kept coming and going. I had been told that he always ended up his sermons with his favorite text, "Pei ts'i siang ai," (love one another), and, sure enough, he did. He can preach it, because he practices it.

I came back to An-ren to-day by boat, in company with old Mr. Wang. He had intended to walk home last night, but stayed to come with me, knowing I had no escort. I told him he ought not to have done that for me, to which he replied, "But, Kiao-si, that would not be 'Pei-ts'i,'" (referring to "love one another.") "We must never forget 'Pei-ts'i,'" he added. He loves to talk about the LORD! It seemed good to get home again after being away ten days.

22nd. This has been a week of trial. Our old teacher, Mr. Hsiong, died on Monday, after a week's illness. The saddest part is that we are not sure that he was saved. He has been teaching here for three years, and though convinced of the truth, has never made an open profession, because he held

to what this world gives, saying "God would wait for him." When Mr. Orr-Ewing and Mr. Franson were here they prayed with him. He thought very much of Mr. Orr-Ewing, and told him that day that he was the means of his conversion; but afterwards he did not show much of a change of heart. Still, he said many things during his illness that made one think he did trust Jesus. Miss Cowley was speaking with him about trusting Jesus, to which he answered, "I have no one else to trust; there is no other way;" and when his son asked him if he wanted them to burn incense, etc., at his burial, he said "No." But, alas! some of his clan, who are opposed to the Gospel, came, and would not allow him to be buried without it. One of the Christians, a fine, manly fellow, came near getting a beating. We had to come away at last, knowing that whatever they did could not hurt the dead. Mrs. Hsiong, who is a believer, was nearly heart broken over it. When she could do nothing to stop the proceedings, she retired to her room till the ceremony was over. Please pray for her, also for the oldest son, who is not a believer, though he is favorable to the Gospel. He is very sad now, and we believe God is working on his heart. He went in for a military examination against his father's wish, which perhaps hastened the death of the latter, and some of his clan have threatened to take the name off the family register if he comes to worship. This means much to a Chinaman.

26th. Went out with our housewoman to her home, twenty-five *li* away. Her husband is a believer, not yet baptized, but I am sure the LORD is pleased with the old man, he is so humble and faithful. He had swept their little room, and tidied up the best he could, in honor of the "Kiao-si," and there he stood, with a smile all over his face. He lives with his brother, who has a large family, favorable to the Gospel, but nothing further. A relative, to whose house we were asked for a meal, has given up false things, and wants to accept the truth.

27th and 28th. We had a good time in the hamlets around. Most of the people received us kindly, except at one village, where we were met outside by an angry crowd who would not allow us to enter. We came away with sad hearts. The LORD helped me much. Before, I had always been with our Biblewoman or Mrs. Wang, who both tell the Gospel so clearly that I had kept in the background; but this woman got things rather muddled, so I was thrust forth; but God did not leave me to myself, bless His name! At one place two women came out after us and wanted to hear more, saying they wanted to believe. Please pray for them. They are away off among the hills, and we cannot get to them often.

29th. Came home to-day. It is a beautiful morning, and the walk was refreshing. These hills are so lovely!

April 12th. Came back yesterday from T'eng-kia-pu. Not many in on Sunday. A few women came in the afternoon, and listened with some degree of interest. My children's class is not very hopeful. Mr. Song's two boys are working for a man who will not let them stop on Sunday. Sheo-fuh, a little friend of mine, came and asked if we would not have the class, so I began with him and the evangelist's two little girls, but soon his grandmother called him away. Please pray for little Sheo-fuh. Monday we started out for the villages. Had a very good day. At a wayside inn we found a number willing to listen. One man, who had bought some books last year, began to preach of his own accord. He had a fairly clear idea of the truth. We came to one large village not before visited. Such crowds as flocked around us! And such a volley of questions! They were very friendly, setting out a bench for us, and listening fairly well. One old woman seemed to take in the truth, and Mrs. Tong went in and prayed with her. Oh, may the LORD touch those hearts, and draw them out of this darkness! We made our way homeward as the sun was setting. There was a song in my heart, and a glad sense of the SAVIOUR's presence filled me. I believe the LORD would always have us know this joy; but too often we are taken up with ourselves, or something else, and do not realize His presence.

Tuesday, we did not know just where to go, but, asking the LORD to guide us, we got on to a road leading across a wide belt of red sand hills. Mrs. T. thought we had made a mistake, but, as we met a number of people, I knew there must be some dwellings somewhere. Ten *li* away we found a large village, not reached before, and, as we drew near to one house, an old woman jumped up and greeted us with joy. She proved to be the one who had been in T'eng-kia-pu on my first visit with Miss C., and who said, "I never heard of this Jesus before." She had asked us then to come to her village, but we had not been able to find it. We had a nice time with the people, many listening to the Gospel.

Editorial Notes.

LETTERS from Mr. Frost give encouraging reports as to his health, and we expect shortly to receive and print an article prepared by him for CHINA'S MILLIONS.

Mr. Hudson Taylor wrote on Sept. 6th, on board the *Taiwan*, going from Chefoo across to Kobe in Japan, where he was to attend and take part in a Conference. He hoped to be back in Shanghai in about two weeks.

Mr. and Mrs. Arch. Ewing and their little daughter left Shanghai for England on furlough in the German mail on Sept. 12th. They expect, after spending some time with relatives in England, to visit this country, where Mrs. Ewing has many friends.

We are sorry to learn that Mr. and Mrs. Knight have had to leave their work and go to Japan for rest and change, on account of Mr. Knight's

health. He is suffering with his head, and is unable for the present to read or study.

A recent letter from Mr. Wm. Cooper, in Shanghai, tells us that the Mohammedan rebellion in Kan-suh is assuming serious proportions. Si-ning Fu was said to be besieged by the rebels. In this city our friends Mr. J. C. Hall and Mr. and Mrs. Ridley are working. Trouble also seems to be brewing at Lan-cheo and Tsin-cheo. We will be glad for the fellowship in prayer of all our readers that God may protect His servants and abundantly bless their labors.

The Agents of the Northern Pacific Railway and Steamship line have kindly sent us a telegram to say that the S.S. *Tacoma*, with our brethren Dr. J. A. Anderson and Mr. Chas. G. Lewis on board, arrived at Yokohama on Oct. 6th.

Our next party of lady missionaries will (D.V.), be present at a farewell communion service in the Mission Home on Friday evening, the 18th inst., and will leave for Chicago and St. Paul early on the following morning. At this point the other three ladies will join them and they will leave on the 21st for Tacoma, whence they will sail in the S.S. *Victoria* on the 26th. The names of the six ladies are: Miss E. Burton, of Toronto; Miss H. Bance, from Sweden; Miss B. A. Robson, from Bright, Ont.; Miss L. F. Bridge, from Massachusetts; Miss M. C. Hunt, from Ottawa, Ill.; and Miss E. Ogden, from Philadelphia, Pa.

The Toronto Bible Training School has re-opened for the session and students have registered in satisfactory numbers. The principal, Rev. Dr. Stewart, again takes a full share of the teaching, and well-known Bible teachers from other places have been invited to give special courses during the term. The first of these visitors is the Rev. W. J. Erdman, D.D., of Philadelphia, who is to spend two weeks in the School. The candidates of the Mission are privileged to attend the classes each day and find them most helpful.

Many friends of the Mission who know Mr. J. S. Helmer, of Lockport, N.Y., will be glad to notice, in the list of officers and Council members, which we print on the second page, that he has been appointed by Rev. J. Hudson Taylor as Treasurer of the Mission in North America.

It is our intention to reprint Dr. Anderson's "Can't you?" in book form, at a low price, as soon as it is completed.

Our Illustrations.

The Cage and the Wooden Collar.—This picture illustrates two forms of the pillory which are in common use in China. For minor offences the "gangué," or wooden collar, is a common punishment, whilst for more serious crimes a variety of punishments is inflicted. One of these is confinement in the wooden cage for a longer or shorter period, and sometimes notorious criminals are judicially sentenced to death by starvation and exhaustion in the cage. Punishment by the cage or the collar is always in public, and a statement of the crime for which the punishment is inflicted is affixed to the woodwork, for the purpose of deterring evil minded persons in their course of crime.

Our picture of a missionary lady on a wheelbarrow is a good representation of the way in which our lady workers often perform their missionary journeys. The road coolies are very strong, and they cheerfully take a lady, or even a gentleman, on one side of the barrow, with a corresponding weight of baggage on the other side. The journeys are usually from fifteen to twenty-five miles per day, according to the state of the roads, and a fair payment for a day's work to a barrowman is about three hundred cash, or eighteen cents.

We give a roadside picture in Honan from the camera of Dr. Howard Taylor.

In connection with the Si-ch'uen riots we reprint a small picture of the chapel which was partially wrecked by the rioters at Pao-ning, and which has been restored by the officials.

The Hsia-kuan, or "lower barrier," is a town at the southern end of lake Urh, about ten miles from Ta-li Fu, and on the main road from the

capital of the province to the Burmese frontier. It is smaller than Ta-li Fu, and has five good retail stores, whilst it has several large wholesale business houses, and is the centre of a large carrying trade in tea, salt, cotton and manufactured piece goods.

China's Millions.

China's Millions will be sent for the four months, September, October, November and December, to any address for 15c.

To ten new names for four months for one dollar, or to twenty-five names for two dollars.

We will be glad also to receive new orders and renewals for 1896. New subscribers for the paper paying 50c. now for 1896 will be supplied with the paper without charge, for the remainder of the present year. Sixteen monthly visits for 50c.! This offer applies also where the price is reduced to 40c. by ten persons subscribing together, or to 35c. by twenty persons uniting to form a CHINA'S MILLIONS group.

We cordially invite the co-operation of our friends in making the above offers known. Now is the best time to call the attention of your friends to the paper, and to obtain new subscribers. To the friends who are helping us to extend the usefulness of CHINA'S MILLIONS we offer our warm and hearty thanks.

We will gladly send sample copies of any recent issue of CHINA'S MILLIONS to any addresses that may be given us for this purpose.

Students, Christian workers and ministers who want CHINA'S MILLIONS, but cannot well pay for it, are invited to write to us, and friends of the Mission are also invited to write to us about any

It is a pleasure to see among us Mr. Eugene Stock and Rev. Percy Grubb, secretaries of the Church Missionary Society, who have come from England by invitation of the Auxiliary of the C. M. S. in Canada. Their object is to promote Missionary zeal, and to help in the establishment of this Auxiliary as a separate though associated mission, through which members of the Episcopal Church in Canada, who are found suitable, may be sent to the foreign mission field.

Rev. Geo. Grubb and Mr. Millard, who are so well known through their visits to mission lands, and their fervent advocacy of the claims of the heathen among the home Churches, are also in Canada, and, after a short visit to the North-West, they will hold meetings in Toronto, Montreal and at other points.

Owing to the sickness of Mr. and Mrs. Murray at Che-foo, and their departure for England, it has become necessary to fill their place in the boys' school, and we hear that Mr. E. B. Saure and Miss Ida J. Emerick have been asked to go to Che-foo to help for a time in the training of the children of Missionaries.

This is a very important part of the work of the Mission, for without these schools many of our Missionaries would either have to leave the field in order to care for the education and training of their children, or else submit to long and painful separation from the children whom God has entrusted to them. God has abundantly blessed these schools in the past, and we are glad to believe that our two friends will be able to give valuable help in this part of the work.


such persons, who they know will appreciate the paper. In such cases we will, if possible, send them the paper free of charge.

We will gladly send sample copies free to all whose names and addresses are sent to us for this purpose. Such copies have often led to the offer of life service to God on behalf of China.

Kindly notify us at once of any change of your address, or of any error in the address we put on your wrapper.

In remitting by stamps, friends will oblige us by not using denominations higher than the 3c. Canadian or the 2c. U. S. stamps.

Our New Map.

 In order to meet the need for a good map of China, suitable for use in small meetings as well as in the home, we have had Mr. Frank McCarthy's map reproduced by the Toronto Engraving Co., through the photogravure process. The size of the map is 34 x 32 inches, and it shows all the stations of the C. I. M. with the exception of a few recently opened places.

We are having it printed both on paper and on linen. We recommend the latter as being most portable and also most durable. The prices are:

Paper, 50c. post free.
Linen, 75c. post free.

Postal Notices.

A mail for China leaves San Francisco Oct. 22nd.

All letters for members of the C. I. M. should, in the absence of special instructions, be addressed c/o China Inland Mission, Shanghai, China. The postage from the United States and Canada to China is 5c. per $\frac{1}{2}$ oz.

Postage from the United States to Canada or vice versa is the same as within these countries.

READY IN A FEW DAYS. A NEW MAP OF CHINA. 34 x 32 INCHES.

CLOTH, 75c. PAPER, 50c. POST FREE.

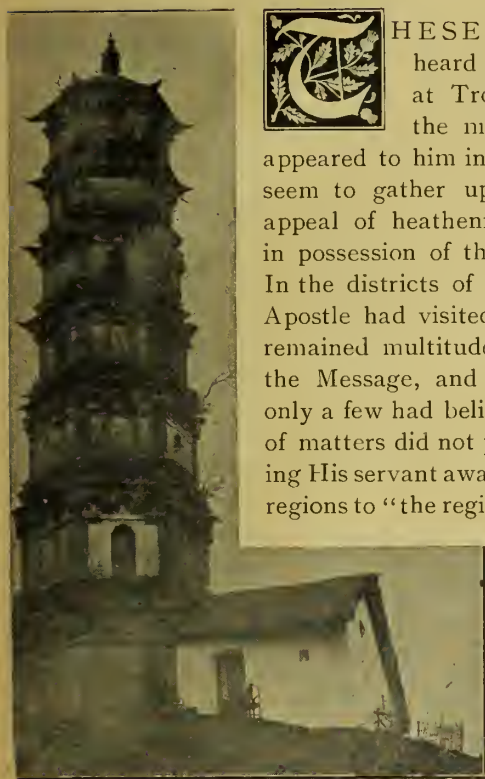
Printed by ARBUTHNOT BROS. & CO., 8 and 10 Lombard St., Toronto.

CHINA'S MILLIONS

The Appeal of Heathenism.

BY W. B. SLOAN.

"Come over . . . and help us."—Acts xvi. 9.



PAGODA AT KIU-KIANG.

THESE words, as they were heard by the Apostle Paul at Troas, when uttered by the man of Macedonia who appeared to him in a vision of the night, seem to gather up and to express the appeal of heathenism to those who are in possession of the light of the Gospel. In the districts of Asia Minor which the Apostle had visited there must still have remained multitudes who had not heard the Message, and amongst the hearers only a few had believed it; but that state of matters did not prevent God from calling His servant away from these still needy regions to "the regions beyond," which lay

in yet deeper darkness. The Churches in Asia Minor were not consulted as to whether God's servant should remain amongst them, or go further on; but had they been so, may we not almost ven-

ture to hope that one effect of Paul's ministry to them must have been that they would have gladly consented to his going for ward where as yet no Gospel light had spread? This much we do know, that it was a part of the Apostle's plan of working that the Churches which he was the means of establishing should themselves become to him a fresh point of departure for carrying the Gospel to those in the regions beyond (see 2 Cor. x. 15, 16). We have seen during this century the ears of the Church of CHRIST opened to hear the appeal of heathenism more fully than at any time since the Apostolic days; nevertheless we seem still to come terribly short of responding to that appeal in anything like the measure that its urgency warrants. As the man of the world keeps for his own benefit and enjoyment his earthly possessions, so, alas! does the Church of CHRIST still keep hold upon her spiritual treasures, and in trying to retain them loses them; for it is an eternal law of the Kingdom that what we keep for ourselves we lose, and what we hand on to others we, in the highest sense retain. We have said that the Churches were not consulted in this new "Forward Movement." God led the Apostle Paul and his chosen companions, Silas and Timothy, westwards

to the shores of the Ægean, and at Troas there appeared, in a vision, "a man of Macedonia," and the voice spake the memorable words, "Come, over into Macedonia and help us." It was a vision of the night: no real man of Macedonia uttered the words—possibly none of the Macedonians knew where to turn in their helplessness, and the vast multitude, although conscious of a need, were quite unaware what it was they needed, and equally hopeless that any really satisfying portion could ever be theirs. This cry, "Come over and help us," was uttered, in the wonderful wisdom of God, not only on behalf of Macedonia, but for all Europe, with its Greek culture, with its Roman Empire, with its still savage nations in the north and in the far-off Island of Britain. Our savage forefathers, in their rude darkness, were waiting for the light; the Romans who had conquered them could teach them many things, but the conquerors were as ignorant as the conquered of that Gospel on which man's present blessedness and future destiny depend. The Romans had received much learning and refinement from Greece, but Greece herself, with all her philosophy and culture, stands represented in this "man of Macedonia" crying out, "Come over and help us." What was the help they needed? Very few individuals out of that great mass of human beings could have told; the vast majority were living from day to day as generations had done before them—careless, heedless, and all but unconscious that, deep down in their own hearts, there lay an abyss of dissatisfaction. But before the shades of night had fallen, must not the great Apostle of the Gentiles have looked across the narrow sea to the great continent? And what must his conceptions of its needs have been? And when through the night vision God called him to the help of these people, how must his soul have been burdened at the thought of their guilt and their sin! From many passages in St. Paul's Epistles we can learn something of what life was in the heathen world of his day; notably in the first chapter of Romans we have a terrible picture of the awful pollution that sin had effected in the lives of men when they did not choose to retain God in their knowledge, and He gave them up to a reprobate mind. Not forgetting that Ephesus was in Asia, we turn to the Epistle to the Ephesians for another description of Gentile life when uninfluenced by the Gospel, as St. Paul had come into contact with it, and we read, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Ephes. iv. 18, 19), and further on in this same chapter we come upon a

dark catalogue of sins in which those who were now Christians had once lived, and out of which the Gospel alone had delivered them.

Such, then, was one aspect of the need of heathenism; and a power that could effectually deliver from this awful corruption was the help for which Europe at that time was mutely appealing. But behind all this heart-rending manifestation of sin's power to corrupt there lay a darker back-ground which was ever present to the heart of the messenger of the Gospel. St. Paul has set faithfully before us the heathen world of his day in its terrible bondage to the power of sin, and he has taught us no less clearly of that guilt and condemnation before God which is sin's darkest aspect. The help for which heathen Europe is crying out through the lips of the man of Macedonia, is not only deliverance from a condition of life that is all corrupt in relation to the men around it, but from a condition of life which is guilty in the sight of God, and as such is hurrying on to judgment. In illustration of the Apostle's teaching on this point, we would direct our readers' attention to the following passages:—(Rom. i. 18) "For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men"; (Rom. ii. 12) "For as many as have sinned without law shall also perish without law"; (Rom. iii. 19, R.V.) "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God"; (Ephes. ii. 3) ". . . and

were by nature the children of wrath, even as others"; (v. 12) ". . . without CHRIST . . . having no hope, and without God in the world." To the God-taught Apostle the men amongst whom he went preaching the Gospel were guilty before God, and as such subject to righteous judgment. The Gospel he preached to them was not primarily a gospel to heal their social evils, still less was it a gospel of the brotherhood of humanity; it was essentially the Gospel of salvation. To the eyes of Paul the men around him were lost, and their need was that they might be saved. The first step in their salvation was that they should have forgiveness of sin, and be justified through a crucified REDEEMER, and in being reconciled to God, they would come to find deliverance from all unrighteousness and true fellowship one with another as brethren in CHRIST JESUS.

And the heathen world has not changed in its essential features since the first century save only that in its dark guiltiness it has plunged deeper into the abyss of ruin and despair. Because the Church has so failed to respond to the appeal of heathenism it has forced itself to try and believe that the condition of the heathen is not really so bad after all. The heathen are sunk, and need to be raised; they are not lost, and needing to be saved—such is a summary of the teaching in some quarters to-day. But the Truth of God remains unchanged, and those who have most firmly held that the heathen need a salvation from guilt and judgment are those who have most willingly responded to the still-repeated cry, "Come over and help us."

(To be continued.)

Pictures of To-day at Wun-chau and Tai-chau.

BY REV. JOHN SOUTHEY.

ON reaching Shanghai, after a journey through part of the Province of Cheh-kiang, I had the pleasure of meeting my dear friend, Mr. Frost, who asked me to write something about the journey for the North American edition of CHINA'S MILLIONS. This I gladly promised to do, but as within a week of my return to Shanghai I was once again on the road making a journey through part of the Province of Kiang-si, the fulfilment of the promise has been considerably delayed, and now when I sit down to write I find myself confronted with a difficulty, for to give a full account of the journey will take up more time than I can at present spare, and more space than the editor might be able to give me, while, on the other hand, it is not easy to make a selection when everywhere one has been received with loving kindness, and when everywhere one has seen so much to fill one with praise and thanksgiving; but the fact that two of the largest stations, Wun-chau and Tai-chau, have each one worker from North America, the former, Miss Stayner, and the latter, Mr. Urry, has helped me to make a selection, and so I will attempt to give a brief description of what I saw at these two places.

Wun-chau is very beautifully situated on the south bank of a small river which flows into the China Sea. Away in the background are some lovely hills, and the city, one of the cleanest I have seen in China, is intersected

by canals, overhanging which are some grand old trees, which make picturesque and shady walks. In this city twenty-five years ago the late Mr. Stott was privileged to commence work which God has signally blessed and honoured. It was not by any means all plain sailing; there was much bitter opposition, and he and Mrs. Stott, who is still spared to carry on the work of the station, knew as well as most people what it was to "sow in tears." But now side by side with sowing there is reaping, and to-day there is a living and rapidly increasing church, and a membership, including that of two out-stations, of 273, and fully as many more are hopeful enquirers. There is a native pastor and three evangelists, whose whole time is devoted to the work. One of the evangelists is supported entirely by the free-will offerings of the native Christians. Besides these there are twelve preachers, who every Sunday conduct services in the villages from 30 to 70 li distant from the city. These men receive no remuneration whatever for the services, but their bare expenses to and from their appointed stations are provided for them, the native Christians being responsible for seven out of the twelve. The women of the church, too, have a Mission Union of their own, and almost entirely support a Bible-woman, who labours in the district, and besides this some of them voluntarily act as district visitors, and make themselves responsible for the

visitation of the sick in their respective districts. Then there is a day school for boys and a boarding-school for girls, the former having an attendance of 18 and the latter of 27. The girls' school is really wonderful in its way. The girls are taught reading and writing, sewing and cooking; in fact everything that will make them useful and helpful wives. No foot-binding is tolerated in the school, and no girl is received except on the distinct understanding that Mrs. Stott shall have the sole right of betrothal, which, by the way, is only exercised with the girl's consent, so that there is no fear of the girl receiving Christian education and training and then being married into a heathen home. I, myself, can testify as to what good wives some of these girls make, for I have been into their homes and seen some of their children. Both alike are beautifully clean, and form a marked contrast with the homes and children that are all too common in China. Should time permit I could tell more about the work of this station, but I must press on to give a hurried description of the services at which I was present.

I reached Wun-chau on a Saturday morning, and found to my joy that next day was Communion Sunday, and that there were to be some baptisms. On the Saturday evening over a hundred gathered for prayer in the chapel, a plain, substantial building, measuring about 55 feet by 32 feet. After an address

from the pastor on Luke xi. 5-13, not a word of which I could understand, as it was all in the colloquial, which is practically a different language from Mandarin, five candidates—three men and two women—were examined with a view to baptism. After two men and two women were unanimously accepted—while the other man was advised to wait, as he evidently has not grasped his own personal need of a SAVIOUR,—there followed several prayers and hymns, and the meeting was at an end. On the Sunday morning by nine o'clock fully three hundred and fifty had assembled in the church, and the four accepted candidates of the previous night were, after prayer and praise, baptized by one of the preachers. Then followed the ordinary morning service, which was conducted by the pastor, at which he gave an earnest address on the three recorded miracles of raising from the dead—the little daughter of Jairus, the son of the widow, and Lazarus. After this came the Communion service, at which the pastor preached, and of which over two hundred partook. The whole service from first to last was most impressive. The crowded church, the eager faces, the hearty singing and the reverent attention, all made an impression on my mind which I cannot forget, and at every remembrance of which I give thanks to God. After lunch the men and women divided, although this is not the usual custom, but on this particular occasion Miss Bardsley wished to give a special address to women on the practice of foot-binding. As I could not be admitted to this, I attended the men's service in the church, which had an attendance of about one hundred and twenty, and which was addressed by one of the preachers, who spoke on St. Mark's account of the cleansing of the temple. I afterwards learned that after Miss Bardsley's address nineteen women, whose ages ranged from twenty-two to eighty, pledged themselves to unbind their feet, making, with sixteen who had promised the week before, a total of thirty-five, and I have since heard that the number has grown still larger. Before leaving Wun-chau, I went with Miss Stayner to a picturesque little village on the bank of a canal, some few miles from the city, where she has a regular weekly class, and I had the pleasure of hearing her give an address which, though quite unintelligible to me, was evidently perfectly understood by the people.

After leaving Wun-chau I passed through P'ing-yang, Chu-chau and Yang-kang, spending a few days in each city, and seeing much to fill my heart with praise, and then I came to Sien-ku, a small city, which is an out-station of Tai-chau. Here I found a goodly number of Christians and enquirers, who are ministered to by an earnest and spiritually-minded pastor. Although it was almost sundown when I reached there, a number of the Christians came to see me, and asked me to have a service with them in the evening. To this I willingly agreed, and between Christians, enquirers and outsiders over a hundred

must have been present. I spoke to them. At daybreak next morning I was in a small boat, and a long day's journey down a small river brought me, tired and hungry, to Tai-chau, where a warm welcome awaited me from Mr. and Mrs. Rudland and their two daughters. Here I spent the next eleven days, and was permitted to see something of the work for God which is being carried on there. I think I am correct in saying that Tai-chau and its out-stations have the largest about the witness and death of Stephen, and my address was afterwards translated from

smaller attendance than usual. Twice I heard Mr. Rudland preach, but, as in Wen-chau, I could not understand what was said, and once I heard Mr. Urry give an address on Paul and Silas in the prison. Mr. Urry was looking very well, and spoke with considerable ease and fluency, and although, as with Miss Stayner, I could not understand what was said, it was evident that the people could. On the afternoon that he gave this address there was present a good sprinkling of the students, who were in the city for examination, and, in addition to the harmonium, the



SU-CHAU CREEK, SHANGHAI.

Mandarin into the colloquial by the pastor. church membership of any station in the C.I.M. It was first opened in July, 1862, and now by God's infinite goodness there are, including the membership of the out-stations, 872 baptized Christians and between 200 and 300 enquirers. Altogether there are 18 out-stations, at 14 of which a house is either bought or rented for services. There are 11 evangelists, whose time is entirely devoted to the work, and of these one is entirely supported by the Christians. Then there are four Bible-women, two colporteurs, one native doctor, who was trained by Dr. Douthwaite, and two men, whose whole time is taken up at the printing press. Printing has played by no means an unimportant part in the work of the station, for Mr. Rudland has translated into the Tai-chau colloquial, and printed with his own press, the whole of the New Testament, the Psalms, the books of Daniel and Jonah, "The Peep of Day," an introduction to the New Testament, a Scripture catechism and several other smaller books. Besides all this work a piece of land has just been purchased, upon which it is intended to erect a boarding school for girls, so that the station will become the centre of a number of Christian agencies. The time I spent there was not a favourable one for seeing much of the Christians, as it was right in the midst of the busy season on the farms, and the Sunday services, at which I was present, had a much

singing was helped by Mr. Richardson with a cornet. I cannot close this very brief account of my stay at Tai-chau without saying how much I was impressed with the daily prayers which Mr. Rudland conducted in his house. All who liked to attend this service are welcome, and there is usually a good number present. At this service Mr. Rudland was taking them, verse by verse, through the Pauline epistles, so that the people were really being grounded in the Word of God. I could fain write more, but it may be that this short sketch will enable the friends in North America to realize something of the surroundings of two of those who have gone forth from them, and, realizing the surroundings, they will be able to pray the more earnestly for them and all their fellow-labourers.

A Missionary Message.

"When that Master, whose solemn charge to us as He went away was, 'Go ye into all the world, and preach the Gospel to every creature,' comes back to know whether we have obeyed it, I, for one, should not like to be amongst those of His servants who 'do not believe in Missions to the heathen;' in other words, who do not believe in doing what He tells them!"—J. Heywood Horsburgh.

A Conference at Ping-pao, Shan-si.

BY A. R. SAUNDERS.

SATURDAY, March 2nd.—About noon a village church member, Li Uh-chang, arrived, bringing another man from a neighbouring village to spend the Lord's Day with us. The stranger has become somewhat interested in the Gospel through intercourse with Li Uh-chang, but heard it some years ago from Messrs. Orr-Ewing and Peat. Both brought their food with them to stay over several days. Had some conversation with them during the afternoon. In the evening held our Chinese Missionary Prayer Meeting, taking for our subject, "Madagascar." They were deeply interested to know what some in other parts have suffered for Jesus' sake, and earnest prayer was afterwards offered by several, not only for the preachers of the Gospel in Madagascar, but also throughout the world.

LORD'S Day, 3rd.—We had a good number of church members and catechumens at the services to-day. At the forenoon prayer meeting we initiated the practice of praying for absent church members, some of whom are engaged in work in other places, as Yen ku-feng, who helps Dr. Edwards in the dispensary at Tai-yuen Fu. At the close of the services we had the Communion service. One church member remained over with us to help me in two fairs, one on Monday, the other on Tuesday.

Monday, 4th.—Accompanied by Liu Kiao-in I attended an annual fair at the village of Nan-chi, five *li* to the north of the city. The weather was cloudy and windy, but the fair was large, and we had good audiences. We sold a good many books, and gave away a large number of sheet tracts, and, best of all, the people listened attentively to the Gospel. The living voice is, after all, the best agent in spreading the Gospel, books and tracts having a subordinate place. We had many enquiries about the breaking off of the opium habit.

Wednesday, 6th.—Went to the village Wang-kueh, 20 *li* from here, on the west side of the Fen river, to attend an annual fair. Having heard that it was a small fair, I did not expect much, but was agreeably surprised to have large crowds of men, who listened attentively, and bought my books readily.

Saturday, 16th.—On Friday had a visit from a military official, who was passing through on his way to Si-ngan Fu. When he was about to leave I gave him a copy of Mr. Baller's "Dialogue on Christianity." One of the men now breaking off opium with us, a military graduate, is well interested in the Gospel, and spends most of his time reading our books. We are hopeful about him.

LORD'S Day, 17th.—It is most gratifying to us, and must be well pleasing to our LORD, to see a decided improvement in the attendance at the LORD'S Day services of some village Christians. At the services to-day we had one from a village 35 *li* distant, and two from a village 25 *li* off. We were glad, also, to have two of our old opium patients.

Wednesday, 27th.—The first meeting of our conference, a prayer meeting, was held at 8.30 a.m. From 10 to 12 the first session of our business meeting was held. The first hour was spent with the Word of GOD, and the second hour with the consideration of the cases of three church members who had fallen into sin. The afternoon session was spent in the consideration of the first half of the draft of a constitution for the church which I had prepared. It was read by Brother Ien Lih-p'an, clause by clause, discussed and adopted. The first hour of the session was also spent with the Word of GOD and prayer. The evening meeting for Bible reading and prayer was led by Mr. Hsu Li-hai, who commented on Hebrews vi.

Thursday, 28th.—Morning prayers were led by Mr. Li Uan-kuei, my native helper, who, although only baptized a year ago, gave a very fair address. The forenoon session of the conference was again opened with the study of GOD'S Word and prayer, and the second hour occupied with the remaining half of the church constitution. The whole was adopted, and we were very pleased to hear the free discussion that took place on some of the points, showing their full appreciation of having a voice in the affairs of the church. The afternoon session was occupied with several minor items of business. In the evening I conducted the service of the LORD'S Supper, after which a prayer meeting was held, led by Brother Ien Lih-p'an, who spoke on "the lust of the eyes, the lust of the flesh and the pride of life," urging all to lay hold of CHRIST'S strength to overcome these.

Friday, 29th.—A closing prayer meeting was led by the writer in the morning, when an address was given on "Be Filled with the Spirit," and this ended a very happy conference of two days.

Fourteen men and one woman have broken off the opium habit with us during this quarter, and we think that two or three are hopefully interested in the Gospel. Four fairs have been visited by myself and church members, and books sold, tracts distributed and the Gospel preached in all of them, in addition to regular street preaching in the city and the daily preaching in our street chapel. We ask that much prayer be offered for us and for GOD'S work in this place, and praise that we remain in peace in these troublous times.

The Mohammedan Rising in Kan-suh.

REPORTS recently published of the Rebellion in Kan-suh—though but scanty, and on some points, contradictory—justify the belief that it has attained to considerable proportions, and is causing no little anxiety in China. Tidings of Imperial victories have been followed by statements of successes on the part of the rebels; and it is affirmed that there is an alliance between the Mohammedans and some of the numerous secret societies of China.

Some particulars from our Mission stations, in the disturbed district, supplementing the news from Si-ning, published last month (p. 130) have reached us.

The majority of the people in this region are Mohammedans. In Si-ning and in Lan-chau—strategically the most important towns in the province—they form the bulk of the population, while in Ho-chau, with a population of 30,000, there are at least twenty-four

mosques. It was in the neighbourhood of this city that the disturbances commenced. The Sah-lahs, or more correctly, the Salar, have for four centuries occupied the district round Hsui-hua-ting. The descendants of tribes from Turkestan, their features still bear witness to their foreign origin; and more fanatical than the rival sect of "White Caps," they regard with abhorrence the compliance of the latter with the Chinese custom of burning incense. This is said to be the principal point of difference between the sects.

A letter from Mr. Redfern (July 2nd) gives us the position of affairs at Lan-chau. At that date the rebels had besieged Ho-chau. Tih-too was in their hands and they were reported to be advancing on Lan-chau. The Viceroy and the officials had barely sufficient soldiers to protect the town, while the country people were flocking in for protection. He adds, "Should you not hear from

us for a mail or two you will know we are besieged."

We have also a letter from T'sin-chau (S.E. of Lan-chau, towards the Shen-si border). Here the mission-house being in the north suburb would be more exposed in the event of a siege. Mr. H. W. Hunt writes July 10:

"The people in the whole of our district are in a perfect panic, already fleeing with their goods into the cities and hill-top fortresses. Several of our city gates are already closed, and all corn is being stored in expectation of a long siege. Only about seventy soldiers are here. Grain is already fast rising in price, most trade and harvest operations paralysed, and the outlook very dark. One man (or boy!) is taken from each house for the protection of the city. All the people in our street (which is outside the city) except ourselves have removed their valuables into the city, and are prepared to follow at a moment's notice. We prefer to wait and see if the rebels are really coming here, and if

they are our ladies and children will probably be escorted to Han-chung (eleven days farther south): I would remove all important goods into the city and remain myself at the Mission premises to do all that can be done for the Christians, receive letters etc., and attend the regular business of the station, and to succour the sick and wounded, if I am myself spared."

Aside from these disturbances the quiet daily mission work is being carried on. Miss L. A. Watkins (Lan-chau, June 30th) tells us of encouragements in the work among the women. The visiting is not confined to the poorer classes. Twice, in cases of sickness

she has been called to see ladies in different Yamens. Mr. Hunt also has friendly relations with the officials, both the Tao-t'ai and the Chih-li cheo having accepted books from him.

In prospect of the serious interruption to the work through the advance of the Mohammedans, Mr. Hunt closes with the words of Psalm cxxv.; "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

The latest tidings received in Shanghai (August 30th) from Kan-suh is contained in

an official telegram stating that the city of Si-ning Fu is besieged by the rebels. We know not how it may be with our dear friends Mr. and Mrs. Ridley and Mr. Hall, whether they have left the city, or are shut up inside the walls, but we know the LORD will never leave nor forsake them, and we are praying that He will greatly bless their testimony at this trying hour. They may need to preach to numbers who are doomed to a speedy death, hence their position is one of very solemn responsibility, as well as of great danger.

A Personal Matter.

I. "I am but one, but I am ONE."

For none of us liveth to himself, and no man dieth to himself. Rom. xiv. 7.

For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me: but how to perform that which is good I find not. Rom. vii. 18.

But by the grace of God I am what I am. 1 Cor. xv. 10.

But unto every one of us is given grace according to the measure of the gift of CHRIST. Eph. iv. 7.

II. "I cannot do everything, but I CAN do SOMETHING."

But if the spirit of Him that raiseth up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. Rom. viii. 11.

I am crucified with CHRIST: nevertheless I live: yet not I, but CHRIST liveth in me: and the life which I now live in the flesh I live by the faith of the SON of GOD, who loved me, and gave Himself for me. Gal. ii. 20.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. viii. 12.

Let us not be weary in well doing: for in due season we shall reap if we faint not. Gal. vi. 9.

Whatsoever thy hand findeth to do, do it with thy might. Eccl. ix. 10.

III. "What I CAN do, I OUGHT to do."

For the love of CHRIST constraineth us: because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. 2 Cor. v. 14, 15.

Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain. John xv. 16.

As ye have therefore received CHRIST JESUS the LORD, so walk ye in Him. Col. ii. 6.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

In the morning sow thy seed, and in the evening withhold not thine hand. Eccl. xi. 6.

Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven. Matt. v. 16.

IV. "And what I OUGHT to do, by God's help I will do in His name."

Without Me, ye can do nothing. John xv. 5.

I can do all things through CHRIST which strengtheneth me. Phil. iv. 13.

Not by might, nor by power, but by My SPIRIT saith the LORD of hosts. Zech. iv. 6.

Be strong in the LORD and in the power of His might. Eph. vi. 10.

Not with eye service as men pleasers: but as the servants of CHRIST, doing the will of God from the heart. Eph. vi. 6.

And whatsoever ye do, in word or deed, do all in the name of the LORD JESUS. Col. iii. 17.—Selected.

"The Martyrs of Jesus."

—REV. II. 13.

*Called to be with Christ, at Ku-ch'eng, South China,
August 1st, 1895.*

REV. II. 10.

THERE is singing in the Home-land, canst thou hear it o'er the strife?

The welcome of the Martyrs into rest and into life.
There is glory in the Home-land, canst thou see it through thy tears?
For lives laid down, the victor's crown, of Life, through endless years.

REV. XII. 11.

There are praises in the Home-land, they are praising JESU's name,
His Word, their sword; their shield, His blood; 'tis thus they overcame.

There is gladness in the Home-land for the souls that loved their LORD.
And held him dearer than the lives they yielded at His word.

* * * * *

EX. III. 7.

There is weeping in the Earth-land, dost Thou hear it SAVIOUR dear?
Mid triumph songs, can Earth's deep wrongs now reach Thy listening ear?

Or the gladness of the ransomed, shall it hide Thy children's grief?
"Ah, nay! I know their sorrows, I am come for their relief."

PHIL. III. 10.

He hath suffered with His people, for His saints and He are one,
Oh blessed fellowship with CHRIST, the FATHER's suffering Son!
By the golden link of holy pain He draws His chosen nigh
To holy fellowship with God Who gave His own to die.

EX. III. 9.

Never, never shall the notes of praise that ring through endless years
Shut out His people's prayers and cries from JESU's listening ears.
Though their music strangely blendeth with the cry of them that fall,
Yet in the heart and love of God He findeth room for all.

JOHN XII. 24.

He hath heard the prayers for China, He hath heard its sore complaints,
And answered prayers and cryings with the life-blood of His saints.
Shall we say the cost is greater than the end for which we seek?
Nay, rather let the voices of the dear departed speak.

REV. IV. 10, 11.

"CHRIST is worthy, ever worthy, at His feet we cast our crown,
And gladly for our SAVIOUR lay our lives in darkness down.
What is sown in grief and darkness shall be raised in joy and light,
God's harvest shall be worth the cost, His vict'ry worth the fight."

F. BROOK.

Can't You?

BY J. A. ANDERSON, M.D., OF TA-LI FU.

CHAPTER IV.—GIVE.

"Remember the words of the Lord Jesus, how He said—it is more blessed to give than to receive." Acts xx. 35.

IN former chapters we have discussed the giving of our *time* to consider the needs of the world, the giving of our *prayers* on behalf of the needy fields, and the giving of *ourselves* to carry the salvation proclamation to every creature. We now come to the giving of our *substance* in order to support those who preach the Gospel to people who would otherwise be left in heathen darkness. The text chosen for the opening of this subject is a very important one. It may be called a resurrected text. It is a saying of the LORD JESUS that is not recorded in any of the Gospels, but is of such importance that the HOLY SPIRIT inspired the apostle Paul to quote it to the elders of Ephesus, and to remind them that it was the very words of the Master. GOD is the great bounteous giver. *We* are the great needy receivers. We know how blessed it is to receive His loving favors. Do we believe that it is more blessed for Him to give them? The deeper our need, the greater is the bliss to Him as we allow Him to supply it. Three times in the New Testament GOD the FATHER is spoken of as being "blessed," and each time it is in connection with blessings bestowed on us. (1 Pet. 1:3; 2 Cor. 1:3; Eph. 1:3). In the first we get the new birth, in the second we get comfort, and in the third all spiritual blessings. We can easily understand why the Psalmist should break out in the 32nd Psalm with the exclamation "Oh the happiness of the man whose transgression is forgiven, whose sin is covered." Yet there was more happiness to GOD in giving the forgiveness than to David in receiving it. GOD is the most blessed, because He is the greatest giver. Did we but believe this we would surely throw open the chasms of our need, and give Him the joy—the longed for joy, of filling them from His royal storehouse.

To give is God-like, and our FATHER wishes His children to be like Himself. He might simply have made us "blessed" as recipients of His mercies, but He hasn't. He has granted us the wonderful privilege of sharing with Himself in the "more blessed" work of giving. How many there are of our fellow Christians living content with the "blessed" when they might enter into the luxury of the "more blessed"! Much of the joy of heaven on earth is lost by selfish lives down here. They who walk with GOD are those who enter with Him into the "more blessed" life, and become God-like in their giving. Being saved ourselves by free grace we have the chance of shewing how much we value that salvation by helping to carry it to others. Some have given their lives to this purpose, and are telling of a SAVIOUR'S love in heathen lands. They have said good-bye to friends, and laid aside earthly prospects of gain, and at the command of their LORD and MASTER have gone to preach the

Gospel to every creature. GOD will supply their every need as truly as He has promised. Will you have the wondrous privilege of being associated with Him in this blessed work? Your gifts would gladden the hearts of labourers in distant lands, and cause them to praise GOD afresh for His faithfulness. You may have the honor of sending workers to the field who would not otherwise go, and it may be your joyful privilege to help some tired, sick missionary to come home for a year or two to rest and recuperate before returning again to his or her needy field. Thus you might make GOD doubly happy. First, by letting Him work this work in you, and then by giving Him the joy of receiving from a grateful, redeemed heart its token of love. What a blessed privilege were ours if we only understood it! Some do understand it, and by them it is indeed counted a privilege. There are Christians who give the money that is required

to provide for several missionaries. Others support one missionary, and thus although they cannot go to China themselves, they have their representative in that land. The China Inland Mission reckons that \$250 a year is sufficient to provide amply for a missionary in that land. The writer and many of his fellow laborers have proved this estimate to be correct. With many Christians, giving for CHRIST'S cause has become spasmodic, while it ought to be continuous. For this reason we are instructed in 1 Cor. 16:2, to lay aside a sum weekly. This apostolic plan of systematic giving is wanted to-day. Let us see what might be done if Christians would return to the early Christian way of giving.

2. Five dollars a week given to GOD for this work will support a Missionary on the above basis.

3. Five persons, each giving \$1 a week,

4. or ten persons, each giving 50 cents a



MIN-KIA WOMAN AND CHILD, TA-LI FU.

week, can form a group that will support its own Missionary. The same can be done with larger groups, thus:—

5. Twenty persons, each giving 25 cents a week.

6. Twenty-five persons, each giving 20 cents a week.

7. Fifty persons, each giving 10 cents a week.

8. One hundred persons, each giving 5 cents a week.

9. Five hundred persons, each giving 1 cent a week.

The above suggestions are given in order that friends who see it to be their privilege to do so may be able to encourage others to cooperate. There are many of the LORD'S followers who desire to give, but do not know how to do it. Others seem perfectly indifferent regarding the matter. The professing church of CHRIST on earth is practically asleep about it. Were it to awake from its selfish ease it might evangelize the world in ten years;

whereas during the past hundred years the heathen population has outstripped the Christian at the rate of about seventy to one; and while we are spending our money (GOD's money, of which we are made stewards) in useless amusements and sinful pleasures, ten hundred millions of our fellow mortals are starving for want of the Bread of Life. "Every

man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for GOD loveth a cheerful giver." 2 Cor. 9:7. The last clause of this verse might more literally be translated "GOD loveth a hilarious giver." Brothers and sisters, let us give, not merely our time and our prayers, not only our gold and our silver, but let us give ourselves and our friends.

And let us do it whole-heartedly and loyally, with cheerful, hilarious spirits, to Him who gave Himself for us. Don't let us wait, thinking about it too long; because souls are dying, and JESUS is coming. Now is our opportunity to prove that we really love Him. May GOD give to each of us heavenly wisdom to put our little life to the best possible account.

West of the River: The Province of Kiang-si.

BY H. N. LACHLAN, M.A.

THE province of Kiang-si (west of the river, *i.e.*, probably west of the river provinces of Gan-hwuy, Kiang-su and Cheh-kiang, called collectively Kiang-nan) is in shape a rough oblong, lying north and south, formed by the basin of the Kan River, and containing an area about as large as England and Wales with the addition of Switzerland, and some fifteen millions of population.

The Kan River is on the high road between Canton and Pekin. The judicious traveller, by availing himself successively of the northern branch of the Canton River, the Kan, the Yang-tsi, and the Grand Canal, can (or could while the Canal still received the waters of the Yellow River), reach the capital by fresh water, with the one exception of having to scale the pass of Mei-ling on the Kwang-tung border.

Other tributaries of the Kan more or less navigable flow into it from the Cheh-kiang and Fuh-kien borders on the east, and the Hu-nan border on the west, the best known of which is the Kwang-sin in the north-east corner of the province.

Before, however, the Kan receives the waters of the Kwang-sin it has already expanded into the Poyang Lake, a long, narrow sheet of water some seventy miles by twenty, after leaving which it soon discharges itself in the Yang-tsi, just below Kiu-kiang.

The general character of the province is hilly, well-watered and fertile. Its exports are chiefly timber of various kinds, tea (green and black), porcelain and tobacco.

The Chinese travel as much as possible by water. It is far pleasanter and cheaper than overland. And just as the Kan forms a link in the waterway from Canton to Pekin, so its tributaries facilitate the journey from the capital of Kiang-si to the three adjacent provinces of Cheh-kiang, Fuh-kien and Hu-nan.

This consideration will enable us to group the fourteen principal districts, into which the Chinese divide the province for purposes of administration, as follows:

1. The Poyang Lake district, lying northward of the capital, including that city, Rao-chau, Nan-kang and Kiu-kiang.
2. The Kwang-sin River district, on the way to Cheh-kiang.
3. Fu-chau and Kien-chang on the way to Fu-kien.
4. Kih-gan, Kan-chau, Nan-ngan and Ning-tu, on the way to Kwang-tung.
5. Sui-chau, Lin-kiang and Yuen-chau, on the way to Hu-nan.

1. The Poyang Lake has valuable fisheries and trades, but is studded with small islands, which render navigation difficult at certain times of the year.

Nan-chang, the capital of the province, lies near the southern end of the lake, and is the farthest point on the Kan accessible to small steamers. It escaped the ravages of the T'ai-p'ing rebels when they ruined Kiu-kiang, and overran this district, owing to the difficulty of reaching it from the Yang-tsi. Some 100,000 of native craft may be seen moored around its walls. The tea, however, from the north-east of the province, is shipped at Rao-chau, which is also the depot for the finest China porcelain. This comes down the river Chang from Kin-teh-chen, a large mart some forty miles away, which was established in A.D. 1004, and is said to have employed one million hands when visited by the rebels, who destroyed the kilns and dispersed the workmen. It has since revived, and still maintains a considerable reputation in China.

Nan-kang is a comparatively quiet centre. The city stands on the Poyang Lake, and Chinese scholars often come there expressly* to visit the burial place of Chu-Hi, the great Confucian commentator of the Sung dynasty (twelfth century A.D.), and the only man of our era whose name has been admitted to a place in the temple of Confucius among those of his early followers. It lies in a secluded valley some seven miles from the city.

Kiu-kiang is a treaty port. It stands on the Yang-tsi, but above the point where that river receives the water of the Poyang Lake, a fact which diminishes its importance as a trade centre.

The first Missionary who entered the province, the Rev. V. C. Hart, American Methodist Society, settled at Kiu-kiang in 1866. Mr. Cardwell, then of the C.I.M., began to reside there in 1869. And now for some years school, hospital and general mission work has been carried on by more than one Society. Ta-ku-t'ang, a quiet village at the end of the Poyang Lake, about fifteen miles distant from Kiu-kiang, has been occupied by the C.I.M. since 1873, and has proved a useful health resort. And in 1887 Nan-k'ang was also occupied.

The capital was visited twice by Mr. Cardwell, and since by others; but, together with Rao-chau, it remains decidedly anti-foreign, partly no doubt through jealousy in regard to the Kin-teh-chen potteries and porcelain.

2. The work on the Kwang-sin river began at the lower end with the itinerations of Mr. Cardwell from Kiu-kiang in 1871 and 1872, which resulted in converts at Gan-ren and Kwei-k'i; and at the upper end through the influence of the medical work and kindness of Dr. and Mrs. Douthwaite, at Kiu-chau, across the Cheh-kiang border (1875-1880), which led to several conversions at Shin-keng and Yuh-shan. Yuh-shan is at the highest navigable point on the river. Here goods for the coast are debarked and carried in the Cheh-kiang province on mules, by a well paved and much frequented road, not crossing any heights, but winding gently through the hills. Shin-keng is about twelve miles from Yuh-shan along this road.

In 1886 Mr. Hudson Taylor came on a Missionary journey down the Kwang-sin river, and from the winter of 1886-7 the work has been developed under resident lady Missionaries and native pastors and evangelists, with periodical visits from the superintendent of the province.

Attempts have been made to effect a settlement at Kwang-sin itself, a city situated on the river about a day's journey below Yuh-shan, and the seat of government for the whole district, but hitherto without success. It remains a missing link on the chain of stations; for Ho-k'eo, Ih-yang, Kwei-k'i and Gan-ren are each within a day's journey of one another (going down stream), and Ho-k'eo within a day's journey* of Kwang-sin.

Kwang-feng is generally misplaced on the maps. It lies just seven miles east of Yang-k'eo, and twenty-three miles direct south of Yuh-shan, a day's walk over undulating ground among lovely hills. Kwang-feng and Yang-k'eo are both on a tributary of the Kwang-sin, by which Ho-k'eo may be reached in a day and a half's journey. The inhabitants, and those of Yuh-shan, use peculiar local dialects, but further down the river good Mandarin is spoken.

All these centres have now flourishing churches, mostly with out-stations.

3. At Fu-chau the Roman Catholics have a large place, and in this

* A day's journey is roughly 100 li or 30 miles. Such a distance up stream would probably occupy a longer time.

department, at Shang-tsing, resides the hereditary head of the sect of Taoists. These deluded votaries of the powers of evil form a regular hierarchy, and are largely employed by the Chinese as exorcists and spirit mediums in connection with sicknesses, births, deaths, burials, marriages, and ceremonies in honor of deceased ancestors. Thank God, Shang-tsing is now occupied by messengers of the Gospel as an out-station of Kwei-k'i. This district, and the neighboring one of Kien-chang, are on the border of the tea district; the bulk of the tea probably finds its way to the sea by way of Fuh-kien. And villages or districts of immigrants who speak Fuh-kien dialect will probably be found there, as at the head of the Kwang-sin river.

4. The area watered by the Kan River and its tributaries may probably bear comparison with any valley in the world for populousness, amount and variety of productions, and diligence of cultivation. As one ascends the river from the Poyang Lake the banks are at first flat, and not highly cultivated, but ere long the scenery becomes varied and agreeable. Numerous towns and villages occur, cultivation becomes more extended, and among other sights frequently met with are the well-known cormorant fishing rafts, and bamboo water-wheels, undershot and some twenty or thirty feet in diameter, which serve the double purpose of hulling rice and irrigating the fields. Above Kih-gan are the Shihpah-tan, or eighteen rapids, where rapids occur at low water. The rocks gradually become bolder, the mountain shapes more varied, the banks are fringed with trees, or bright with patches of red azalea or snow-white *Camellia oleifera*. Large boats are obliged to stop at Kan-chau, but Kan-ngan, some 300 miles above the lake, is at the head of navigation, where all goods for the south

are debarked to be carried across the Mei-ling, or Plum Pass, some 1,000 feet above. Ning-tu is the centre of a hilly district lying near the Fuh-kien border. It is somewhat isolated, but at the head of a small tributary which flows into the Kan at Kan-chau.

Mr. Cardwell during his itinerations of 1871 and 1872 ascended the Kan as far as Wan-ngan, half way between Kih-gan and Kan-chau, visited Lin-kiang, and travelled for eight days up one of the rivers which flow into the Kan from the mountains on the Hu-nan border. More recently itinerant work has been carried on by some of the C. I. M. workers from North America, who have now settled stations at Kih-gan and Feng-kang, a village some ten miles distant from Kan-chau.

5. The rivers flowing into the Kan from the Hu-nan border have been visited by some of the before-mentioned workers. For some time premises were rented at Chang-shu, the port of Lin-kiang, but at length the workers were finally ejected, and failing in all efforts to re-establish themselves have since carried on itinerant work in Sui-chau, Rao-chau, and Fu-chau districts.

In concluding this article there is one thought we wish to impress upon our readers. In addition to the fourteen chief cities already mentioned, there are seventy-eight subordinate governing centres, and some important market towns, to each of which the Gospel must be brought if the whole province is to be thoroughly evangelized. Our HEAVENLY FATHER, who in answer to prayer has given us the chain of stations on the Kwang-sin River, can and will further answer prayer by giving similar blessing along the Rao-chau River (Chang) and the tributaries of the Kan.

A Village Market in Kwei-chau.

BY THOS. WINDSOR.

PERHAPS you would like to know something of a Chinese market, so I will try to describe one as it is held in Kwei-chau.

Early on market day morning, persons, many of whom on other days go slouching about at snail pace, with the heels of their shoes down, unshaven heads, their hands in their sleeves, and too lazy to do anything but go from house to house gambling and smoking opium and tobacco, may be seen issuing from the house at the same pace and in the same condition, excepting that only one hand is in its sleeve. They go round the rickety market shelters, adjust the supports with the liberated hand, and attend to the fire-place. They return to the house, and bring out a small table nearly as rickety as the shelter, which has to be made firm by stones. Next comes the fuel, and then the fire is lighted. The old dames are much more industrious and active than the men, and do their work with an alacrity which, compared with the intolerable slowness of the men, is quite pleasing to watch.

In the meantime persons may be seen coming from all directions, loaded with goods of every description. Here comes the butcher, laboring under more than a hundredweight of newly-slaughtered pork. Yonder comes a party of eight or ten healthy-looking aboriginal damsels, bringing rice. Their healthy, robust appearance contrasts greatly with the sallow, sickly-looking Chinese, and their firm, decided step, whether carrying a load or empty-handed, is a standing evidence against the abominable custom of foot binding.

At one place under canvas are the cloth

sellers; another person has small, useful articles for sale—in fact he can supply the need of almost every purchaser. Even the fortune-teller is there, and so is that wise person who can tell one's destiny by one look at the countenance. The old priest of the village sits in a very composed manner by the rice sellers, with his measure. It is his prerogative to measure off the rice as it is sold, getting some from each peck. Another person of some importance, in his own estimation, who visits every stall and seller, demanding something from each, is the beggar. These are the pests of the village. The simple folk of the surrounding country have all been flocking to the place in large and small parties. It is pleasant to watch the mutual greetings of friends as they meet again, and hear their remarks about the trade and the weather. Business commences in good earnest, and all is noise and bustle everywhere. Buyers and sellers are driving as hard bargains as they can, the latter asking usually one-third or one-half more than the article is worth, while the latter offers a little less than he knows to be the right price of the article. It is interesting to watch them weighing silver, and to hear their squabbles about the two-hundredth part of an ounce, one scale making it heavier and another lighter. In the far corner the sellers of hot rice, meat and soups are driving a good trade. On the stools alongside of the oily tables sit rows of sun-burnt villagers, regaling in basins of meat and soup or mien, a luxury they get perhaps only on market days. But what is the reason of that shouting close by the salt merchant's?

We make our way toward the crowd, and soon learn that a purchaser of salt has received one-eighth of an ounce less than he has paid for, and is reviling the man in consequence, and demanding it to be made up to him. Suddenly we hear cries of "fight!" "fight!" and there, on an eminence, behold two men closing in a desperate struggle. Each has hold of the other's queue, and they are doing their utmost to drag each other to the ground. The cause of this, we learn, is a long-standing debt. The creditor, meeting the debtor in the street, demands the payment of the debt, and not getting it, beats him.

We will now watch the people as they return home with their purchases. One has a sieve, another a piece of pork in one hand and a few ounces of salt in the other. That old man hobbling along under the support of a long pipe, which answers the purpose of a stick, is still very religious, and is returning home with some incense, candles and paper-money, with which to worship his idols and ancestors. That old lady following close on his heels has a supply of the same articles. Purchasers, with articles too numerous to mention, are leaving the market for home, some quite jovial, chatting as they go, others simply interested in getting home, and hurrying along, leaving the others in the rear. But look! here comes a man with bloodshot eyes, flushed face and very unsteady gait. He reels from one side of the road to the other, and it is evident at first sight that he is intoxicated. Behind him comes another person, in appearance belonging to the beggar class. He is exceedingly thin; has a haggard appearance.

His head evidently has not been shaven for three months, and he has scarcely sufficient clothing to cover him. He is an inveterate opium smoker, and what he is carrying in his hand is opium, which will help to make him a complete wreck. But while he lives he will remain a hopeless slave to his habit. This sad sight is only one of millions of such cases.

The market-place is becoming deserted again, and soon only the sellers will be left.

They will be busy taking home the remains of their unsold goods, counting their cash, murmuring all the time at the bad times, and the cheap price at which they were compelled to sell their things.

Darkness is coming on, the stalls are all removed, and the market-place has again resumed its usual quiet aspect, excepting for a number of boys who are turning over the stones and dust, searching in all directions

for any cash or silver that may have been lost during the day. As darkness envelops the earth once again, faint lights begin to glimmer in the cottages, and were you to peep into them you would see the men, in eighty cases out of one hundred, busily engaged smoking their opium. This is where the profits of the day go, whilst the other members of the family are nearly destitute of both food and clothing.

After the Riot at Kia-ting.

WE append the most recent news from Si-ch'uen—contained in a communication from Mr. B. Ririe to the Rev. W. W. Cassels. It will be seen with thankfulness that the officials and people vied with each other in showing kind attention to those who were so recently driven out as fugitives.

KIA-TING FU, July 30th, 1895.

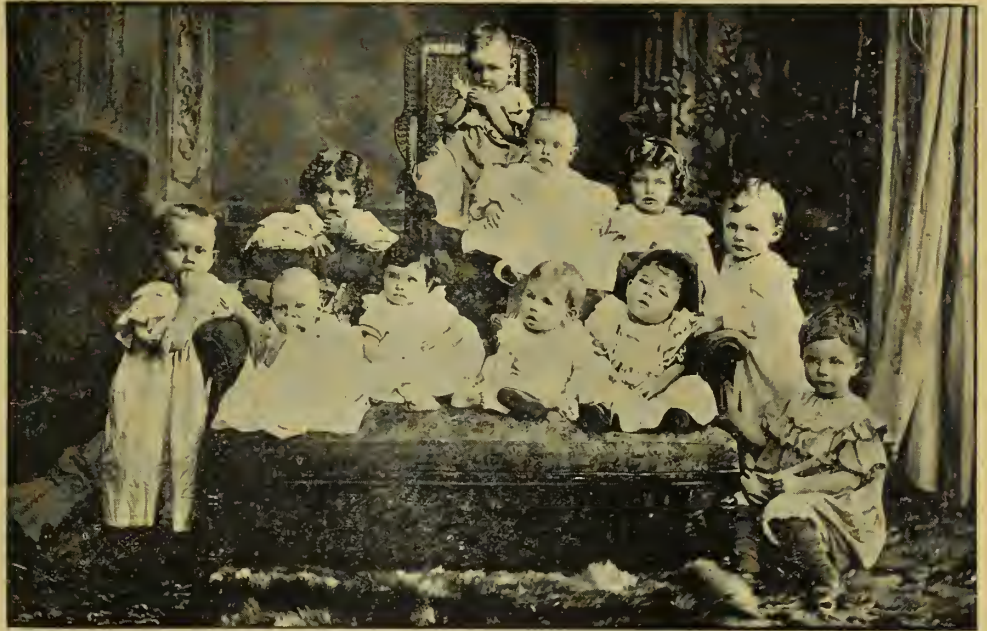
"DEAR MR. CASSELS,—You will have seen the letters telling of our being driven out by the back door, so I thought I would write to let you know of our coming in by the front. I think I wrote you on 20th, telling of our Yamen experiences. In spite of the heat and the crowded quarters, we were all kept in good health during nearly two months. We must say the Yamen people were all very kind to us, and we trust the LORD will reward them in a real sense. A good number of them had opportunities of hearing the Gospel, which they—especially the ladies—would not have had but for the riot. The mandarin and his wife have expressed a wish for more social intercourse with us. Will you not pray that we may be able to use this 'door' for the glory of God? We had many opportunities of speaking to the mandarin of CHRIST and the work of missionaries, and the pith of the Gospel. He had, I am sorry to say, got a rather one-sided and unfavorable view of missionaries from the Catholics, on account of their bothering him with lawsuits.

"Well, to return—it was arranged that we should re-occupy our house and begin repairs. The landlords of the Canadian house are a clan, and on the day of the riot they got together and protected their own house, so it was habitable. We therefore decided to live in it while our own house and chapel were being repaired. Saturday, July 27th, was fixed. The 25th and 26th were very rainy, but the morning of the 27th dawned bright. So we got our few things together and sent on ahead. Then Mr. Vale and I went and bade the mandarin 'good-bye,' the ladies at the same time bidding the Yamen ladies farewell. Having drank tea and thanked them, we were escorted to the front court, where six four-bearer chairs were waiting for us, and a crowd of runners. The chairs were draped with red silk, and the bearers in 'uniform'! The people of our street had collected money for fireworks, and we started amid a shower of crackers. All the way home the streets were lined with crowds, and the roar of the crackers was deafening. The neighbors had expressed a wish that we should remain in Kia-ting, and all seemed very much pleased when they saw us. It was a 'hao rih tsi' (a good day) for us, especially for the ladies, who must have suffered most through the confinement, although they did not complain at all. On the contrary, they were the happiest and bravest.

"In the afternoon of Saturday the Military, T'ing, and Hsien mandarins visited us officially, and presented congratulations. The Hsien stayed quite a long while, and had tea and cake. The street officials also visited us, and many of the neighbors, all in dress, came and expressed sorrow at what had happened to us.

"Next day was LORD'S Day, and we had a thanksgiving meeting in the morning. In the afternoon we had Communion. It was a blessed day for all. It was a cheer to see the sisters talking to groups of the women who had come in to see them.

"The Christians were full of joy. They had suffered much anxiety on their own account and on ours. They, however, all remained firm. In fact, some put down their names on the enquirers' list while we were in the Yamen, before matters were settled.



"THE RIOT BABIES" AT CHEN-TU.

RALPH CANRIGHT. JENNY STEVENSON. BERTHA HARTWELL. LILA STEVENSON. FRANK PEAT.
LESLIE KILBURN. MILLIE CORMACK. BABY PEAT. GERALDINA HARTWELL.
MARION STEVENSON. CYRIL CANRIGHT.

"Our servants also received a good deal of abuse during the trouble, but all of them have stuck to us well.

"We have already heard of dissatisfaction on account of our settlement here. Some would have liked us to wait until some 'just retribution' had gone ahead. As far as Kia-ting is concerned, we don't see any need for just retribution or any other kind of retribution. The only sufferers would be the mandarins, and they did their best under the circumstances.

"The neighbors have presented us with a pair of scrolls.

"How wonderfully we have been kept in health by the LORD's goodness! We are all stronger than we have usually been at the end of a summer's heat.

"My wife was ordered by the doctors to go to the mountains for the summer; instead she went to the Yamen, and now she feels no need of a change!

"We are all feeling more and more our obligation and privilege to live for the LORD and the good of the Chinese. "BEN. RIRIE."

It is with deep regret that we record the death of our beloved brother Charles A. Ewbank, formerly a valued member of our Mission, which he joined in the year 1888. Invalided from China in 1890, he proceeded to Australia, the land of his birth, and there acted for a time as Secretary to the Adelaide Auxiliary Council of the C.I.M. Subsequently he went with the Rev. G. C. Grubb and his mission party to New Zealand, and after returning to England in 1892, was engaged in mission work in the West End of London. Eventually, he took up the secretarial work of the Ceylon and Indian General Mission. In June of the present year, his health failing, he and wife embarked for Australia; but they had only reached the Bay of Biscay when the LORD called His faithful servant home. Writing of him one friend says, "I feel I have lost a most loving, gentle brother; always the same. always to be depended upon;" and another, "He always seemed full of CHRIST.

A Wayside Testimony and Its Results. (REPRINTED).

BY JAMES A. HEAL.

I.—ETERNAL LIFE.

"Ye are our epistle . . . known and read of all men."—2 COR. iii. 2.

MR. WANG TŪONG-KAO'S conversion was the quickest I have met with in China. At home we expect, and ought to expect, cases of sudden conversion; for in every heart the necessary preliminary ploughing and sowing has already been done. Christian workers ought to expect to reap souls. But in China it is different; everything has to be prepared from the beginning. Of course there is the definite moment when the individual passes from death unto life, but the days of teaching that precede are often many, and the spiritual change is sometimes so slow and so imperceptible that we cannot say of any individual that he is not converted, or that he is a true believer until the fruits of the SPIRIT are definitely shown forth.

And yet probably all Missionaries believe that amongst that great throng around the throne of GOD and of the LAMB will be found many whose names have never appeared on any Church roll or in any Mission statistics. Their faith may have been small, their courage may have been smaller still, and they may, perhaps, rightly enough, have been refused baptism—or, more likely, they may never have asked for it; but if HE receives them all will be well. The Chinese do not readily take up new ideas, and, being altogether carnal, are very slow to appreciate anything spiritual.

In the early part of 1892 I had occasion to send a Christian man to a neighbouring city, and on the way back he overtook this Mr. Wang. They entered into conversation on general subjects until they came to a wayside rest-house, where they sat down for a little refreshment. The Christian, before eating, took off his hat and thanked GOD. Mr. Wang could not understand it, and asked what he meant. He replied simply that he was thanking GOD for giving him the food. Mr. Wang told us afterwards that it flashed into his mind then that there must be something good in the "JESUS religion" if a Christian was so sincere and earnest, even when no fellow-Christian was near to see. He did not know then, as he knows now, that our GOD is everywhere.

That little incident was the turning-point in Mr. Wang's life. How we influence others! "No man liveth to himself." Let us by the grace of GOD see to it that we are always sowing good seed.

When they resumed their journey Mr. Wang asked further about this religion, and was told of the one GOD in heaven, of man's sin, and of CHRIST'S atonement. Pe'-keng, the Christian, was a man who could not preach from a platform, but he could tell a fellow-sinner of the SAVIOUR, found several years before, and, although he had many faults, GOD could and

did condescend to use him to interest and enlighten Mr. Wang.

At last their roads parted. Pe'-keng came into the city and almost forgot his talk on the road. He had often thus testified before, for the Chinese Christians do bear witness to others, and are often much more earnest in this matter than English Christians. But Mr. Wang went to his village home to ponder the strange things he had heard.

About a fortnight later he came to our house in the city with a cousin who knew me to introduce him. He told us he had come to hear about the "JESUS religion," and wished to buy some books. Our Christian servant and I spoke to him, and urged him to come again, but above all to trust in JESUS. I gave him a tract by Dr. Griffith John, entitled "A Catechism of Christian Doctrine," the price of which, however, he insisted upon paying me, and some few days after he returned asking for a Gospel, saying he had been told that the Gospels were good books. I sold him St. Mark's Gospel and also another tract.

On the following Sunday he came to the chapel and stayed all day, attending the different meetings. It was Communion Sunday, and I feared lest our partaking of the bread and wine should arouse his suspicions, for in Sin-ch'ang, as elsewhere in China, there are always many foolish and hurtful reports in circulation. One is that we take out the eyes, hearts, etc., of children, make them into pills, and then give them to our converts and enquirers for some evil purpose. After the service was over we were about to explain, when he surprised us by saying that he fully understood what the ceremony meant—the bread signified the body of CHRIST, and the wine His blood. It showed us how well he had read the books purchased, and also that he had understood the address that morning. He came very regularly after that, and until my leaving for England on furlough, had, I think, only missed one Sabbath.

On the second or third Sunday thereafter someone living in the country about ten miles off sent a sedan-chair to fetch him, being desirous of seeing him professionally, for he was an eye-doctor as well as a farmer, and had a wide reputation. At first he did not know whether to consent or refuse. The case was not urgent; so at last he sent the men back, saying that he could not come on Sunday, as it was GOD'S day, but that he would come any other day. The Christians advised him to make a stand, and thus testify boldly that he was on GOD'S side.

He was continually reading his Bible, and thus grew rapidly in grace, witnessing for the MASTER at home, in the city, and in the villages around, wherever he could find anyone to listen. Indeed, he was so earnest that it raised opposition, which increased until it cul-

minated soon after his baptism in a very severe persecution. An influential man, connected with some of the best families in the city, outsiders as well as friends, said that it was bad enough that he should become a Christian, and that they certainly would not allow him to draw away others also. But the grace of GOD triumphed.

After about three months as an enquirer we baptized him. Converts are generally kept for about twelve months on probation, and I would have kept Wang longer. But the Christians urged that he was so evidently born again, and as I could plainly see that his whole life was changed, I consented, and he was thus early added to our number. Some time before his baptism he brought me his household idol, a goddess of mercy, asking me to bring it home to England in order to show Christians there what things in China were honoured and worshipped in the place of GOD.

II.—FIERY TRIALS.

"Think it not strange concerning the fiery trial which is to try you."—1 PET. iv. 12.

Mr. Wang's zeal made him many enemies. His own mother, to whom he was fondly attached, grieved deeply at first, and many others who had once been friends now cursed him. His fellow-villagers, inspired by satan, determined to draw or drag him back again to heathenism.

He was the first in that district to enter the hated foreign religion, and the first of the clan; so it could not be passed over. Some threatened personal injury, others used enticing words; his fellow-clansmen vowed they would expel him from the family, and refuse him all part or lot with them in the ancestral property,—which in his case meant a fairly considerable amount of money yearly. Poor Mr. Wang often came to us for advice and sympathy, and as often we brought his affairs to the Throne of Grace.

The summer of his baptism was a very hot one, and a severe drought prevailed over all the centre of the Province. The crops were withered. The rice fields which should have been covered with water nearly a foot deep were dry, so that the ground cracked; the rice in consequence was parched and very little came to the ear. The people feared a famine, and used all their heathen means to procure rain. The mandarin prohibited the slaughter of animals for food, and for two months or more the people were compelled to be vegetarians in order to appease the gods. The heat within the city was so great that the mandarin ordered the south gate to be closed to shut it out! He also went twice daily to the city temple, walking instead of riding, to plead with the idols to send rain, but all to no purpose.

The city joined with the country in processions to various lonely places amongst the hills, where

there were ponds in which it was reputed that the Dragon dwelt. For the Dragon is supposed to have the power to send or withhold rain. A priest would catch some living thing, a frog, or fish, or snake, or even a shrimp, which would be placed in a tub of water, and brought back to the local temple with great excitement and firing of crackers, and there worshipped as a representation of the Dragon.

On such occasions every family must send a representative, or be fined by the community. Mr. Wang steadily refused to have anything to do with this idolatrous and foolish practice, saying he would pray to GOD in heaven alone. This raised the anger of many of the people. A mob, numbering about 200, armed with clubs and knives, surrounded his house, threatening to kill him. Escaping through a garden at the back, he made his way into the city to us. We joined with him in asking GOD to undertake and help. Being unable to find him, the mob vented its rage on his belongings, smashing furniture, and damaging the house.

Two nights later a gong was beaten as a preconcerted signal, and, fiercer than before, the mob again collected, and but for some restraining power, would have done much more serious damage. Again he escaped to our house, where we all passed the hours of darkness in sleepless anxiety. And all through that terrible night his old mother, his wife, his sister-in-law, and

his children were hiding in their garden, crouching in terror under the trees.

It was some time before matters quieted down. I was compelled to go to the mandarin, who eventually sent two influential members of the *literati* from the city to quiet the people. We told him plainly that we would not press for the punishment of anyone—that we only desired that our brother might return home in safety. About a fortnight later, through the goodness of GOD, he went back, and has lived there in peace ever since.

Wang did not appear at chapel on the following Sunday, and we feared that something had happened, but upon sending down we found that his courage had begun to fail; he had not come, he said, because he was afraid. He soon confessed, however, that he had done wrong in staying away. As far as I can remember, this was the only time that he had ever been absent from Sabbath worship!

III.—THE KING'S DAUGHTERS.

"All glorious within."—PS. xiv. 13.

Soon after these troubles, Mr. Wang's youngest daughter, aged about eight or nine, became seriously ill. Unwell for some time, the recent severe ordeal had accelerated her disease. It was soon seen that she could not live long.

After his conversion Mr. Wang was very

(To be continued.)

anxious about the spiritual welfare of his family and continually exhorted them to renounce idolatry and believe in JESUS. His mother and sister-in-law were earnest idolaters, and had spent much money in endeavoring to lay up merit in the other world. Another of his daughters, aged about seventeen, soon became much interested in the new doctrine, and listened earnestly while he read to them from the New Testament and prayed. Before long she declared that she, too, would follow JESUS. Friends expostulated with her, reminding her of her father's trials, but she boldly said she was not afraid, and would certainly believe as he had done. She had not much light then, but her apparent steadfastness greatly encouraged her father and us in our continual supplications that his family might be saved.

As little Pah, the youngest girl, now lay ill, this sister often spoke to her of JESUS, and only a short time before her death as she told her she was dying, added:

"Me-Me (little sister), do you believe in JESUS?"

"Yes, elder sister, I do believe," the child replied.

She could not have known or really understood much, but we quite expect that little Pah, so soon taken from this life of suffering and trouble, will be found "playing in the streets" of the New Jerusalem.

"As Ye Go, Preach."

NOTES OF A JOURNEY IN GAN-HWUY, BY CHAS. BEST.

PERHAPS a short account of a trip which Bro. Hooker and I have recently taken will be of interest to you. You must bear in mind that China is a large field, and that the experience of a trip through this district might differ very much from that of other places.

Well, how do we start on this trip? First, we make a selection of books, which consists of portions of Scriptures, and tracts on various subjects, such as "The True SAVIOUR of the World," "Great Themes of the Gospel," "Guide to Heaven," "Exhortance to Repentance," "Leading the Families in the Right Way," "The Prodigal's Return," etc., then a few things for personal use, including our bed (a large cotton-wadded coverlet), then, after prayer, committing each other into our FATHER'S care, and imploring His blessing on our journey, we are ready to start. We take with us a servant, who carries our books, etc., and also a donkey. As we take our departure, many are the remarks from the natives, wondering how two men can ride one donkey, but we found this much preferable to our last trip, when the old evangelist accompanied us, and rode our donkey while we walked.

About noon we arrived at a small market town, and were by this time ready for some refreshments. Leaving Bro. Hooker outside the gate to sell a few books, and look after the donkey, I went to see what could be obtained in the way of eatables. Being market day, there were many people in town, and I soon heard the cry, "Foreign devils are coming," while others said, "The foreign teachers have arrived." After a short time I succeeded in finding some pao-tsi (a small fried dumpling), which seemed to be the only thing at all inviting; from this we made our dinner.

When passing through these places, one feels that he must stop a while and speak of a SAVIOUR'S love, as on market days the streets are full of people who come in from the country, and it may be this is the only opportunity they have of hearing the Gospel.

Our stop in this place made us late in reaching Hsu-i Hsien (a distance of twenty miles from Ku-ch'eng), which was to be our first stopping

point. We were, however, amply rewarded for being a little late, as our road for the last five miles lay at the foot of a range of hills at the right, and a lake on the left, with a beautiful sunset across its waters, and a little later on, the moon shining on its surface added greatly to its beauty. We were thus reminded of an Omnipotent GOD, and the fatigue of our journey was somewhat taken away. It was some time after dark when we arrived at our inn, where we were warmly received by the landlord, and where we stayed six days.

Perhaps now you would like to know how we begin work in a city like Hsu-i Hsien. Our usual plan was, in the morning, to go from store to store, offering our books for sale, and at the same time looking out for an opportunity to speak a word for the MASTER. We find selling books not altogether an easy thing, and at times not very encouraging, still our object is not to sell books, but to make the Gospel known, and we find a book or a tract often open up the way for a conversation.

Maybe you wonder if all to whom we offer books purchase. No, far from this, for while a few buy, many refuse, and others will ward us off as if we were lepers coming. Sad indeed it is to realize that these poor people are in such darkness, moreover are not willing to come to the light. The afternoons we devote to preaching in tea shops, on vacant lots, open markets, etc., where a goodly number of people will soon assemble. Now, how shall we preach to these people? Shall we commence condemning their idols? No, we find a more excellent way is to select some one near by, and ask him his honorable name, whether he has eaten his rice or not (this is the common way of addressing a person at any time of the day). He replies, asking us the same questions, and usually makes some enquiries as to our native land. We thus gain his attention and good-will, while others are just as eager to listen. We are then able to present the Gospel. Of course this is only one way. At other times we find a scroll containing a Gospel outline very helpful, and occasionally I take a concertina with me, which soon draws an audience.

Many things of daily occurrence come to our notice which help to

illustrate and present the truth. For instance, one afternoon we saw an idol which had just been made and placed outside the door to dry. To open a conversation, I asked the man who made it, what it was. He replied, saying: "This is an idol; but you don't worship idols—you worship heaven and earth." What an opportunity this of telling of our Creator, the maker of heaven and earth, and then "the old, old story of JESUS and His love."

This was my third visit to Hsu-i Hsien, but I never met with such a spirit of inquiry on previous occasions; the people seemed more willing both to listen and ask questions. We also found Satan busy here in a way that reminded us very much of Paul when he met the maid having a spirit of divination. For two days we were followed by a man who professed to be crazy, and gets his living by begging. He not only wanted us to give him books and money, but would come after us crying, "You are two venerable old teachers; I will follow you and eat your religion." This grew worse and worse, till at last, when a large crowd was following us, with him in the front crying, "These foreigners have killed two of our countrymen!" We, then, seeing things were getting serious, thought it would be wise to separate, and make our way to the inn by different roads, thinking this might somewhat break the crowd, which kept increasing. We did accordingly, and it happened he followed me right to the inn. Our landlord then gave him a few cash, and he went away, saying he would get \$20 out of us the next day. We then thought there were one of two things for us to do: either leave the city or report him to the officials. We did not think it was GOD's will for us to leave just then, so decided if he should cause us trouble again to report him; but the next morning before going out we thought of a better plan, viz.: that of taking it to the LORD in prayer, and asking Him that he might be kept from crossing our path again. Our prayers were answered, for we saw nothing more of him, and the next day heard that he had been imprisoned for setting fire to some straw near by. Thus we were able to proceed with our work in peace, and led to realize more and more that the GOD whom we serve is a GOD who heareth prayer.

After being in this place six days we left for Kao-kien, a small market town, thirteen miles away. Although a small place, we were well rewarded for our visit. The day after our arrival happened to be market-day, which assured us a good audience. We thereupon placed a table in front of the inn, on which we put our books, and it also served as a pulpit. Bro. Hooker had been speaking some time, and at the close of his remarks a young man, who stood at my side, and had listened very attentively, began to speak; endorsing what had been said; then taking up one of our books, he turned to a place which spoke of idols, reading and explaining it. He somewhat surprised me, as he was an entire stranger to me. I, therefore, asked him his name, when he replied, also saying he had visited Ku-ch'eng two or three weeks previous, where Bro. Hooker met him, and presented him with a New Testament and some other books. Bro. Hooker then recognized him as the one who had been a very attentive listener in the chapel at Ku-ch'eng at the above-mentioned time, when he said that was the first time he had heard the Gospel. When he had finished preaching on the street we invited him to our room in the inn, where we had an opportunity of explaining the way of life more fully. While there he again spoke to the people, using the illustration of GOD's care for the birds as found in Matt. vi. 26, thus showing he had been a reader of the books which he had taken from Ku-ch'eng. I would like to ask you to pray especially for this young man, whose name is Chu, that he may go forward and be a blessing to many of his fellow-countrymen. This is a case of special encouragement to us, and leads us to look to the LORD for more immediate, definite results in our work. After leaving this place we visited three other large places, equally open to the preaching of the Gospel; but where are the labourers? is the question that confronts us. Up to the present we have only been able to visit these places two or three times a year, when there might and ought to be a chapel in each place. Now I close with the request that you join me in beseeching GOD's blessing upon the seed which has been sown, and that the Master will thrust forth more labourers into this needy harvest field.

Tidings from the Provinces.

KWEI-CHAU.

Mr. J. R. Adam writes on July 27th, '95, from Gan-shun: "God willing, Mr., Mrs. Clark and I hope to leave Kwei-yang for the coast on September 25th. I cannot tell you how thankful I am to our FATHER for all the prayers of His children for me in my time of affliction.

"Only yesterday old Mrs. Hsia, 86 years of age, said, 'I exceedingly think upon my shepherdess and teacher,' and asked, 'May I be buried beside her?' I said 'Yes.' Poor old soul, she longs to go and see JESUS.

"Since last writing there has been a great deal of sickness here. Small-pox, fever and dysentery have been rife this summer. A great many children have died from small-pox, and the aged people were carried off by dysentery. Our two servants took ill, then the four school boys (boarders), in fact it went from one to another until over twenty of our people were ill. I had a busy time. Thank GOD all are nearly well again. The great rain has come, and the people are getting more settled. Some of the baser sort tried to stir up ill-feeling, and said they would burn down our house. It came to nothing, for our defence is of GOD.

"This month we hope to baptise three or four believers, and Mrs. Chen, the woman led to CHRIST through Florence's death, will be among them, I hope.

"Just before the rains came on, a whole village of heathen Miao people came to the Jesus Hall to pray to our GOD for rain. Men, women and children, all came. So we had special prayer, and again in the evening we prayed earnestly that GOD would not disappoint their expectation. Great



A WAYSIDE RESTAURANT.

was our joy to see the great rain come pouring down *that same evening*, and it continued for days. It was remarkable, and I think, convinced these poor people that our GOD is the hearer and answerer of prayer. My dear wife and I visited that village more than once together. They were sorry to hear of her removal. Some of the Christians are passing through trials. One man, named Loh, had an ox stolen, and later his son broke his leg, and the poor man himself has been sick. Only last night I heard that a second ox had been taken, but thank GOD, it was recovered. Another Christian brother and his family are very poor (his son is one of our boarding pupils); they have had no rice to eat,

and have been dragging along as best they could. As little rain had fallen for six months, the opium, wheat, etc., harvest is a failure.

KIANG-SI.

Miss Irvin writes, in a recent letter, from Yang-keo: Before this, I dare say, you will have heard of the baptisms in this place; ten precious believers were added to the church; truly the LORD's children. I believe the largest number ever received here at once before. There were six men and four women. Our little church now numbers twenty-five in fellowship, and is under discipline, both of whom are hopeful.

How very undenominational our work is here. We immerse the converts, then have a good old Presbyterian Sacrament service, and finish up with a sort of good Methodist testimony meeting. The Kuang-feng church brought down eight to be baptized, and with the two lady workers and some of their members, and our own church, we had a lively compound that day.

Kwei-ki.—MISS N. MARCHBANK's letters tell of much sickness, and of the removal by death of several members of the church here. "The death rate in our church is very high. No other church on the river has so many deaths. The LORD seems to save so many just to take them home. And He takes those often whom we think can be ill spared. Yet He does but take those who are most ready."

Mr. James Lawson, writing from Chang-shu on July 5th, says: "It seems there is a special hatred to the Gospel here, and people who were very friendly a short time ago are not coming near us now. . . . We very much need your prayers; things are very dark at present. In Shui-chau we have had to leave the old house, owing to the action of a graduate of Han-lin Yuen; but the evangelist has been able to rent a shop in a busy street, and so the Gospel is preached to greater numbers than formerly."

SHAN-SI.

P'ing-yao.—MR. SAUNDERS writes, May 31st: "Preaching has been carried on daily in our street

chapel, and many in this way have heard the Good News. Oh! that we saw many more believing We are anxious to itinerate in new parts of our large field, and only the unsettled state of the country and the exposed condition of the mission house have prevented us hitherto. Now that peace is restored we hope to undertake this work in autumn. We are praying that the LORD may give us a suitable native evangelist to take the place of Hsu-sien-seng, who resigned last year to take charge of one of Pastor Hsi's opium refuges. We should like to see work commenced in two or three fresh cities this year, and we ask your prayers that the LORD may lead. Eight enquirers were baptized at Tai-yuen on May 26th."

P'ing-yang.—MISS J. F. HOSKYN, writing June 29th, of work in the villages, says that there is much to encourage in the way the women continue learning to read, teaching their children also, and trying to interest their neighbors. At She-hu the chapel is now too small. A tent has been procured, and partly subscribed for, by the people at this out-station.

No conversions have as yet been reported from Pai-ping but a woman who came from that district, to break off opium, shows signs of real interest in the Gospel, and it is hoped that on her return she may influence others.

Ta-t'ung.—MR. STEWART MCKEE writes of the opium refuge work (July 1st): "It has been

my principal work, and the more I see of it the more I praise God for having led us into it. It has great possibilities." He specially emphasises the need of the regular visitation, in their own homes, of those who have been enabled to break off the habit. This year 129 persons have left the Refuge "cured." The men number 108, from thirty-seven different villages. A few have already gone back, but of the rest "we have great hopes if we could only visit them regularly in their homes. Will you join us in prayer for more help?"

There are now forty on the register of the Boys' School, but the average attendance is about twenty. "The sisters hope (D.V.) to start a Girl's School in the autumn. One condition of admission will be that the girls' feet be unbound, and it will be a boarding-school, since parents do not value the education of their girls unless they are fed as well. They cannot see what possible good girls can get by being educated."

KIANG-SU.

Gan-tung.—MISS WEBB, writing of the baptism of four men on May 14th says:—"Then we had the joy of meeting around our LORD's Table. Mr. Perfect, from Ts'ing-kiang-p'u, took the service. We were in all seventeen. A year and a half back we had no house here. What hath GOD wrought!"

Editorial Notes.

LETTERS from Rev. J. Hudson Taylor and Rev. Wm. Cooper, bearing date of Oct. 15th, tell us of the fall of Lan-chau, the capital of Kan-suh province, and of Si-ning, near the Thibetan border, into the hands of the Mohamedan rebels. At that time no word had been received from our Missionaries, of whom there are three in Si-ning and five in Lan-chau, and it was uncertain what had become of them.

The friends in Shanghai were much cast upon God in prayer for the protection and blessing of our brethren, both native and foreign, and especially that each may be kept faithful to God under trial.

Mr. Taylor asks earnest prayer for China in this time of crisis.

Later telegrams which have appeared in the newspapers inform us that whilst the Mohamedans are gaining successes in Kan-suh, they are carefully protecting all foreigners.

Mr. Taylor also tells us that Mr. Frost continues to improve in health, and there is a good prospect of complete recovery. Mr. and Mrs. Knight and Mr. Frost were about to start on a tour through the principal stations of the Mission in Cheh-kiang.

We have received word from Dr. J. A. Anderson that he and Bro. Lewis reached Shanghai on Sunday, Oct. 11th.

Dr. Anderson and Miss Ross, M.D., were to be married on Oct. 22nd.

During the early part of November we had the pleasure of a week's visit from Mrs. Stott and Miss Bardsley, of the C.I.M., from Wun-chau. The opening of this station by Mr. Stott, over twenty-five years ago, is

described in "The Story of the China Inland Mission," and an interesting account of the work there is given by Mr. J. F. Woodman, in "Jubilee and Semi-Jubilee," in our September issue; whilst Mr. Southey makes graphic and touching reference to Wun-chau workers in the present issue.

Mrs. Stott and Miss Bardsley are on their way to England for needed change and rest.

The Steamer Victoria arrived safely at Yokohama on Nov. 12th. She had on board our party of seven ladies, Misses Burton, Robson, Bridge, Bance, Hunt and Ogden, whose names we gave last month, with the addition of Miss Jessie Thompson. They had as travelling companions a party of seven Missionaries of the American Presbyterian Mission.

Rev. D. W. Crofts, B.A., B.D., sailed from Tacoma in the SS. *Han-kow* on Saturday, Nov. 16th.

Messrs. Paul, Evans and Stratton will probably sail by an early steamer.

On Oct. 15th a son—Ernest Arthur—was born to Rev. F. A. and Mrs. Steven, at Eglinton, near Toronto.

China's Millions. Almost every mail brings us words of encouragement and appreciation of CHINA'S MILLIONS, and we are glad to acknowledge the helpfulness of many friends, who have not only prayed for God's blessing on the preparation of the paper, and written us words of cheer, but have also sought to increase its usefulness by bringing it before the notice of others.

Our Illustrations.

"The Riot Babies."—This picture is of peculiar interest in connection with the Si-ch'uen riots, as it shows the children of the missionaries who passed through the riot in Chen-tu. The Stevensons, Kilburns, and Hartwells belong to the Canadian Methodist Mission. The Peats and Canrights are of the Amer. Meth. Epis. Mission, and Millie Cormack is of the C. I. M. Had the dis- occurred a few months earlier, this group would have been enlarged by the presence of the five children of Dr. and Mrs. Parry, of the

C. I. M., the senior Missionaries in the station, who are at present in England on furlough. Chen-tu, the provincial capital of Si-ch'uen, was opened as a station of the C. I. M. by Mr. Samuel Clarke and Mr. James Riley in 1881.

Chinese Pagodas are usually erected as works of merit by private persons, or by the subscriptions of a town or district. They are supposed to represent worship and honor given to the gods, images of which are often placed in the small niches, to be seen in each of the four faces of each storey in the building. Three pagodas near to Ta-li Fu are each over two hundred feet in height

—one of them nearly three hundred feet, if our memory serves us correctly. They differ in shape from the usual Chinese pagodas, being larger near the top than at the base. They are built of very hard blue brick slabs, in size about 18 x 9 x 2 inches. Each slab contains an inscription on one half, in Sanscrit, and on the other half its translation in Chinese. The pagoda in our picture stands outside the city of Kiu-King.

The "Foreign Concessions" at Shanghai, and other ports are a peculiar feature of European life in "the Far East." By treaty with China,

CHINA'S MILLIONS

The Appeal of Heathenism.

BY W. B. SLOAN.

(Concluded.)



HAVING dwelt upon the condition of the people of Europe at the time when the Gospel of CHRIST had not yet reached them, let us now consider the man to whom the appeal, "Come over and help us," was specially addressed. We read in Acts xvi. 10, "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the LORD had called us for to preach the Gospel unto them." Why was it that this man should have been singled out to hear this call? How did he recognize it to be a call from God, and not a mere dream? What made him willing at once to go forth on an enterprise so difficult, and in which the odds against him seemed so great?

There were thousands of men in the Eastern world of Paul's day whose birth and upbringing corresponded with his own, but no such appeal was ever addressed to them, for they had no ears to hear it. And if we can imagine such a vision appearing to them they could not have discerned in it a call from God, nor was there in them any readiness to obey the call of God under such circumstances, even if it could have been recognized. Looking back at the apostle of the Gentiles, through all the centuries that have passed since he lived and worked in the world, we are too apt to forget what he was after the flesh, and how great was the power of God's grace in him ere it was possible for him to undertake this ministering of the Gospel of CHRIST to men of other nations than his own. In his Epistle to the Philippians he recalls the grounds of confidence in the flesh on which he once had relied, and he claims that even amongst the people of the chosen race he had a position of special advantage. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee."

It is well to ponder these words, and to think how far this man was from having any sympathy with the Gentiles, and how impossible it seems that their cry of need should ever be heard by him, or meet with any response at his hands. Yet further, when we turn our attention to his attitude towards JESUS of Nazareth, we find he does not merely occupy a neutral position of ignorance or indifference, but his relationship is that of open and avowed hostility. "I verily thought with myself that I ought to do many things contrary to the Name of JESUS of Nazareth" (Acts xxvi. 9). "Concerning zeal, persecuting the Church" (Phil. iii. 6). In the early days of the Salvation Army, then known as the Christian Mission, Mr. Booth was asked where he expected to get his preachers from, and his reply was, "Out of the public houses"—a bold statement; yet afterwards, fully justified the courage of his faith. But it was a light

thing to take men from the public-houses in London and make them effective witnesses for CHRIST in comparison with the task of transforming this "Hebrew of the Hebrews," this persecutor of the Churches, this hater of the name of JESUS, into the apostle of the Gentiles, so that he came to preach the faith which once he destroyed; and men glorified God for such a manifestation of His grace.

And what must Paul himself have passed through, working out his own salvation as God wrought in him, from the day the LORD met him on his way to Damascus until this night at Troas, where we see him all ready to receive and obey the call of God to go still further hence amongst the Gentiles? We know a few details of the history of his outward life during these years; but of his inner experiences, as God wrought these mighty transformations of nature and habit and character—how little can we enter into them? And yet he was essentially a man of like passions with ourselves—a "chief of sinners," who had to learn to experience the grace of God, and walk under it just as we must do, and one to whom the path of obedience involved all the sacrifice and all the suffering that it can ever bring us to; and very, very few in the history of the Church seem yet to have come near to him in his faithful following of CHRIST. The apostle's tone is so triumphant when he tells us that for CHRIST he suffered the loss of all things; and when he so constantly refers to his fellowship of suffering with CHRIST we seem apt to overlook the human side and to regard him as a sort of man of iron, who endured all these things without feeling the pressure of them. How different must the reality have been! Few men have ever lived who could so well appreciate the position at Jerusalem upon which Paul turned his back for JESUS' sake; the social life from which he went out must have had more than ordinary attractions for him; and all that came upon him in his new course (see 2 Cor. xi. 23-28) must have been peculiarly trying to one of his nature and early upbringing.

We dwell on all this in order to bring out the preparation that God had made to fit His servant to hear the call of heathen Europe, and to respond to it. He must come to understand the needs of other men through learning the depths of his own sinfulness and his own helplessness; and he must be able to testify of the power of grace and the glory of the LORD JESUS as one who has proved them sufficient in all the many various experiences that he has himself passed through.

Let us now look at the way in which God leads His servant to the point where this new departure in his ministry commences. We are told that, having passed throughout Phrygia and Galatia, he was forbidden of the HOLY GHOST to preach

the Word in Asia; then he assayed to go into Bithynia, but the SPIRIT suffered him not. Evidently the apostle was not aware of the reason for the SPIRIT thus directing him away from two districts in which he purposed to preach the Gospel, but he had learned to obey the leading of God's SPIRIT in all things, and thus he arrived at Troas, waiting for a manifestation of God's plan. To one in this attitude there would be no difficulty in welcoming the "cry from Macedonia" as God's call, because the leading of the previous days had all been pointing to service in some fresh field. The way into the expected fields of service was closed in order that God might open a new and unexpected door of entrance before the face of His waiting and obedient servant. How clear and simple are the lessons here to all of us who would be engaged in the work of the LORD, and yet how slow God's children are to learn them! The LORD fits His own instruments for His own work, often in ways in which they cannot trace His purpose, and yet, looking back afterwards, the perfectness of His preparation is discerned. When God's time for moving forward comes we are hindered from entering on the paths that would really lead us from the road, and then straight before us, in the place to which we have unexpectedly been brought, there stands the "open door."

The great need of the heathen becomes a standing appeal to the Church of CHRIST, and it may well induce us every one to

ask the LORD what we ought to do in the light of it. But all that we have dwelt on as to the apostle's preparation for this work, and the leading by which he was finally brought to enter upon it, should teach us how individual God's dealings are. When anyone seeks to go forward to work among the heathen without the consciousness of a personal call to the work, is it not an indication that one's following has been afar off? and ought we not first to seek that the LORD will bring us near enough to Himself to discern His voice clearly? and then we shall not be long ere we can recognize our definite call to service in the event of the LORD having need of us among the heathen. The late Dr. Andrew Bonar once remarked in his own quaint fashion that it was always easy to trace the footprints of a person if we walked close behind him, but if we were some distance back we might fail to find them: and accordingly, if we followed close after the MASTER we would easily see the way, but if we tried to follow afar off we would find it difficult to know the path of His will. We owe everything to the grace of God, and the very grace that we have received may have been fitting us individually to hear and respond to the appeal of heathenism. Let us see to it for ourselves that we do not grieve the HOLY SPIRIT by holding back anything from Him when He requires it in the ministry of making known the Gospel to those who have never heard it.

"Bright Virtue."

BY GEORGE MILLER, OF NING-KWOH, GAN-HWUY.

THIS was the name of a native convert in the far-off land of China, given to him at his baptism. Chinese names are very poetical, the style of the classical language being polished and elegant; for example, "Eternal Spring," "Pearly Forest," "Abundant Light." Those given to the children are also very beautiful, such as "Gracious Treasure," "Beautiful Cloud," "Long Life and Prosperity."

Bright Virtue was taught from his earliest boyhood to worship idols—idols made of clay, wood, stone, iron, brass and paper—idols the work of men's hands, which have mouths, but they speak not; eyes, but they see not; ears, but they hear not; noses, but they smell not; feet, but they walk not. He was taught to trust in them for peace and happiness, to believe that they were true and to be depended on.

His home was north of the great river Yang-tsi, which divides China into two almost equal parts. His parents being poor farmers, he endured much of the suffering common to those in poverty. Farmers in China are not so well off as those at home. Although the country is fertile and extensive, the population is great, and the land taxes are so exacting that many of them only just manage to make a scanty livelihood. If the crops are bad for one year or two, something like a famine takes place, and the poorer farmers then subsist on the bark of trees, chaff and other unwholesome things.

After the close of the Tai-ping rebellion, Bright Virtue left his native place, journeyed towards the south, crossed the great river, and settled in the province of Gan-hwuy (lit.,

the province of peace and beauty), where he bought a small farm, which included a few acres of productive rice land, and a brick house with a tile roof. His stock consisted of one cow, one pig, and a dog. The farm was in a village seventy miles from the county city, and surrounded on every side by hills and mountains, which rose in successive circular ranges, shutting the villagers in from the din and bustle of the outer world. These hills were neither sandy nor barren, but clad with rich vegetation, and tall firs crowned the heights, like the spires of some grand old cathedral, while the brackens, long grass and young trees formed a thick shrubbery, a hiding place for game and wild beast.

The stillness of the night was often broken by the moaning howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the loud report of a rifle told that the villagers were on the track of some wild boar, which in the darkness had been working havoc amongst the crops.

In such a locality as this Bright Virtue lived for about twenty years. All that time he had never heard the Gospel; he knew neither the SAVIOUR's name nor the lasting happiness of trusting in Him. Being a man of some education, he held a high place in the esteem of the other villagers, for the Chinese have a great respect and reverence for the educated—more especially the farming class, few of which can read. The rustic and illiterate would gather round the village fire on cold winter nights listening while he read some story of the ancients, or gave a short

epitome of the leading dynasties of his great country. He was a favourite with the young men, and influenced them in many ways for good. Being temperate in his habits, and free from the gross immoralities of his day, he was considered a true follower of Confucius.

A few years ago he renounced idolatry, and accepted CHRIST as a living, personal SAVIOUR. In that same village a native doctor, a man of influence, and venerated for his virtues, had been converted. Bright Virtue and he were great friends, and, when the doctor cast away his idols, broke his vegetarian vow, and confessed himself a disciple of CHRIST, he determined to find out from his friend the reason of all this change. While the doctor explained the way of salvation to him, the Missionary who had helped the doctor himself into the way of life, had also the opportunity of pointing him to JESUS, the LAMB of God, which taketh away the sin of the world. Without any opposition he yielded himself to God. Like Cornelius, he was seeking after, and prepared to receive more light. Such are indeed the elect of God.

Previous to his conversion he had been a strong advocate of ancestral worship, believing most sincerely in the form of idolatry which the teaching of Confucius has made universal over China. It consists in offering sacrifices to the spirits of the dead ancestors. At certain seasons of the year food is offered and prayers are made that the ancestors may exercise a preserving care over their descendants in this present world. The worshippers have such reverence for their ancestors that to them they attribute all worldly honour and

prosperity in the family, while calamities and adversity are put down to the cruel decrees of fate. But after the great change he learned the sinfulness of heathen worship, and used frequently to say that although he believed strongly in filial piety, to worship another than the one true God was sinful.

Immediately on his conversion he began to read carefully and prayerfully the word of God, in which, however, he at first found much that he could not understand; but he got great good from what he did apprehend. He attended Divine service regularly, coming with his Testament and hymn book in his hand. The different accounts of our SAVIOUR'S life in the several Gospels were full of interest to him, and he was moved with both pity and joy at the story of CHRIST'S cruel death and glorious resurrection. He learned the Mothers' Catechism, and although over fifty years of age, committed the whole of it to memory.

He was at that time a tobacco-smoker, but his thirst for Divine knowledge grew so intense that he broke off this objectionable and unprofitable habit. Instead of his pipe, he now took his New Testament or Catechism with him to the fields, and, when tired of working, he would sit down on the ridge of the field and learn their precious truths.

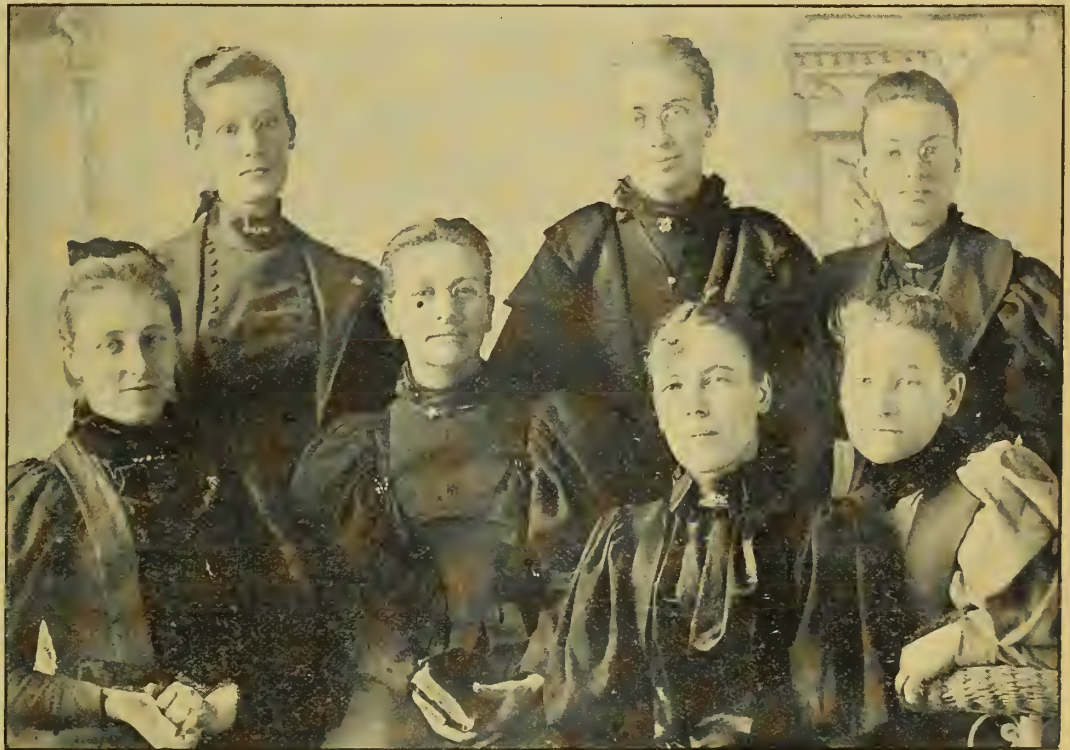
His progress in knowledge, and subsequently in grace, became evident to all; and, as he advanced, he was delighted with Christian's experience in the "Pilgrim's Progress." The different characters so vividly portrayed there called forth his admiration. He always prayed that he might be true to God, like Christian. Many of his friends would call at his home, curious to find out the purport of the foreigner's religion, and strange questions were often asked. By some he was ridiculed for "eating the evil doctrine"; while others thought him right in what he had done. His meek and conciliatory manner opened the way for conversation with many who otherwise would have been unwilling to listen. Being frequently asked out to dinner, he always carried some Christian books, and witnessed for JESUS as opportunity arose. He was truly a burning and shining light. To hear him pray gave one great pleasure, the language used being sweet and simple, and the style reverent and fervent.

With such testimony as that of the doctor and Bright Virtue, it is hardly to be wondered at that the work of the LORD began to prosper in the village. A chapel was eventually built to seat about 200, and a church organized, the doctor being chosen elder of the district. The natives contributed liberally to the funds of the new building, and with the further help

of friends it was opened, not having cost the Mission a dollar!

Bright Virtue was rather poor, and unable to subscribe much towards the new building, and before its completion he became very ill. For a short time hopes were entertained of his recovery, but these were disappointed, and his illness proved to be the call to higher service. It was near the end of an unusually hot summer when he was thus prostrated by a malignant form of malarial fever. The leaders in the work were very anxious that his life should be spared; for he promised to be a pillar of strength in the young church; but God's ways are not as our ways. A day or two before his death he seemed conscious of the call, and at first felt disappointed. "Why does God not make me well?" he asked.

short service being held in the house, and then the funeral procession, with pipers at the head, was formed. The coffin was carried by the young men of the village. Immediately behind came the son, still unconverted, but favourably inclined. The relatives came next, and then the members of the Christian church. The mourners were dressed in white, and each wore a strip of white cotton round the head. All along the road to the grave the villagers stood in little groups discussing with varied feelings the end of Bright Virtue. One, commenting on his gentleness, would say, "He never hurt a child"; another, "We all liked him." Truly he was a good man. While a hymn was sung he was laid to rest in a quiet nook of the hill, there to wait until the



OUR NOVEMBER PARTY.

MISS THOMPSON.
MISS HUNT.

MISS OGDEN.
MISS BURTON.

MISS BANCE.
MISS BRIDGE.

MISS ROBSON.

After a brief interval it seemed clear that the way of the Lord was best; and when reminded that a stranger was happier at home than in the wilderness, the disturbed and perplexed look gave place to a wonderful expression of joyful resignation. While the Missionary stood at his bedside the soul of this good man passed away.

The news of his death created general sorrow. A number of the bitter persecutors, however, questioned the value and benefits of the Gospel. They attributed his death to the hatred of the gods he had refused to worship, and for a time a thick gloom enshrouded the little church.

The coffin had already been made,* and the burial took place on the day following, a

trumpet sound shall announce the return of our LORD.

May we learn from this unfeigned life of faith and piety the need of salvation, and may our hearts be led out in more earnest prayer that thousands of that interesting race may learn to know and serve JESUS as Bright Virtue did.

There has been a good deal of cholera during the past summer in some of the coast ports, but the LORD has graciously spared our friends from attack, and we had hoped that by this time the danger was over. We can but bow before Him, and say in the words of Job, "The LORD gave, and the LORD hath taken away, blessed be the name of the LORD."

* The custom in China is that when an individual attains the age of fifty, his coffin is prepared, and lies awaiting the owner's decease.

Besieged in Lan-chau, Kan-suh.

SOME fresh details of sad interest in connection with the rising of the Mohammedans in Kan-suh have reached us from Mr. T. A. Redfern. After recounting the causes of the disturbance, to which we have previously referred, he says:—

Having risen, they began to fight in earnest—beat back the soldiers, besieged Ho-chau, burnt all houses within 40 *li* of Ho-chau, and began that butchery which only Mohammedans can do when roused by their so-called religious leaders. Men, women, and little children even, met with no mercy, if unfortunate enough to get into the hands of the rebels. All the “Armenian atrocities” began in our district in dead earnest—poor little children being thrust with lances, thrown into the air to be caught on the points of bayonets as they descended, women undergoing cruelties one cannot write about. Truly these fanatics are followers of the *false* prophet; they believe a ready entrance to heaven awaits any who die with the blood of “an unbeliever” on their body! hence their fearlessness of death and bravery in fighting. Whole villages have been burnt to the ground, and in some cases only one or two people escaped to tell the sad story. Age and sex have no consideration, the rebels just thirsting for blood. For some time now Lan-chau has been “full to the brim,” as it were, with the country people who have removed from the unprotected districts. Chen Sien-seng has taken two rooms in the city, leaving his home, minus belongings, at the mercy of the rebels should they come. A room cannot now be had for love or money. We are letting Liang Ta-ye and his friends, five in all, from Tsing-kia-ngai (60 *li* from here), have two rooms in our house, for which they are most grateful. Daily, Mohammedans, suspicious or otherwise, caught within any distance of the city are beheaded, and numbers of city people go to view the bodies outside the West Gate. Soldiers occupy the walls of the city, hills at U-tsuen, Northern hills, etc.—in fact, are closely guarding the city from all points. Some days ago there was a very bad feeling in the city against the officials, chiefly directed against the Viceroy—people and boys even cursing him without shame or fear. The chief complaint was his laxity in seeking to put down the rebellion. One maiden went so far as to throw stones at his chair. A few Sundays ago, 300 women, whose husbands had been killed by the Mohammedans, marched in force to the city, and, proceeding to the second court yard of the Governor’s Yamen, insisted on having their grievances attended to. The Governor was

scared, at once made arrangements for them to stay in the Examination Hall, outside the West Gate, and daily to receive 100 cash each.

Happily there is a better feeling in the city now, as the new Tao-t’ai has arrived, and being a Manchu, as also a man of ability, soon put matters right (as they think), as Mohammedan heads daily testify, much to the satisfaction of the Chinese in the city. There is such a bitter feeling against the Mohammedans now that most people are of opinion that a Mohammedan will not be allowed in Kan-suh after the present rebellion is over.

I do not apprehend any immediate fear for Lan-chau. At present the rebels are tending more south of Ti-tao, where there are no foreign guns, and otherwise less protection. Still one sees all this will not be settled in a few weeks; hence after receiving this you may be able to help us by your prayers, as well as many who will be sufferers in any case. It is a great satisfaction for us to know that during the last year or so all the Mohammedan districts near Ho-chau have been visited, and a faithful witness for the Truth borne by Mr. Hunter. He had many friends at Ho-chau, and there was every prospect of a nice work springing up there. Now all is changed, and the whole district is turned into a wilderness. The LORD, however, has some wise purpose in it all, and perhaps in a way we see not at present may give peace between the rival parties without any further bloodshed.

You will be glad to know that amid all this excitement the work here is looking brighter—outside people really friendly disposed, and the few enquirers giving more and more evidence of a changed heart. I shall hope during the summer to receive into the little church here two families—husband and wife, and son and wife in each; or eight in all—the number that entered the ark! One a teacher and family; one a retired farmer and family. There are two or three others about which we are not fully decided, but the former having been on trial for more than a year, and giving every evidence of being born from above, we should not feel justified in keeping any privilege from them for a longer period. Let me ask your prayers for these two families—real Lan-chau people, whose coming out fully on the LORD’s side can be an increasing power.

We have every cause to rejoice, for the LORD is on our side, and, although amid many disturbing elements, *know* He must reign.

A Wayside Testimony and Its Results. (REPRINTED).

BY JAMES A. HEAL.

IV.—A HOUSEHOLD OF FAITH.

“He . . . rejoiced, believing in God with all his house.”—ACTS xvi. 34.

Before the persecution arose Mr. Wang’s family was becoming somewhat interested in the Gospel, but when that fearful time broke upon them we were much concerned lest they should go back. They were very frightened at times, and the enemy endeavoured by all means to prevent them accepting the Truth. But GOD rebuked us for our unbelief, and we heard again the voice of our faithful MASTER saying: “O, thou of little faith, wherefore didst thou doubt?”

Being again threatened by the adversaries the poor old woman, just bordering on seventy, walked all the way into the city to see us. “Since this is the way their religion teaches them to hurt innocent people I can never believe in it again,” she said, as we endeavoured to comfort her. Still, we feared that she and

the others would not dare publicly to confess CHRIST. But He who yearned over them and cared for them, He who died for them, led them in His own unerring way. Now that Mr. Wang could not preach so boldly in the surrounding villages, he was more earnest in his pleadings at home; and as the weeks and months went by he saw the seed springing up. Sometimes he would get his men to bring them in chairs to the services in the city chapel; then, again, he would get some of the Christians to go down to his house and hold a service there.

When my wife was leaving for England in October, 1892, she paid them a farewell visit, and Mr. Wang brought out two ancestral tablets. One had been prepared for his mother, the other for his sister-in-law. He gave them to her, saying: “My mother and sister will not need these now, as they believe in JESUS; take them to England, and show the Christians there what we ignorantly worship.” The women

themselves were present and assented to what he said.

The sister-in-law was a Buddhist vegetarian, and had kept the vow for thirty-two years. It was difficult to convince her of its uselessness. But gradually the HOLY GHOST showed her how worthless it was. She broke the vow by taking animal food, thus forfeiting all her supposed accumulated merit. Those who have never lived amongst the heathen Chinese cannot form any idea of how much this meant to an ignorant, untaught woman.

She and the mother had also a quantity of *kying* stored away; *i.e.*, paper marked as a token of numerous Buddhist incantations, performed by themselves or nuns at the convents. The women have a string of beads, and tell them very much as the Romanists do, using the name Buddha instead of Mary. This paper was stored away to be burnt at their funerals, and for their benefit in Hades. But now that the Light had entered their souls, they took this

kying and destroyed it, afterwards calculating that through all the years they had been collecting it had cost them a good deal over one hundred dollars. When we heard of it we thanked GOD and took courage. Surely this was a true sign of conversion.

During the early part of 1893 Mr. Wang pressed me to go down sometimes on Sundays to his home and have services. His guest-room, he said, should be the chapel, and he would provide the forms and other things necessary. For some time I could not consent. I was alone, and we seemed to need all our energies for the city work; but in the summer we held our first services there, going one Sunday a month for morning and afternoon meetings. His great desire was that his relatives might have more opportunities of public worship and teaching, and also that the neighbours might be interested. So there, in the very house and room where the rioters did such damage, we met in peace to worship and praise GOD. The wood panelling bore marks all round of the bludgeons and knives.

We carried on the monthly services until I left China, and I believe they are still being continued by the native Christians. GOD thus gave us another opening for preaching and worship in a new district.

In September, 1893, we had arranged to baptize some enquirers. Wang's mother, sister-in-law and daughter asked for baptism also. I went down to examine them, and was surprised at their clear answers on the fundamental doctrines of grace, the GODHEAD, our SAVIOUR'S divinity, His atoning sacrifice, and the work of the HOLY SPIRIT. On the arrival of Pastor Tsiang of Shao-hing (whom I always invite to perform the rite, as we have no native pastor yet at Sin-ch'ang), he examined them again, and was also rejoiced at their evident conversion. We gladly received them.

We were not so sure, however, of Wang's wife. She had been very fearful, but now she also pressed to be examined. We consented, but did not expect that the result would warrant our receiving her. What was our joy and thankfulness to find her answers all clear and satisfactory. Confessing to a decided faith in CHRIST, and being fully determined to make a public profession of that faith, we received her also.

A brother-in-law, named Sze, was received at the same time, and these five, together with four other men, were baptized two or three days before I left Sin-ch'ang for England.

As I saw Mr. Wang standing on the steps leading to the water, and helping his aged mother and infirm sister down into and from the water, my heart was full of thankfulness to GOD for His wondrous grace. On my last Sabbath there they all gathered with us around the LORD'S table to remember His precious death, and to think of His coming again.

V.—SUBSEQUENT LABOURS.

"I have not hid Thy righteousness within my heart; I have declared . . . Thy Salvation."—PSA. xl. 10.

Very cheering accounts of Mr. Wang have been received since returning to England. Only a few days ago my dear wife received a letter from a native Christian sister in which she said that he was taking part with the other Christians in conducting the Sunday services in the city chapel, while a previous letter told of a Sunday service in their home, and added that it was nice to see the number of women who came. Mr. Meadows also says: "Mr. Wang's services are well attended by women now." This greatly encouraged us, for when we commenced them no one would come in, and few dared even to look in through the court-yard door.

Mr. Meadows in another letter writes: "Yesterday, I went with the Pastor to Tuong-kao's place. After dinner with him and Mr. Sze—who with his wife and children were there on a visit—had prayer with them and came away. Wang Tuong-kao is fond of reading his Bible; he is now in Isaiah, and he asked me several questions about certain passages both in Isaiah and Genesis. I think I helped him a little. He said to me that he had read 'The Four Books' (Chinese Classics), lots of novels and romances, and the 'Sœn-kwoh-tsi,' or History of the Three Kingdoms, but that none of them satisfied: they *satiated*. 'But this book,' he continued, putting his hand on the Bible, 'I never *k'en-in* (read too much of), and if I miss a day I feel quite empty.' This has been the secret of his growth in grace, and I trust it will continue to be his strength. May GOD preserve him and his believing relatives, and graciously bring in those who are as yet outside of CHRIST.

While writing this account of GOD'S dealings with our brother, my heart has been full of praise to GOD. At the time we were often cast down, but looking back we realise very fully the presence and working of our MASTER. It has been penned, too, with a certain amount of fear and trembling: for all missionaries know how often those who did run well, after a while walk no more with JESUS. These are our greatest sorrows and discouragements.

And it has seemed sometimes that when publicity has been given to a man's case, Satan's efforts to make him fall have been redoubled. I have written it sincerely hoping that it will call forth more prayer for Mr. Wang and for all the converts in China. How greatly they need your prayers! And, dear friends, remember that "the effectual, fervent prayer of a righteous man availeth *much*," even to those who are far away in distant, dark, heathen China.

At the Tibetan Frontier.

BY CECIL POLHILL-TURNER.

IT may be remembered that in the autumn of last year I was asked to go out to Darjeeling, and settle upon some course to pursue with reference to the former members of the Tibetan Pioneer Mission. The object of the present paper is to narrate briefly the measure of success granted, and the present position and prospects of the work, and to ask each reader to take the matters touched upon to the LORD, and alone with Him pray over them, giving thanks, too, for any extent to which the LORD'S blessing has been bestowed. Before entering the narrative a digression is needful in order to put readers in possession of as clear an idea as possible of the character, geographically and politically, of the country contiguous to Darjeeling, from which entrance to Tibet is sought.

Darjeeling is the name both of a town and of a district. The latter includes a small corner of country on the East confiscated some years ago from Bhutan, and now known as British Bhutan, the chief bazaar in which is Kalimpong, where for the past year the members of the Tibetan Mission have been staying. Darjeeling town, beautifully situated at a height of 6,000 feet, is the fashionable sanitarium for the Eastern part of India. The Tibetans come in considerable numbers to Darjeeling, mainly attracted by the large wages given for coolie hire. There is also a Government school here for training Tibetan lads in English and Tibetan, to fit them for interpreters.

Several learned Tibetans are also employed in the compilation of a Tibetan dictionary and other works at the Government press. During the cold months, from October to April, an increasing number of Tibetans visit Kalimpong. Some of those who come stop in Kalimpong during the winter, while others—traders in wool—come and go, staying perhaps a day or two. Outside Darjeeling town and Kalimpong there is but a small Tibetan population. North of the Darjeeling district, and between it and Tibet, is the small territory known as Sikhim, which runs like a wedge into Tibet. The Rajah of this country was deposed a few years back by the British Government, and is now in confinement, a Political officer administering the country during the minority of the Rajah's son. Sikhim is sparsely populated by Nepalīs, Lepchas and Sikhimites—the latter of whom speak a dialect of Tibetan. A narrow strip of Tibet separates Sikhim from Bhutan on the East. It is the dwellers in this little strip who carry on the wool trade with Kalimpong, no Lhasa Tibetan at present being allowed by the Lhasa Government to bring his wool direct into British territory. In this strip, too, is Yatung, the trading post established by recent treaty for the interchange of commerce between our countrymen and the Tibetans; but which the latter refuse to visit for that purpose, preferring to bring their wool into our territory rather than meet us in their own. It is here that Miss Taylor spends a

part of her time, meeting with the various caravans that pass on into British territory.

Bhutan contains a sparse population speaking again another dialect of Tibetan. The people, like the Tibetans, are ruled by the hierarchy, the Rajah being Chief Pontiff. Few Europeans have travelled in this country, since it is difficult to obtain leave from this official.

Nepal, which forms the western border of Sikhim, is ruled by a Rajah, who, while staunch and true to the British Government, supplying men when needed, of whom at the present moment several of our native regiments are formed, yet, fearful of any designs on his country, forbids all entrance to Europeans except to his capital, Khatmandoo, and that only by pass obtained with difficulty. The Nepalis, or Ghoorkas, as the inhabitants are called, who speak a dialect of Hindi, amount to three millions in number, and are brave, aggressive, and spread into the adjoining countries of Sikhim, Darjeeling and Bhutan.

It will thus be seen that while Darjeeling (British) and Sikhim are open to Europeans, these are bordered on three sides by the closed countries of Nepal, Tibet and Bhutan; that the people of Bhutan and Sikhim speak dialects of Tibetan; that, except where it borders on the narrow country of Sikhim, Tibet is shut off from India by the closed countries of Nepal and Bhutan for seven hundred miles of its frontier; and that in the accessible districts the Tibetan-speaking population is found (1) more or less settled at the town of Darjeeling, and during the winter at Kalimpong, (2) sparsely in the north of Sikhim, and (3) along the high road from Tibet to Kalimpong, where



STONE MEMORIAL PORTAL IN NAN-KANG FU.

they may be met at Yatong and Gnatong on their way into British territory.

Two other points of interest may here be noticed. First, the relations of our own Government with the Tibetans. In pursuance of an article in the recent treaty between England and China, the Political officer of Sikhim, together with other officers and an escort of Ghoorkas, proceeded last May to the Tibetan border near Gnatong, in Sikhim, to meet the Chinese and Tibetan Commissioners, and with them delimitate the Sikhim-Tibetan boundary. On one occasion only the Chinese Commissioner appeared, and the Tibetan not at all. The English Commissioner erected three masonry pillars along the watershed dividing the two countries, without the assistance of the Tibetans. These were soon after demolished by them, they refusing to have the boundary defined at present. The British Commissioner, being ordered to return, left the matter for the present, with the prospect of recommencing the delimitation next year. As may be gathered, relations are somewhat strained between the two countries.

The other point upon which a few remarks may be interesting is the relationship between Tibet and China. As far as I could learn at Kalimpong, the Tibetans for some years past have been getting very independent of Chinese authority, feeling their yoke press heavily.

The new Chinese Viceroy at Lhasa appears to be a man who uses his office for personal advantage, and is disliked by the Lamas; hence the Grand Lama refuses to recognise his authority, and will only receive instructions *direct* from the Emperor of China. For this reason much delay was caused during the recent negotiations about the Delimitation Commission, correspondence having to pass between Lhasa and Peking instead of between the Viceroy and Grand Lama, as is usual. If this be correct, no alteration has arisen in the relation between the Grand Lama and the Emperor, though, of course, that may occur.

The Lamas appear to be still intensely anti-European, though one hears of a less bellicose party amongst them.

With this long digression, I resume the thread of my story.

Leaving England with the concurrence of the C.I.M. Council in January last, I reached the Kalimpong, where nine of the former members of the Tibetan Pioneer Mission were staying, and a few days subsequent to my arrival went on to Gnatong, distant three days' journey, in order to confer with Miss Taylor. It was felt better that they should proceed independently in carrying on their future work, and my duty was to remain with the new members, seeking to help them to equip themselves for their prospective labours among the Tibetans.

Finding the Missionaries at Kalimpong, it seemed the wisest plan to remain there, and avail ourselves of the quiet seclusion it afforded for study, while not by any means without Tibetans whom we could get amongst, and utilise the knowledge gained, especially during the colder months, when the wool carriers come and go.

Prior to this, Gouin's* system of studying languages had been brought to my notice, and I was anxious to give it a trial. Instead of continuing the studies with grammar, dictionary and teacher separately, as hitherto, all collected each day for the classes, during which the exercises were learned off by heart, one by one, first in English and then in Tibetan from the teacher's lips. When known, each exercise was then read in the Tibetan character, and afterwards written out by each of us. We all found the system so helpful that it has been continued ever since, and our friends out there are still making use of it. Two requisites for learning by this method are: first, a Tibetan teacher who can explain the sentences to be learned; and next a Tibetan who can speak English. We were fortunate in finding the latter in a young Christian Tibetan studying medicine with Dr. Ponder, of the Scotch Mission at Kalimpong, who translated our exercises from English into Tibetan, and the former in the person of a very quick young Lama from Lhasa, who has been of the greatest assistance in our classes. The poor fellow is in consumption. His name is Ye-shi. [Since this was in print we learn that he has died.]

By this means I believe good progress in Tibetan study has been made. We spent an hour each morning in Bible study, and at these times the LORD seemed especially to draw near to us all.

Then on the first of each month the day was set apart for quiet, steady waiting upon God, alone and together, and these were the times particularly when power was imparted for the days to come, and when bonds of love and fellowship were strengthened. Our dear brethren of the Church of Scotland Mission were in the habit of joining us in this latter exercise, and I could wish time permitted to tell of the many kindnesses we have all received at their hands.

When I reached Kalimpong the band were in two houses, the one in which six of the brethren were living being so inconvenient that the two who had the lessons from the teacher were compelled to take him out to the wood for their lesson in order to allow quiet for the others to study. The beds were neatly made by our brethren in the shape of wooden berths fixed one above the other.

There did not appear much probability of our getting a sufficiently large house for our party, which included a sister, Mrs. Mackenzie, and little children, in such a small place as Kalimpong. But again we were helped; for the Deputy Commissioner of Darjeeling, who was in Kalimpong at the time, kindly interested himself in the matter, and himself procured a most suitable house for us, which some of our number are still occupying. On Sunday mornings and when the wool

* See Gouin's "Art of Teaching and Studying Languages."

carriers arrive, in the afternoons also, short services were held for the Tibetans, and we were thankful to notice real interest among them, especially of late.

In conclusion, as to the present position and prospects, let "If God permit" be graven deeply upon every plan. Our earnest desire is to wait patiently and continuously upon God until the deep thoughts and purposes of his heart are unfolded and revealed for us to act upon step by step. It seemed the best plan for me to return to England in order to take out my wife and family to Darjeeling, there to remain for a year, studying the language, etc.; then, as our connection with the China Inland Mission remains unaltered, proceed to our old district in China, if Lhasa has not opened meantime.

Mr. Hudson Taylor writes that he hopes to meet us at Darjeeling in January next, in order to confer about the future of our party. Eventually I trust some of the brethren may work on the China border, while a few remain to continue the work commenced in Darjeeling and district, and take possession of Lhasa when it opens. My wife and I are (D.V.) leaving England towards the end of

December; and in the meantime three of our brethren are at Ghoom, five miles from Darjeeling, studying and teaching in three little schools, while the remainder are at Kalimpong. Mr. Sharp still kindly acts for the party at home. His address is Roswyn, Beulah Hill, Upper Norwood, London, S.E.

It is not, perhaps, well understood in the homeland that Tibet is still as fast closed as ever from the Indian side. Though Yatong, which consists of a few empty buildings, ostensibly for the use of merchants (two of which are now occupied by Miss Taylor, a garrison of about thirty soldiers, and a customs officer), is open to Europeans, and lies a few miles beyond the British frontier in Tibet, yet a few yards further on is a barricade built across the valley, beyond which Europeans are forbidden to cross, and the only Tibetans likely to visit Yatong are those who pass through on their way to Kalimpong. Let us hope that soon this restriction may be removed, and when this is the case we shall be delighted to move forward and occupy Tibetan territory. Until then more work can be found where we now are.

A Trip to a Mountain Village.

H. A. SIBLEY.

L AO-HO-KEO is in a flat stretch of country on the bank of the Han river. Back about two miles is a long range of hills, which rise higher and higher until they figure as small mountains, east and south of the city for miles. These hills are very fertile, and also very thickly settled, though not so much so as the flat land between them and the river, which was once a bed of a much larger river than we now have. At a small village in these hills, about seventy-five *li* from us, we have an enquirer, a poor villager by the very common name of Chang. He was here last year, and heard the Gospel, though not for the first time. He went home seemingly a new man; at least he has since shown himself a firm believer. The Misses Black, with a native Bible woman and Christian teacher, have been there twice. The teacher also went to a market place near by to preach. On Sept. 5th I was also escorted to this place by Mr. Chang himself. On the way we stoped at a large market place called the "Chang clan market." Here we stayed long enough to eat dinner and sell some tracts and Gospels, staying at the house of an interested family named Wang. Then we went on to Mr. Chang's home. On week days we went to different markets to sell tracts and Gospels, and of course preached at the same time. I was much pleased to see that Mr. Chang was not ashamed to be known as a believer in this new doctrine. The farmers were all very busy, and only a very few could spare the time to visit the market. Their large golden millet was hanging down its head in heavy branches waiting to be gathered. The little tufts of cotton were falling from the plants to the ground, waiting the coming of the women and the girls to gather them in their aprons. Yet we met with some who did go to market even in this two months' rush of harvesting. Some bought books for curios, some to see what business the foreigners were pushing so cheaply—for the books are always sold at about half price,—and some again bought

because they had heard a little of this strange new doctrine, and wished to know more. One teacher waited at the city gate for my return in order to buy some books. He bought a large handful, and I gave him several copies more, as I saw he was interested. After this he invited me to go to his house and drink tea with him. I did not go, however. Afterwards I learned that this man believed the Truth, and because of it his elder brother gives him much trouble, so that either he had to give up Jesus or divide the property and leave home. He had done the latter before I met him. A young barber, who had some beautiful scroll idols in his shop, said he would like to come a few days and learn more of the Gospel, as he thought it was the true religion. Afterwards he invited me to go to his house and have a meal with him. He said he would burn his idols also, and follow Jesus, but his mother had been made to fear persecution, and would not allow him to come to escort me to the feast which he wished to prepare for me. Five different enquirers invited us to feasts, which showed their appreciation of the Gospel messengers, though they have been threatened that if they do it again they may be arrested. Since returning home four of these enquirers have burned their idols, and it seems there are more likely to follow their example. In another village, forty-five *li* to the north of the city, three men have burned their idols. We now send someone regularly on Sabbaths to preach in the house of the first one of these. One angry man said for my benefit, "Our people have no business going to foreign countries, and foreigners have no right to come here." This is the feeling of a good many others also. A lieutenant in the army, whose business it is to see that the foreigners are protected, has shown himself very friendly. He was only lately appointed to fill this place at Lao-ho-keo, and as he is an old student friend of our teacher, Mr. Li, he has the chance of fully enquiring into the Truth. He

often comes in for a few minutes as he passes by on business. There is a great deal of malaria in this neighbourhood. Four of our native helpers have had it this week. In some villages there is someone sick with it in almost every house. Few doctors seem to know of any antidote to it. We could quickly distribute a pound of quinine to good advantage. This has been a very wet summer in this district, and as a consequence the air is impure. Nevertheless we have all been fairly well during the summer. Our little daughter has thrived wonderfully. The city work is going on slowly; it does not progress as well as the country work.

"For Me."

"Who Gave Himself for me?"

On Calvary's cross my SAVIOUR died,
With pierced hands and feet and side;
For me He was the Crucified;
Hallelujah!

He lay within the darksome tomb,
And entered Hades' deeper gloom;
And bore for me this death and doom;
Hallelujah!

He rose triumphant o'er the grave,
And by His blest ascension gave,
A pledge for me that He would save;
Hallelujah!

Enthroned at His FATHER's side,
A Priest forever to abide,
He prays for me, whate'er betide;
Hallelujah!

For me He gives the SPIRIT's dower,
That I may have His mighty power,
And live to serve Him hour by hour;
Hallelujah!

Soon He will come, and I shall be
With Him for all eternity;
And this He does for even me;
Hallelujah!

Chefoo, Aug. 19th, 1895.

H. W. F.

A Lonely Outpost in Kan-suh.

BY CHARLES HOROBIN.

NING-HSIA is a notable walled city on the banks of the Yellow River in Kan-suh. There are three main routes, by Pao-teo, from the coast to Ning-hsia. The first is from Pao-teo by boat up the Yellow River; the second from Pao-teo across the desert,—on camels or horses,—on the north bank of the Yellow River. The third and nearest way is by crossing the Yellow River at Pao-teo, traversing the desert on camels or horses, and again crossing the river near Ning-hsia. The first route is closed during the winter months, the Yellow River being frozen over. The appearance of the river at this time of year is something like the waves of the sea modelled in ice. The third route is shorter than the second by five or six days; it occupies on camels about eighteen days, and on horse-back about twelve days.

The city of Ning-hsia was almost destroyed about thirty years ago, during the Mohammedan rebellion, but it is fast regaining its former prosperity.

The district is very fertile, owing to the perfect system of irrigation, the water supply for which comes from the Yellow River. The chief products are rice, opium, hemp, salt and soda. The last is used for preparing the lamb skins so largely used for clothing throughout China.

A good trade is carried on in carpets, made from sheep's wool. Several hundred boat-loads of wool are taken from the district of Ning-hsia every year to Tientsin, whence it is exported for use abroad. The liquorice root grows wild in large quantities in the country districts.

Ning-hsia was opened in June, 1885, as a station of the China Inland Mission. The first three or four years were chiefly occupied in acquiring the language. By-and-bye we began Opium Refuge work, and thus many had opportunity of hearing the Gospel. Much seed was sown, which shall doubtless yet be reaped.

Regularly recurring market days are held in many of the towns, and, as strength has been given, these busy market towns have been visited, and much public preaching, as well as individual dealing, and colportage work has been carried on. Two natives, the one formerly an innkeeper, the other a successful master shoemaker, are now employed in carrying the Gospel to their fellow-countrymen.

The shoemaker was converted more than two years ago. He is very bright, and has made good progress in spiritual things. While not much of a scholar, the LORD has gifted him with a good memory, a quick preception and decision of character. He is always most willing to help forward the good work amongst his own people. The other man has proved himself during several years now a most devoted servant. He has passed through much personal trial, which has evidently been sanctified to him. He is a man of meek and gentle disposition, and is fully consecrated to God.

Over twenty persons, mostly men, have been brought to CHRIST since the station was opened. That number includes some who have died, some who have removed to other places, and several enquirers not yet baptized. I have one bright case before my mind—another shoemaker who died trusting in JESUS. I visited him in his home on the day before he passed away. He gave a bright testimony as to his acceptance in CHRIST, and his prospect of being with CHRIST "absent from the body, present with the LORD." Another case I would like to mention. Our teacher, who at one time gave evidence of being near the kingdom, afterwards left us and, alas! fell into sin. We heard of his death in an inn some time after. Just before he died he asked the inn-keeper to bring him some water, and proceeded to baptize himself. Another of our teachers also professed to trust in the LORD. Whilst at first not quite satisfactory, we have since rejoiced to hear more hopeful accounts of him from his home in Si-ch'uen. The man who went with me as my personal servant from Ning-hsia to Chefoo—over 1,000 English miles—is now employed as an evangelist in Kwei-hwa-ch'eng. Thus is fulfilled that word, "One soweth, and another reapeth."

Of those who are not yet baptized I might mention the case of a

man, also a shoemaker, who attended our meetings in the street chapel. Having had his hand badly cut by a woman deranged in her mind, he came to us for help, and through our treatment the LORD healed his hand. He became deeply interested in the Gospel, and, so far as we could see, gave himself fully up to the LORD. He witnesses to the grace of God wherever he goes.

The Scriptures are circulated from Ning-hsia in Chinese, Manchurian, Mongolian, Tibetan and Arabic languages. I once decided to forego for a time all study, and give myself wholly to preaching the Gospel. The first time I went out I had to return on account of an attack of small-pox; this kept me from my purpose for about two months. On the second occasion I fell from my horse, dislocating my elbow; this also laid me aside for several months.

The first converts baptized were each afflicted in various ways and otherwise deeply tried. Whilst in these things one sees how Satan's power is put forth against work, we also, on the other hand, see God's grace manifested in bringing us all out of our distresses.

The work in and around Ning-hsia at the present time is very hopeful. I feel strongly that the work would have prospered more if there had been a stronger band of workers; owing to the death of workers in China our station has suffered. Then again, workers who have been in Ning-hsia acquiring the language, have been called away to supply needy places elsewhere, just when their services were becoming valuable. Also when one worker has been laid aside, or under necessity to leave the station for a time, there has been no one to step in and fill up the gap.

The following statement of native contributions towards the support of the native Church gives a very good idea of the growth of the Christians in the grace of giving. Mr. Moody has well said that the purse is usually the last thing consecrated to God. Those who know the Chinese best, will best appreciate the following figures:

1889	2,599 cash.	1892	9,336 cash.
1890	5,861 "	1893	9,010 "
1891	7,533 "	1894	12,952 "

During the last few years my wife has worked amongst the women as she has been able, and has been encouraged in seeing one woman truly converted, and a more regular attendance at weekly worship on part of the others. Messrs. Ridley and Mason began to do something for the children, but being called away to work in other places, that part of the work had to be given up. Three brethren are now stationed in Ning-hsia. May God's rich blessing rest upon them!

"Never . . . Until Now."—A poor old blind woman who had only heard a few times about the love of JESUS, said, "I have lived to be over seventy years of age, and have never in all my life heard of a SAVIOUR until now." She also told us how one day when about to pass down a village street, a man angrily stopped her, saying, "You belong to the foreigners now; you cannot pass through here." She said to him, "I shall," and he again tried to stop her. Whereupon, planting her stick firmly on the ground, she told the man that JESUS loved her and him too, and he should hear about Him, and began to sing "JESUS loves me, this I know." After a time he allowed her to pass on.

Found "After Many Days."—In a recent letter Miss Wilkins (Luh-gan) tells the following beautiful story of an old woman from a distant country district. "She surprised us by saying she had believed in the LORD for three years, and produced a hymn book, with texts interspersed, which she could read perfectly. She had heard the Gospel here, and then, on account of family matters, had removed to the country. Such a poor woman she appeared to be! She gets her living by helping in the fields. She told me that last year three members of her family had died, but she said, 'I told the LORD, and He *did* comfort me; and when I feel sad about my sons, I just get out my book and read these words, and my heart is sad no longer.'"

Our Outgoing Party.

FOR several weeks past our brother, Mr. R. L. Evans, has been holding Missionary meetings in Nebraska and Illinois, and Mr. Stratton also in Illinois. As both of these brethren and Mr. Paul were students of the Bible Institute, Chicago, a large farewell meeting was held in the Chicago Avenue Church, on Friday, Nov. 22nd, at which Messrs. Evans and Stratton, as students of the Institute, and members of that church, were publicly recognized and set apart as ministers of the Gospel, and Missionaries to China. From Chicago Mr. Evans went to address a meeting at Crete, Ill., and Mr. Stratton to his old field of labor, Mankato, Minn. He was storm bound, however, for five hours, and so was too late for his meeting, which was postponed until the following night. The party reassembled in St. Paul on Thursday, the 28th, and the other brethren were joined by Mr. W. T. Locke three days later. Many meetings were held in St. Paul and Minneapolis, and letters received from our brother, Rev. T. C. Horton, show how fully the LORD gave them favour in the eyes of the friends there, and their own letters are full of praise, as they tell of the many



A CHINESE PASTOR AND DEACONS.

opportunities they had of testifying to the LORD'S gracious leading, and of speaking of the needs of the heathen, and the LORD'S claims upon His people. We have prayed much for the blessing of GOD upon these meetings, and trust that the seed sown may bring forth fruit in many lives consecrated to the LORD for His service among the heathen in China. Already we have had enquiries from two or three friends, with a view to their candidature.

Mr. Evans preached in Olivet Presbyterian Church to a large audience. In the afternoon he spoke at the Y.M.C.A., Minneapolis, and in the evening at the Christian Workers' Mission on Washington Avenue. On Monday afternoon and evening the party spoke at two colleges in St. Paul, and on Tuesday afternoon two farewell meetings were held, Messrs. Paul and Locke speaking at the St. Paul Gospel Tabernacle, and Revs. Stratton and Evans at the Minneapolis Y.M.C.A. Both were meetings in which the power of the HOLY SPIRIT was mightily present, and many were bowed before the LORD concerning their duty to the heathen. The party left St. Paul amid the farewells of many friends, who had grown very dear during the few short days of their stay there. On board the train they had opportunities of testimony, and we trust that their presence on board the steamer may be used of GOD in blessing to many souls. The party sailed on Dec. 7th, and is due at Yokokama on Dec. 23rd, and at Kobe on Christmas Day. We trust that they may be in time to spend that day with Mrs. Ballard and other good friends in Kobe. If they are able to transfer to another steamer in Kobe without delay, they should be in Shanghai ere the close of the year.

The End of Our Journey.

MISS J. E. DAVIES.

WE had a very pleasant voyage from Kobe to Shanghai. At Kobe we found a Japanese hotel kept by native Christians. Our rooms were on the second floor, and at the foot of the stairs we were requested to remove our boots. As we passed in and out a number of times during the day, we spent a considerable time on the lower step pulling on and pulling off. On Tuesday morning we attended the Conference for the workers of Japan, in a little Methodist chapel. Here we met Mr. Bland, of the C. I. M., who was in Japan for a little rest. He called upon us in the afternoon. It seemed a little strange to entertain an English gentleman in full Chinese dress, setting on the floor in Japanese style. In the evening we again attended the meeting and had the pleasure of listening to Mr. Taylor, and afterwards of shaking hands with him.

We arrived at Shanghai Saturday morning, the 14th September. Mr. Hobson met us. We were so glad to see Mr. Frost. The LORD has given me little unexpected pleasures all along the way. The Home, at Shanghai, was quite full. We left there on Wednesday evening. You would not have known us as the same party, we were all so completely changed, all wearing blue, even our umbrellas were blue. Mr. Frost came with us to Yang-chau and gave us a number of Bible readings on the way. Miss Hol came with us as far as Chin-kiang. She passed through the riots in Si-ch'uen, and gave us a very interesting account of her experience. Miss Muir met us in Chin-kiang. We arrived at Yang-chau on Friday, Sept. 16th, and our first Sunday here, being the first Sunday in the Chinese month, we had communion service. We enjoyed having Mr. Frost with us until Monday, and then he and Mr. Andrews returned to Shanghai.

Last Sunday the little chapel was filled. Mr. and Mrs. Westwood, who came here from Shanghai, were at the service, and Mr. Westwood spoke in Chinese on the four comes: Come down, come out, come follow Me, and come up.

Miss Muir has just received a letter from Lan-chau, Kan-suh. The city is filled with refugees from the surrounding villages. The friends there have one family of enquirers in their house, and many people who have come to the city for safety are hearing the Gospel. They came seeking safety, may they find it for eternity.

Notes from Shanghai.

FROM THE LETTERS OF MR. WILLIAM COOPER.

DR. COX'S report concerning Mr. Hiscock does not hold out any hope of his recovery in China, and he strongly advises his being sent to England as soon as he is able to undertake the journey.

Miss Bessie Roberts is ill with typhus. Much prayer has been offered for her that the LORD would spare her.

Dr. and Mrs. Wilson arrived in Shanghai from Chefoo on the 15th September, and he has been confined to bed since with fever. [A cable received in London at the end of October notified their sailing for England with their two children on the 5th October.]

The 18th September was observed here as a day of special prayer on behalf of China and the Western Governments at the present crisis.

Mr. and Mrs. Southey have returned from a three months' journey in Kiang-si and Cheh-kiang, and give a very cheering account of the work at the stations visited.

On the 24th September Mr. Hudson Taylor returned to Shanghai from Japan. Mr. Stark and Mr. Bland have also arrived from there, both in improved health. The same date Mr. Westwood and Miss Hilda Marchbank, and also Mr. F. S. Joyce and Miss Darking, were united in marriage.

Pennies a Week, and a Prayer.

Two cents a week, and a prayer
A tiny gift may be,
But it helps to do a wonderful work
For our sisters across the sea.

Five cents a week, and a prayer,
From our abundant store—
It was never missed, for its place was filled
By a FATHER's gift of more.

Ten cents a week, and a prayer,
Perhaps 'twas a sacrifice;
But treasures came from the storehouse above
Outweighing by far the price.

Pennies a week, and a prayer,
'Twas the prayer perhaps, after all,
That the work was done and a blessing bought,
The gift was so very small.

Pennies a week, and a prayer
Truly and heartily given;
The treasure of earth will all melt away—
This is treasure laid up in heaven.

Pennies a week, and a prayer,
A tiny gift may be,
But it helps to do such wonderful work
For our sisters across the sea.

—Selected.

Recent Baptisms.

CHEH-KIANG, Wun-chau	...	...	...	...	...	July 27	1
SHAN-SI, Hsing-ping...	...	...	...	...	...	" —	1
SI-CH'UEN, Pao-ning	...	...	...	...	...	" 28	1
SHAN-SI, Yün-ch'eng..	...	...	...	...	...	Aug. —	12
KWEI-CHAU, Kwei-yang	...	...	...	...	...	" 9	3
" Gan-shun	...	...	...	...	...	" 10	3
CHEH-KIANG, Kiang-shan	...	...	...	...	...	" 18	5
Total	...	...	...	...	...		26

Tidings from the Provinces.

KIANG-SU.

Miss Harriet Hastings writes, from the Training Home at Yang-chau, on Oct. 27th: "It does not seem possible that we have been in China over six weeks. The time passes very rapidly when one is so busy. We are all very happy and very busy. It is needless to tell you that we are studying hard at the language, and we all enjoy the work. It is hard to keep from doing too much. We do pray constantly that every hour lived here in China may be lived expressly for God's glory. We do praise Him for every character learned, every tone acquired, and for all the strength and daily grace given. The LORD has indeed proved to me since I came here that His grace is sufficient. I cannot express the joy that has come into my life; such fulness of joy I never realized before. His presence is very real, and I do praise Him for the assurance that I am just where He would have me. The first step in the Christian life is obedience, and, praise the LORD! His commands are also His enablings. We had a real Chinese dinner a few days ago, and we all

enjoyed it very much. Of course we used chop sticks, which caused quite a little fun, and we especially amused the table boy in our awkward attempts to convey the food to our mouths. We had the great pleasure of Mr. Frost's company from Shanghai to Yang-chau. It just seemed perfectly natural to have Mr. Frost with us in Chinese dress in the native river boat. We often remarked, that we wished the friends in Toronto could see us. Miss Worthington and Misses Emma and Effie Randall are to leave us on Monday for their stations; the former goes to Shae-ki-t'ien, and the two cousins to Cheo-kia-keo, in Honan. Miss Wood has not yet been designated. We are looking forward to the return of Miss Murray, who has been down to Shanghai in charge of the Home during the summer. She comes up the river with the English party of ladies next week. We shall look forward with pleasure to welcoming the next party from America when they arrive. I was very glad to hear that Miss Ogden and Miss Brooks had been accepted. Misses Smith, Manchester, Davies and myself

study together in class under Miss Henry, and we also read separately with a native teacher. I am afraid he often feels disgusted with my reading. Now that the sun is not so strong, we go for a walk every day from twelve to one, and, if we do not wish to take a long walk, we can go to Mr. Andrew's garden, which is only a few steps away. The way to the West of China is still closed, and it seems probable that no parties will be allowed to go into Si-ch'uen before spring."

KWEI-CHAU.

Mr. Windsor writes from Kwei-yang: "We have been obliged to enforce discipline in the church here lately. Three were dismissed for smoking opium and non-observance of the Sabbath. Two others have also been suspended for the same thing. One of these has since ceased smoking, and the other is being cured. We prayed, and expected that this action would have a good effect upon the Church, and in this we have not been disappointed. Some of the members are more regular in their attendance, and manifest

"A Few Extra Cash."

TS'AO is a furrier. In the winter he generally travels north to work at his trade; but two years ago he could not make up his mind to go—he had a feeling that it would be better to stay at home. This he did and made his living by nailing shoes.

One day, after Mr. McKee had finished preaching in the street chapel, we went to sit at the door, partly to be able to speak personally to some, and partly to get into the fresh air. Ts'ao came along, and Mr. McKee asked him to put some nails in his shoes. When he paid the man, he not only gave him the cash he asked, but a few extra, and the man said to himself, "Well, none of our people would have done that!" So he sat down and listened to the native evangelist, who was preaching. He became impressed, and continued attending. Eventually the HOLY SPIRIT took hold of him, and he yielded himself to the LORD. Then he asked Mr. McKee to help him to break off his opium, which he did, becoming the second inmate of the Refuge. He was baptized last August, and has gone on growing in grace ever since.

He said it was such a different life now to know JESUS as his SAVIOUR, and ALMIGHTY GOD, RULER OF HEAVEN AND EARTH, as his FATHER. Persecution only made him realize what he had been saved from, and gave him a greater desire to praise GOD.—M. E. Barraclough.

Family Worship in a Heathen Home.—About three months ago (wrote the late Mr. Menzies from Bing-yae) our preacher came in contact with an old man, aged sixty-nine years, named Tsang-whu-pah. For seventeen years he has been a strict vegetarian, and in his village he was the leading spirit in idol worship, in fact spent nearly all his time in going about from place to place worshipping idols. When the Message of Life was made known to him, the old man seemed interested a little, and came to the chapel the following Sunday. Ever since then he has become more and more interested in the Truth, and about two months ago broke his vegetarian vow. He now attends the services regularly, and shows wonderful quickness in understanding what is said. His family consists of three sons and their wives and families, besides his wife and himself, altogether sixteen souls. Morning and evening they meet together for prayer. As yet the old man is the only one who is really interested; the others are all favorably disposed, but do not yet attend the services. Being rather well-to-do, the old man intends to have a loft fitted up as a place for prayer, to be used also as a room in which we may spend the night when on visits to his village.

more interest in the services. We are also cheered by five persons desiring baptism, and three others, who were dismissed some years ago, request to be received back into church fellowship. We praise God for this, and take courage, but yet rejoice with trembling. We long intensely to see the Gospel making its way among the outsiders—tradesmen and others who are in no way connected with us. Why shouldn't it? We believe it should; it has done so in the past; it is doing so now in other places; therefore, God helping us, we will do our utmost to bring this to pass here. Lately I paid Mr. Adams, of Gan-shun, a short visit. The work there continues promising. Some of the Christians have made progress in spiritual things since I was there two years ago, whilst others remain stationary. Miss Hastings is making fair progress with her studies. She has a class of girls on the Sabbath, and visits twice during the week with the Bible woman. I have just returned from an opium poisoning case. It was the slave girl of a rich family who attempted her life. I was called in time, and so was able to save her. The number of suicides here by opium poisoning is sometimes alarming. I have been to as many as five cases in twenty-four hours. A few days ago we had six cases in two days, but were called too late to save four of them. These could possibly have been saved, however, had we a stomach pump to use in cases of emergency."

KIANG-SI.

Miss Forsberg says, in a letter from An-Ren: "I had the joy of seeing dear Etta Fuller on her way to her station. The LORD does favor us here on the Kuang-sin river. We had also the pleasure of having Mr. and Mrs. Southey with us for several days this month. Mr. Southey gave such helpful Bible readings, both in Chinese and English. I have been out at Peh-kan for two weeks, as I had a slight touch of malaria. It is restful and quiet out there. Miss Cowley is gone there for a rest this week. I was over at T'eng-kia-pu for a few days in the end of June. We had a large number of women in as it was feast time. I believe the LORD is beginning to bless there. Two old women from the street come regularly to worship, and I hope the LORD is working in their hearts. He only knows what the work really is. Much that we think is real, turns out not to be so. I think Mr. Song is real, for he has stood firm against some who wished him to have incantations, etc., for his son, who was ill. Our evangelist there, Mr. Wang, is very faithful—a real pastor. Pray that soon he may have the joy of seeing some truly converted. Please pray, also, for Mr. Iao; though no fault can be found with his personal life; he does not do all that he might to help the people with the Gospel. We long for a quickening among these dear people, and in our own hearts also. Thank you for all your prayers; we do need them; the enemy seems to have so many ways in which to hinder the work of our LORD. The LORD JESUS is very, very good to me. It is sweet to serve Him.

SI-CH'UEN.

Miss Nilson, writing from Kia-ting Fu, on Sept. 16th, says: "We do praise the LORD for His loving kindness to all of you who are engaged in work for Him in Toronto, as we see by the last circular letter. The LORD is working in China, too, though it seems at present as if Satan were having the upper hand; still we know that our

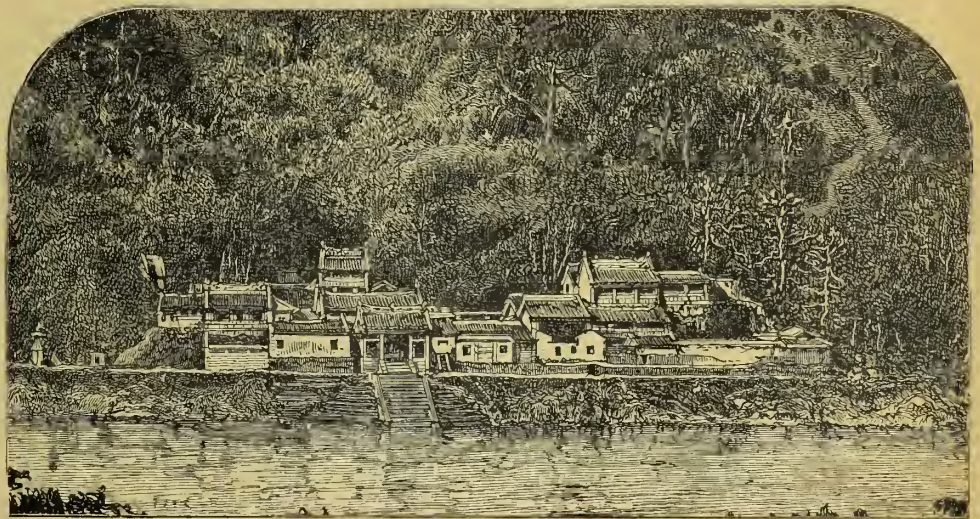
FATHER has the reins in His hand alone. Thus far and no farther, is as true to-day as it was in Job's time. GOD has allowed evil men to take possession of the few things we had, but our lives they were not allowed to touch in the least. We hear with pained hearts about the sad deaths of our fellow workers, Mr. and Mrs. Stewart, and their companions in Fu-kien. We cannot but praise the LORD for leaving us here at this time. We are the only foreign workers between Kuanhsien and Ch'ung-king, and we have good opportunities to witness for JESUS. I have been out every forenoon now for some time, visiting the women, and, as a rule, they are very willing to listen. Miss Ness also goes out in another direction in the mornings, and brings back with her a number of children who are taught to repeat tracts, texts and hymns. On Sundays we have large crowds of women, men and children, and, as God gives us grace, we have the privilege of showing them the way of life. I wish I could sketch for CHINA'S MILLIONS some of these Chinese people, and tell all their miserable condition, without God and without hope in this, as in the coming life. I was glad to have a nice long letter from the Prayer Union Band in Cleveland a week

bring them forth in great blessing. You will be glad to learn that I am very happy in my station. The LORD has given me such a dear companion to work with in Miss Sherwood; we are so happy together. At present we are living next door to Mr. and Mrs. Thompson, but soon hope to move into another house so that the work may be better divided in the city. Will you pray that God will bless us there, and that many souls may be saved? Just now the heat is very great, so that we cannot do much outside work, but are looking forward to the fall, when we hope to do some itinerating. The LORD is helping us with the language—He is so good. I have very much to praise Him for."

Later news tells us that Misses Elliott and Sherwood have moved into their new home.

GAN-HWUY.

Mr. Chas. Best, writing on August 22nd from Ku-cheng, says: "For the past four weeks I have been alone, and yet not alone, for the MASTER has given many proofs of His presence and grace in every time of need. The weather has not been so hot this summer as last, but has been very damp, which is causing much sickness and death among the natives. I am thankful to



A CHINESE VILLAGE.

ago. Praise God for such praying bands. May they increase in number; they cannot be too big or too many.

Mr. Henry E. Bolton writes from Ch'ung-king, on Sept. 19th: "And so I am, after all, located in the very province about which I heard so much at Toronto—Si-ch'uen. There is much harmony amongst the Missionaries, thirty in all, stationed in this city. We are a happy family of five, and the LORD JESUS is very good. We are getting quite to like Chinese dress, and more accustomed to the dark, narrow streets. At first it is quite a feat to get through the city, the streets are so very intricate, and it is so easy to lose your way. Just now, outside the city, the people are busy burning paper money, horses and clothes, to send the ancestors and relatives for use in the next world. We are working at the language, and are looking forward to the time when we can speak fluently."

CHEH-KIANG.

Miss Edith Elliott says, in writing from K'u-cheo-Fu, on Aug. 17th: "It is good to hear of others coming out in the fall. May the LORD

say that I have been kept in good health, which, I believe, is in answer to prayer. Our work is going on slowly, and there are many things to encourage us. Quite a spirit of enquiry prevails throughout our district. In the June issue of CHINA'S MILLIONS my colleague, Mr. Duffy, speaks of being invited to see a Mr. Kang, who had tried the Confucian, Buddhist and Taoist religions, and all had failed to give him peace. A few days ago I was again called to this same home, but on quite a different errand. This time it was to see Mrs. Kang, who had a quarrel with her husband, and then resorted to opium to commit suicide, taking enough of the drug to kill two or three women. She had taken it some time before noon, and it was late in the evening ere they called me. I gave her a strong emetic, but the poison had already done its deadly work, and permeated the system. In a few hours the poor woman's soul was in eternity. I am sorry to say that Mr. Kang, although he has tried many religions, without finding peace, has not yet tried the religion of our LORD JESUS CHRIST. While I was there trying to restore his wife, he was in the next room smoking his opium, as if nothing had

happened. Thus we see how Satan binds his victims. How this makes one long for the time when sin shall be abolished, and our LORD shall reign as King."

Mr. H. S. Ferguson writes from the Gan-king Training Home, on Oct. 14th: "You will be interested to know of our destinations. I go to Tai-ho, in the north of this province (Gan-hwuy), to take the place of Brother Bruce, whom the LORD has taken to Himself. Mr. Whittlesey will go to Kiang-si, where he will join Mr. Lawson in itinerating, and Mr. Dreyer to Kuh-wu, in southern Shan-si. I passed my first section last week. Messrs. Whittlesey and Dreyer remain here for two or three weeks, and I will probably start next week for my station. We are all in good health, the sickness of the summer being now a thing of the past."

Mr. Whittlesey writes from the Training Home, under date Sept. 30th: "I am working hard, in the hope of passing the first section examination. On account of my illness in the summer, I am a little behind the others, but hope to succeed. Those of our party who are here, are all well and getting on nicely. How grand it is to be here in His service; what an honor to be an ambassador for JESUS. We are always glad to hear of blessing at home, and to know of men and women looking this way. Oh, that many more might do so. How great the need, how few the laborers."

SHAN-SI.

Miss Barraclough writes of trouble from the opposition of Roman Catholic evangelists, and of a visit, in June, to the village of Hsai-kia-chuang. Service has been held there each Sunday since Mr. McKee's visit early in the year. There are several enquirers. "In one house the wife says that she is afraid to destroy her idols. May I ask much prayer on her behalf? Her name is Mrs. Ts'ao. Then in another house the old man says, if he becomes a Christian he will have to stop painting idols (by which he earns his living). He is a tall, fine old gentleman, over seventy-two years of age, and has some fine sons. Will you pray that this family may be won for JESUS? Their name is Low. Then there is the wife of the doctor. We believe he is a Christian. He is quite willing to burn the ancestral tablets, but she is afraid. While I was there she came every day to listen to the Gospel; some days she came before breakfast even, only going home for her meals, being the last to leave at night. We could see the HOLY SPIRIT working. Will you pray specially for her? The school teacher, we also believe, is truly saved, and a good few others profess to follow JESUS, but we are not sure of them yet."

Of the work in this district, **Miss Barraclough** adds: "Pray very much for us here! So many have come to the line, and the devil is trying to keep them from stepping over." So, too, **Mr. McKee**: "What I would ask you to pray for most of all is for the large number who have been brought under conviction of sin, but who have not courage to take their stand for JESUS."

Mr. Alex. Saunders writes on July 13th: "At our missionary prayer meeting this evening, in addition to our regular prayer for China, we told the native Christians about South America, and drew out their prayers for that greatly neglected continent."

"Sunday, July 14th. An encouraging number of church members and enquirers came in to the services to-day. In the afternoon six church members accompanied me on the street, preaching. We took our stand on a wide street, a short distance south of the yamen. The sound of the hymns soon gathered a fair crowd of men and children, after which I preached for a time, and then, interspersed with hymns, came the testimonies of our native brethren. We hope in this way, under my personal oversight, to develop preaching gifts in the young church. One testimony was that of Li-uan-kuei, my native helper. He told how far he had sunk in sin, and that he used over ten ounces of opium a month; then he told how that, without the use of any medicine, through the help of an enquirer named Ien-lih, and trusting in the power of JESUS to save, he had broken off the habit entirely, and to-day is still free from the cursed drug."

"Sunday, 28th. The rains continue, so that visits to the villages are out of the question, but there is plenty inside to keep us busy preparing subjects and courses of studies for next winter, when I will not have the same opportunity to prepare. Mr. Duncan Kay arrived on Saturday afternoon on his return from T'ai-yuen-fu. He took five days to do a journey that usually occupies two days. This was because of the rain. Not many came to the service. I took the first service, catechism class, and prayer meeting, and Mr. Kay took the general service and the communion. In the afternoon he accompanied our preaching band on the streets, and we had good audiences on the West street."

"31st. On Monday, we had a church business meeting, when one of the church members was suspended for growing opium. So much money is made out of this that it is a great temptation."

Mr. Aug. Karlsson writes from Pao-t'eo: "I think you will be interested to hear a little about my evangelist's mother. In the month of January she 'fell asleep,' never to awaken again on earth. She was about seventy years old, and had been very faithful in worshipping the idols and ancestors during her long life, until last summer, when her boy (my evangelist) and I visited her. By the grace of GOD we were able to lead her to trust in JESUS, as the only begotten SON of GOD, able to save to the uttermost. From that time this old woman put away the idols, and prayed in her room, asking the LORD about forgiveness. GOD answered the prayer in a remarkable way, giving peace and satisfaction in her heart."

"In the beginning of January she became very ill, and in her weakness and illness she looked to Heaven with a joyful heart, and confessed the LORD JESUS as her SAVIOUR. My evangelist asked her, 'Do you fear to die?' She said, 'I do not fear, because I am going to my FATHER in heaven,' and these were her last words."

"I was invited to her funeral, and went down to the place, about ninety *li* east of here. At daylight we placed the body in its last resting-place—'until He come'—away in a nice quiet spot by the side of her husband. I read 1 Thess. iv. 13-14, and talked about Resurrection and the coming of our LORD JESUS CHRIST, and after prayer we sang some hymns. My evangelist and I were very happy, and greatly rejoicing over the LORD's victory in the case of this old woman."

"In journeying back to Pao-t'eo it happened that I broke my thigh, and was unable to return."

It was a time of trial and difficulty, but the LORD's blessings were flowing into my heart, and He, Himself, was very near and dear to me. At present I am very well, and you will rejoice with me when I tell you that the LORD has very manifestly helped me in the matter."

"Now I am on the way, by cart, to Soh-p'ing Fu. May the LORD help me to rent a house in that city and get settled down. As soon as I get a house, my brethren, Karlsson and King, will come to join me. I wish to open up several other stations as soon as the LORD will help me to do it. Please pray for my brethren and myself."

"I would like to add a few words more—about my evangelist's sister-in-law. She has also been delivered from the power of Satan, and is a bright jewel for the MASTER'S crown, to shine awhile with her light in the dense darkness around here, and then among the innumerable host above. Her bright, glad face is an index of her inward joy. I believe she will be a great blessing to her children, husband and neighbours in leading them to JESUS."

YUN-NAN.

Tung-ch'uan.—Three women of the Lolo tribe were recently baptized here. (An engraving of Lolo women was given in our number for October, 1894).

Miss E. Dunn writes: "Our Sunday services are nearly always crowded, and we have scarcely room for all that come. We hope soon, however, to have a chapel that will hold many more than we are at present able to accommodate."

K'uh-tsing.—**Mr. Graham** stayed here a month in summer, and returned to Yun-nan Fu much improved in health.

Mr. Allen writes of the "hearty friendliness of many of the people in this city and prefecture." He also speaks of the neighboring city of Chan-ichau as a very encouraging place to visit, the people there being so attentive. He hopes soon to start regular work in the market town of San-ch'an, 15 *li* distant, and is trying to get a house.

Miss Arden describes a Sunday spent there. From early morning till afternoon her room was crowded, and while women only were admitted, the men crowded around the windows to listen, and the children gathered in the doorway. Later that Sabbath evening, while talking to a few women, "about fifteen men came in and listened for a long time. Poor looking, hungry men they were, wearied with the day's toil. How my heart ached for them in their misery and darkness! After a time I taught them very simply how to pray, and then they left. May I commit these people to your earnest prayers, for they seem so willing to learn."

SHEN-SI.

Miss Basnett writes from Feng-tsiang: "We learn that visiting is being carried on systematically, the different quarters of the city being visited in rotation. One day we go north, another day south, and so on. Miss Slater's journal (May-July) is a daily record of such work, varied by the account of women who come to the mission house for advice and comfort. Latterly the outdoor work has been interrupted, owing to the excitement among the people arising from news of the Mohammedan advance. Fugitives from the country were flocking in, and the houses were being divided up for their accommodation."

"People and carts with grain and house-hold

belongings still continue to pour into the city. This house is situated just beside the west gate, and this morning there were two long lines of carts as far as we could see either way. We hear a large number of soldiers are expected to pass through to-morrow . . . My text this morning seems to be, 'Bear no burden on the Sabbath day' (Jer. xvii. 21). It is a rest to think we have not to plan, think, and arrange to-day. In spite of the turmoil outside we have had a quiet Sabbath inside."

Miss Coleman narrates her experiences in the neighbouring town of Yang-hien in a recent letter

from Ch'eng-ku: "During the time we were there it was my privilege to tell the women, some of whom profess to love the LORD, several incidents of His life. Doubtless many an earnest minister of JESUS CHRIST in the home lands might well have envied me my task, as, seated in that little room, with its mud floor and smoke-begrimed walls, I told of Bethlehem and Calvary to many of the people who had never heard the Story before. One old woman named Yang, who has been an enquirer for about twelve months, but not taught much, clutched my hand eagerly, drinking in every word. It was good to be there.

"Yang-hien is situated in a grain-growing district, and this year the LORD has blessed them with a good crop. So when my day's work was done, it was a treat to return home from my class at Mrs. Iang's, outside the city, leisurely surveying those fields of wheat and barley in various stages of ripeness. Beyond these, again, were sombre-looking hills—altogether a scene to gladden heart and eye. Back we would go to our little home, strengthened in body and soul, and prepared to put up with anything—even with the want of personal cleanliness in those who might crowd around, curious to see the foreigner eat her evening meal.

Editorial Notes.

OUR latest news of Mr. Frost tells of decided improvement in health, which we trust may be maintained. We are very grateful for the many friends who are praying for Mr. and Mrs. Frost in this time of trial.

Briefly by cablegram to England, and now more fully by letter, we learn the sad news of death from cholera among our Missionaries, and the native converts and scholars at Wun-chau.

On September 29th Mr. Menzies' baby boy was taken very ill, and died after twelve hours suffering. Early on Tuesday morning two of the school girls were seized, and they died before noon. On Thursday morning another girl, little Mi-zo, died. On the same day Mr. Woodman, the Missionary in charge of the station, was taken very ill. On Friday an old woman, and on Saturday an old man, both Christians, who lived on the Mission compound, sickened and died. On Saturday also, Mr. Woodman's condition became so serious that Dr. Lowry (the custom's doctor) was called to assist Dr. Hogg. Mr. Menzies was attacked on Sunday morning. His was a very acute case, and he succumbed the next morning. The same day Mrs. Woodman was seized, and she died on Wednesday morning, and her husband rejoined her in the presence of the KING in the afternoon. Mr. Woodman was unconscious nearly all the time, but Mrs. Woodman was conscious and wonderfully calm and cheerful. "Truly," writes Miss Christabel Williams, "they were lovely and pleasant in their lives, and in death they were not divided."

Mrs. Menzies has been wonderfully supported under her terrible loss. The grace of God has been sufficient. Miss Spink also has been sustained under the strain of seeing her fellow-workers, and the natives also, taken away by death. Her companions, Miss Stayner and Miss Williams, were both in Shanghai, and Mrs. Stott and Miss Bardsley had just left for Canada and England.

Miss Agnes Gibson, of Ho-k'eo in Kiang-si, arrived from England recently, and will (D.V.) return to China along with our next party of ladies. Miss Gibson has spent ten years in China, and eight years she has worked in Kiang-si as one of the pioneers of the large band of lady evangelists, who now occupy the chain of stations on the Kuang-siu river. Miss Gibson is at present visiting her brother, and speaking on behalf of China at various meetings in Buffalo, N.Y.

Miss L. J. Kay, who went from us to China in 1889, has also arrived from the field, by way of England, where she has spent some months in Lancashire and elsewhere. She is at present staying with her sister at Jamestown, N.Y., and she hopes to return to China in the spring, D.V.

Mr. Geo. H. Duff, who went out in our first party to China in 1888, is at home with his wife (*nee* C. Fitzsimmons) at present on furlough. During the month of November Mr. Duff has addressed forty meetings in the Brantford district, and God has used him to the saving of souls and the

arousing of much interest in the hearts of His people on behalf of China. Our brother has now gone East for meetings in Belleville, Madoc and neighbourhood, and will return to his home at Hamilton for Christmas. After the opening of January, Mr. Duff will be at liberty to take meetings in other directions in Canada or the United States, and we invite correspondence from friends who would like to arrange a series of Missionary meetings in connection with the China Inland Mission.

We have received intelligence through the agents that the steamer *Hankow*, having on board our brother, Rev. D. W. Crofts, reached Yokohama, Japan, on December 6th.

Cheering letters have been received from our last party of ladies, written on board the steamer and posted at Yokohama. All of them spoke, both in these letters and in those received from Tacoma, in the warmest terms of the kindness and loving forethought for their welfare shown to them by the friends at St. Paul and Minneapolis. On board the same steamer there were several Missionaries of the American Presbyterian Mission. For the first two weeks most of the party suffered considerably from sea sickness, but afterward they enjoyed the voyage. Miss Burton says in her letter: "We meet sometimes before breakfast for prayer, and always at noon. In the afternoon we have happy times together over our Bibles, and at night we take it in turns to conduct family worship. Every day we thank God that we belong to the C. I. M."

We are very glad to have with us for a few days Rev. R. W. Crichton, an old friend of the C.I.M. from Kansas, where he was State Secretary of the Gospel Union. Mr. Crichton has long been a devoted worker for foreign Missions, and having had the burden of the perishing heathen of the Upper Orinoco Valley, in Venezuela, laid heavily on his heart, our brother is about to sail for that country, in connection with the South American Evangelical Mission, which has its headquarters in Toronto.

Rev. Mr. Herron, for about forty years a Missionary in India, has been visiting Toronto in the interests of the "Mission to Lepers in India and the East," and has stirred our hearts as he has told about the woes and the need and the gratitude of these poor sufferers. The Mission works entirely through Missionaries of various Societies, by providing for the opening of leper asylums, where the victims of this sad disease may be fed and cared for, and where they may be taught the way of Life. An auxiliary committee has been formed in Toronto.

We hope to have our new Prayer Union Card ready to issue to the members of the Union early in January. We ask our readers and friends to seek to interest others in prayer for poor China in this time of crisis, and for all the Missionaries and native workers, and that many more laborers may be sent forth by the LORD of the harvest.

Our Illustrations.

The pastor and deacons of the native church at Ih-yang, Kiang-si, are set forth on page 163. At this station Miss Rebe McKenzie, from Galt, Ont., is in charge, assisted by Miss A. Withey from England, and Miss Maud Hancock from

Washington, D.C. As in all the stations on the Kwang-sin river in North Kiang-si, the work at Ih-yang has grown up as a result of the blessing of God upon the co-operation of missionary ladies with native pastors, evangelists and Bible-women.

Our picture of a Chinese village is fairly representative of many a scene on the banks of the rivers in China. The temple, with its numerous small buildings, is the central object, whilst near by are to be found a tea-shop or restaurant, one or

more opium shops, an inn, and two or three small stores, whilst the cottages of the people lie scattered on the outskirts of the village.

Our last party of ladies is shown on page 157. We earnestly bespeak the prayers of our readers for each of them, as they look upon the faces of these our sisters. We expect that, with the exception of Miss Bridge, who is at Shanghai, the whole of the party is now studying at the ladies' training home at Yang-chau.

Memorial portals are often erected in China in honour of officials who have done good service to the empire, and sometimes the emperor confers a signal mark of honour upon the memory of some virtuous widow, who preferred suicide to life without her husband, by ordering such a memorial portal to be erected near her home. This is sometimes done at the public expense, and sometimes relatives bear the cost. The portal, of which we give a picture, stands in one of the streets of Nan-Kang Fu, and is, we believe, built of white marble.

Office Notices.


Our Annual Volume for 1895 will, we trust, be ready soon after January 1st. Price 50 cts. We intend to print for the first time a portrait of our Home Director for North America, Mr. H. W. Frost, who is now absent in China. This will be on heavy plate paper, and will form the frontispiece to the volume.

For 1896 we are planning some new features for CHINA'S MILLIONS. Among these will be a

new and improved map of China for the cover, and a still larger use than before of photogravure reproductions for the purpose of illustration.

Our January number will contain a portrait of Rev. J. W. Stevenson, the Deputy Director of the Mission in China, who is at present on furlough in England. We hope also to print in our January issue the photo of our last missionary group of young men, Revs. O. L. Stratton and R. L. Evans, and Messrs. Alex. Paul and W. T. Locke.

We remind our readers that *now* is the time to renew their subscriptions for the coming year. We trust that all our friends will endeavour to send us at least *one* new subscriber's name, if possible, along with their own renewal. Please note carefully the following rates for the paper:—

 **China's Millions.**—Single subscriptions, 50c. per year. To foreign countries outside of North America, 12c. additional for postage. Groups of ten subscribers, 40c. each. Groups of twenty subscribers, 35c. each. For friends who wish to distribute extra copies, we send three copies to one address for \$1.00. Special rates on application for twenty-five or fifty copies monthly for distribution.

Three-month subscriptions. We will send CHINA'S MILLIONS for January, February and March for 15c., or to ten separate names and addresses for \$1.00. These are trial subscriptions, and we hope friends will make good use of this low rate to get the paper introduced to their friends.

We will gladly send specimen copies free to all whose names are sent to us for this purpose.

Please note the list of books on the second page of our cover.

We invite our friends who have not yet done so to read the "Retrospect" of the life of Rev. J. Hudson Taylor. We are continually receiving testimonies to its usefulness, and we know of no recent book that is more stimulating to faith in God's promises.

Three Decades of the C.I.M. continues the story of the "Retrospect," and gives the reader a concise word picture of the Mission.

Our new booklets will, we believe, be very useful for careful distribution by friends who wish to stir up Missionary zeal in others. We have put some up in packets for convenience. Price 25 cents each.

We have in stock cabinet photographs of Rev. J. Hudson Taylor and of Miss Guinness. Price, 50 cts. each.

Each of Our Parties of Missionaries is photographed as a group, after assembling at Saint Paul, or at the Coast. In order to call forth prayer for the workers as their faces are looked upon, we are glad to send copies of any of these groups, cabinet size, for 25 cts. each, postage paid; or, we will send five different groups for \$1.00, postage paid.

C. I. M. Almanac for 1896.—This is the first year that an almanac has been prepared and issued by the Mission. It is printed on heavy paper in two colours, and is in the form of a long Chinese scroll. The texts are specially helpful, being selected on a new and connected plan. Rolled and sent free by mail, 10 cts.

Donations received in Toronto during November, 1895.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
Nov. 1.—1149.....		\$ 2 00	Nov. 13.—1186.....		\$50 00	Nov. 18.—1223.....		\$50 00	Nov. 25.—1260.....		\$5 00
1150.....		50	14.—1187.....		70 00	1224.....		35 00	1261.....		6 00
2.—1151.....		2 00	1188.....		14 00	1225.....		35 00	1262.....		1 00
1152.....		10 00	1189.....		5 00	1226.....		5 00	1263.....		5 00
1153.....		10 00	1190.....		4 80	1227.....		15 00	1264.....		1 00
1154.....		5 00	1191.....		18 75	1228.....		50	1265.....		5 00
1155.....		5 00	1192.....		7 50	1229.....		15 00	1266.....		50
1156.....		5 00	16.—1193.....		5 00	1230.....		50	1267.....		5 00
1157.....		1 75	1194.....		1 00	1231.....		13 00	1268.....		3 75
1158.....		3 50	1195.....		18 60	1232.....		10 00	1269.....		50
1159.....		1 00	18.—1196.....		20 00	1233.....		5 00	1270.....		25 00
1160.....		25 00	1197—Anon ...		5 00	1234.....		1 00	1271.....		25 00
1161.....		20 00	1198.....		13 00	1235.....		1 00	26.—1272.....		20 00
1162.....		15 00	1199.....		25 00	1236.....		2 00	1273.....		85 00
4.—1163.....		1 00	1200.....		20 00	1237.....		1 00	1274.....		6 30
1164.....		8 00	1201.....		2 50	1238.....		5 00	1275.....		9 50
1165.....		5 00	1202.....		10 00	1239.....		60	27.—1276.....		20 00
5.—1166.....		1 00	1203.....		10 00	1240—Anon ...		5 00	28.—1277.....		5 00
1167.....		5 00	1204.....		5 00	1241.....		1 50	1278.....		1 00
1168.....		25 00	1205.....		15 00	1242.....		17 00	1279.....		5 00
1169.....		2 00	1206.....		10 00	1243.....		5 00	1280.....		3 30
1170.....		20 00	1207.....		5 00	1244.....		2 00	29.—1281.....		10 00
6.—1171.....		200 00	1208.....		2 00	1245.....		10 00	1282.....		25 00
7.—1172.....		1 00	1209.....		3 00	1246.....		25 00	1283.....		2 50
1173.....		50 00	1210.....		5 00	1247.....		25 00	30.—1284.....		120 00
1174.....		15 00	1211.....		35 00	1248.....		3 00			
1175.....		55	1212.....		5 00	1249.....		1 00			\$2,288 58
8.—1176.....		10 00	1213.....		10	1250.....		1 00	Brought forward.....		25,672 94
9.—1177.....		24 00	1214.....		5 00	1251.....		5 00			
1178.....		1 50	1215.....		1 00	1252.....		22 50	Total		\$27,961 52
11.—1179.....		21 00	1216.....		4 00	1253.....		5 00			
1180.....		75 00	1217.....		10 00	1254.....		500 00			
1181.....		12 00	1218.....		5 00	1255.....		6 08			
1182.....		12 00	1219.....		10 00	1256.....		3 00			
12.—1183.....		8 00	1220.....		5 00	1257.....		10 00			
13.—1184.....		5 00	1221.....		50	1258.....		6 00			
1185.....		10 00	1222.....		1 00	1259.....		1 00			

We also desire to acknowledge many gifts of groceries, provisions, etc., sent from time to time for use in the Mission Home. Gifts of jewelry are accounted for above in the form of cash.



